

















FRANCIS BACON

AND

SHAKESPEARE











THE PROMUS  
OF  
FORMULARIES AND ELEGANCIES

(Being Private Notes, *circ.* 1594, hitherto unpublished)

BY  
FRANCIS BACON

ILLUSTRATED AND ELUCIDATED BY PASSAGES FROM

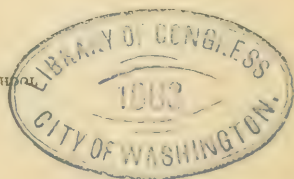
SHAKESPEARE

BY  
MRS HENRY POTT

WITH PREFACE BY

E. A. ABBOTT, D.D.

HEAD MASTER OF THE CITY OF LONDON SCHOOL



‘Her Majesty being mightily incensed with that . . . story of the first year of Henry IV. . . . would not be persuaded that it was his writing whose name was to it . . . and said . . . she would have him racked to produce his author. I replied, “Nay, Madam, rack him not . . . rack his stile.”’

(BACON'S *Apologia*)

BOSTON  
HOUGHTON, MIFFLIN, & CO.  
1883

Let your life be a red flower  
I have seen it from some  
You will want to live by the  
not with for  
Just want to be a gentleman's wife  
for a few

See to it and tell me if you  
have money  
I know you of a market to see  
market all

For ever I have not till  
I will

Let me see you  
I will

I will give you  
I will give you  
I will give you  
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P7

TO  
THE ONE WHO WILL MOST VALUE IT  
AND TO  
THE FEW WHO BY KIND HELP, CRITICISM, OR ENCOURAGEMENT  
HAVE CONTRIBUTED TO ITS PRODUCTION

*This Book is Dedicated*





## PREFACE.



WHEN a book is written to demonstrate something, an explanation seems necessary to show why an introduction to it should be written by one who is unable to accept the demonstration. If it may be allowed to use the first personal pronoun in order to distinguish between the writer of this introduction and the author of the book, the needful explanation can be briefly and clearly given.

Though not able to believe that Francis Bacon wrote Shakespeare's Plays—which is the main object of the publication of this book—I nevertheless cannot fail to see very much in the following pages that will throw new light on the style both of Bacon and of Shakespeare, and consequently on the structure and capabilities of the English language.

On one point also I must honestly confess that I am a convert to the author. I had formerly thought that, considering the popularity of Shakespeare's Plays, it was difficult to explain the total absence from Bacon's works of any allusion to them, and the almost total absence of any phrases that might possibly be borrowed from them. The author has certainly shown that there is a very considerable similarity of phrase and thought between these two great authors. More than this, the *Promus* seems to render it highly probable, if not absolutely certain, that

Francis Bacon in the year 1594 had either heard or read Shakespeare's *Romeo and Juliet*. Let the reader turn to the passage in that play where Friar Laurence lectures Romeo on too early rising, and note the italicised words :

But where unbruised youth with unstuff'd brain  
Doth couch his limbs, there *golden sleep* doth reign :  
Therefore thy earliness doth me assure  
Thou art *up-roused* by some distemperature.

*Romeo and Juliet*, ii. 3, 40.

Now let him turn to entries 1207 and 1215 in the following pages, and he will find that Bacon, among a number of phrases relating to early rising, has these words, almost consecutively, 'golden sleep' and 'up-rouse.' One of these entries would prove little or nothing; but anyone accustomed to evidence will perceive that *two* of these entries constitute a coincidence amounting almost to a demonstration that either (1) Bacon and Shakespeare borrowed from some common and at present unknown source; or (2) one of the two borrowed from the other. The author's belief is (pp. 95-7) that the play is indebted for these expressions to the *Promus*; mine is that the *Promus* borrowed them from the play. But in any case, if the reader will refer to the author's comments on this passage (pp. 65-7) he will find other similarities between the play and the *Promus* which indicate borrowing of some sort.

Independently of other interest, many of the notes in the *Promus* are valuable as illustrating how Bacon's all-pervasive method of thought influenced him even in the merest trifles. *Analogy* is always in his mind. If you can say 'Good-morrow,' why should you not also say 'Good-dawning' (entry 1206)? If you can anglicise some

French words, why not others? Why not say 'Good-swoear' (*sic*, entry 1190) for 'Good-night,' and 'Good-matens' (1192) for 'Good-morning?' Instead of 'twilight,' why not substitute 'vice-light' (entry 1420)? Instead of 'impudent,' how much more forcible is 'brazed' (entry 1418)! On the lines of this suggestive principle Francis Bacon pursues his experimental path, whether the experiments be small or great—sowing, as Nature sows, superfluous seeds, in order that out of the conflict the strongest may prevail. For before we laugh at Bacon for his abortive word-experiments, we had better wait for the issue of Dr. Murray's great Dictionary which will tell us to how many of these experiments we are indebted for words now current in our language.

Many interesting philological or literary questions will be raised by the publication of the *Promus*. The phrase 'Good-dawning,' for example, just mentioned, is found only once in Shakespeare, put into the mouth of the affected Oswald (*Lear*, ii. 2, 1), '*Good-dawning* to thee, friend.' The quartos are so perplexed by this strange phrase that they alter 'dawning' into 'even,' although a little farther on Kent welcomes the 'comfortable beams' of the rising sun. Obviously 'dawning' is right; but did the phrase suggest itself independently to Bacon and Shakespeare? Or did Bacon make it current among court circles, and was it picked up by Shakespeare afterwards? Or did Bacon jot down this particular phrase, not from analogy, but from hearing it in the court? Here again we must wait for Dr. Murray's Dictionary to help us; but meantime students of Elizabethan literature ought to be grateful to the author for having raised the question. Again, Bacon has thought it worth while to enter (entry 1189) the phrase 'Good-morrow.' What does this mean? It

is one of the commonest phrases in the plays of Shakespeare, occurring there nearly a hundred times; why, then, did Bacon take note of a phrase so noteworthy? Because, replies our author (p. 64), the phrases 'Good-morrow' and 'Good-night,' although common in the Plays, occur only thirty-one times and eleven respectively in a list of some six thousand works written during or before the time of Bacon. Here a word of caution may be desirable. It is very hard to prove a negative. The inspection of 'six thousand works,' even though some of them may be short single poems, might well tax any mortal pair of eyes. Not improbably critics will find occasion to modify this statement; and not till the all-knowing Dictionary appears shall we be in possession of the whole truth. Nevertheless, the author is probably correct, that the frequency with which 'Good-morrow' and 'Good-night' are used by Shakespeare is not paralleled in contemporary dramatists; and, after all, there remains the question, why did Bacon think it worth while to write down in a note-book the phrase 'Good-morrow' if it was at that time in common use?—surely a question of interest, for the mere raising of which we ought to be grateful to the author.

Of original sayings there are not many that have not been elsewhere reproduced and improved in Bacon's later works. Yet the *Promus* occasionally supplies sententious maxims, sharp retorts, neat and dexterous 'phrases of transition,' graceful and well-rounded compliments, which are not only valuable as instances of the elaborate and infinite pains which Bacon was willing to take about niceties of language, but have also a value of their own. I have heard of an educated man whose whole stock in trade (in the way of assenting phrases) consisted of the

sentence, 'It naturally could be so.' Such a one, and many others whose vocabulary is very little less limited, may do worse than study some of the entries in the following pages, not, indeed, to reproduce them, but to learn how, by working on the same lines in modern English, they may do something to improve and enrich their style.

Analogy and antithesis, antithesis and analogy, these are the secrets of the Baconian force; and although we cannot bring to the use of these instruments the 'brayne cut with facets' (entry 184) which, out of a few elementary facts, could produce results of kaleidoscopic beauty and variety, yet the dullest cannot fail to become less dull if he once gains a glimmering of Bacon's method of utilising language and his system of experimenting with it. Even for mere enjoyment, the world ought not willingly to let die so courtly a compliment as this, for example, jotted down for use at some morning interview, and surely intended for no one less than Queen Gloriana herself, 'I have not said all my prayers till I have bid you good-morrow' (entry 1196). To illustrate the importance of far-fetched efforts, everyone will be glad to be reminded by Bacon of the quotation 'Quod longe jactum est leviter ferit' (entry 190); but we should give a still heartier welcome to a proverb which should be imprinted on the heart of every would-be poet in this most affected generation: 'That that is forced is not forcible' (entry 188). Again, how neat is the defence of late rising, 'Let them have long mornings that have not good afternoons' (entry 400); how pretty the antithesis in 'That is not so, by your favour;' 'Verily, by my reason it is so' (entry 206); and how skilfully turned is the epistolary conclusion (entry 116), 'Wishing you all happiness, and myself



opportunity to do you service ;' or (entry 1398), 'Value me not the less because I am yours.' Lastly, among weightier sayings, we cannot afford to forget, 'So give authors their due as you give time his due, which is to discover truth' (entry 341); or the defence of new doctrine against lazy inattention, 'Everything is subtile till it be conceived' (entry 187); or the philosophic asceticism of 'I condemn few men but most things' (entry 339).

The proverbs and quotations also are by no means without interest. It is quite worth while to know what phrases from the Vulgate, Virgil, Ovid, Seneca, and Erasmus were thought worthy by Francis Bacon of insertion in his commonplace book. Readers will find that he never jotted down one of these phrases unless he thought that it contained, or might be made to contain, some double meaning, some metaphysical allusion, something at least worth thinking about; and to publish some of the best things of the best classical authors, thought worthy of being collected by one of our best English authors, seems a work that needs no apology.

Besides, in many cases the proverbs are unfamiliar to modern ears, and most readers will be glad to be introduced to them. Take, for example, from the list of the French proverbs, which are too often sadly cynical and very uncomplimentary to women, the two 'Mal pense qui ne repense' (entry 1553) and 'Mal fait qui ne parfait' (1554). Another excellent French proverb 'Nourriture passe nature' (entry 1595) is doubly interesting, partly for its intrinsic and important truth, partly because it may have suggested the thought which we find in the Essay on Custom (*Essays*, xxxix. 14): 'Nature, nor the engagement of words, are not so forcible as *custom*;' and again (*ibid.* 6), 'There is no trusting to the force of

*nature*, except it be corroborated by *custom*.' Similarly, the proverb of Erasmus (entry 531), 'Compendiaria res improbitas' ('Rascality takes short cuts'), evidently suggested the next entry in English (532), 'It is in action as it is in wayes: commonly the nearest is the foulest,' and this is afterwards embodied in the *Advancement of Learning*.

As for the illustrative quotations from Shakespeare, apart from the interest which they will possess for those who may be willing to entertain and discuss the thesis of the author, they have a further value, inasmuch as they show how the thoughts and phrases of the Bible and of the great Latin authors were passing into the English language as exhibited in the works of Shakespeare, and how the proverbs, not only of our own nation but also of the Latin language, popularised in our schools by the reading of Erasmus, were becoming part and parcel of English thought.

A word of apology in behalf of the author must conclude these brief remarks. The difficulties of the work would have been great even for a scholar well versed in Latin and Greek and blessed with abundance of leisure. The author makes no pretence to these qualifications, and the assistance obtained in preparing the work, and in inspecting and correcting the proof-sheets, has unfortunately not been sufficient to prevent several errors, some of which will make Latin and Greek scholars feel uneasy. For these, in part, Bacon himself, or Bacon's amanuensis, is responsible; and many of the apparent Latin solecisms or misspellings arise, not from the author's pen, but from the manuscript of the *Promus*.<sup>1</sup> But the renderings from

<sup>1</sup> I understand that it is the opinion of Mr. Maude Thompson of the British Museum Manuscript Department, that all the entries, except some of the French proverbs, are in Bacon's handwriting; so that no amanuensis can bear the blame of the numerous errors in the Latin quotations.

Latin into English do not admit of this apology ; and as to these the author would prefer to submit the work, on the one hand, to the general public as interesting from an English point of view ; but, on the other hand, to the critical philologist as confessedly imperfect, to be freely corrected and amended, and as intended rather to raise questions than answer them. This apology may in some cases cover Latin quotations which have not been traced to their source, and in other cases quotations from Shakespeare which may proceed from a misapprehension of the entry in the *Promus*.

But I feel reluctant to conclude apologetically in thus introducing to the English public a work undertaken and completed in spite of unwonted difficulties of all kinds, with a result which, after making allowance for shortcomings, is a distinct gain to all students of the English language. I shall certainly be expressing my own feelings, as a lover of Shakespeare and of Bacon, and I trust I shall be expressing the feeling of many others, in welcoming (without ill-feeling to the author for her Shakespearian heresy and with much gratitude for her Baconian industry) the publication of this the only remaining unpublished work of an author concerning whom Dr. Johnson said that ‘a Dictionary of the English language might be compiled from Bacon’s works alone.’

EDWIN A. ABBOTT.

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# FRANCIS BACON'S 'PROMUS'

ILLUSTRATED BY PASSAGES FROM SHAKESPEARE.



## INTRODUCTORY CHAPTER.

THE following pages contain a transcript of some notes made by Sir Francis Bacon about the years 1594 to 1596 (some, perhaps, earlier) which are preserved in the British Museum, but have not hitherto been deemed worthy of publication in a complete form.

These MSS. form part of the Harleian Collection, in which they are catalogued, but without any further description, as *Formularies and Elegancies* (No. 7,017).

They consist of fifty sheets or folios, numbered from 83 to 132.<sup>1</sup>

Some of these folios are headed with descriptive titles — *Promus*, *Formularies*, *Analogia Cæsaris*, &c., but most of them bear neither title nor date, in consequence of which it is not easy to decide upon the exact period at which this collection was commenced or ended. Unfortunately, there is no record of whence Lord Harley had the MSS. 7,017, for his secretary, Mr. Wanley, seems to have died before he had completed more than two-thirds of his descriptive catalogue; but there is no doubt that the notes are (with the exception of a collection of French proverbs which conclude the series) in Bacon's well-

<sup>1</sup> The numbering of the Harleian Collection has been retained in the present arrangement, which accordingly begins at folio 83. Many of the sheets are covered with notes on both sides.



known and characteristic handwriting.<sup>1</sup> The French proverbs appear to have been copied for Bacon by a Frenchman.

Besides the proof afforded by identity of handwriting, these MSS. contain internal evidence that they were written by Bacon, for amongst them are rough notes for the *Colours of Good and Evil*—many more, in fact, than are introduced into the work itself, which was published later than any date on these papers, and in which the corrupt Latin of these notes is seen to have been corrected, and the ideas modified or expanded. (See folio 122, 1319–1381, and folio 128, 1465–1478.)

In folio 118 are a few texts and reflections on Hope, which reappear in the *Meditationes Sacræ de Spe Terrestri*, and a few entries which occur in the earliest essays, which, together with the *Colours* and the *Meditations*, were published in 1597, one year later than the date of the *Promus*. There are also scattered about in the *Promus* notes which only appear for the first time in the *Advancement of Learning*, published 1623, and others of a more personal character, such as No. 1165, *Law at Twickenham for y<sup>e</sup> Mery Tales*, and some courteous forms of endings to letters, one of which is almost the same as occurs in a private letter to Lord Burghley in 1590; whilst another (No. 115) presents a still closer likeness to the conclusion of a later letter to Burghley which is extant.

The reasons which have led to a conviction that these notes are not only curious and quaint, but of extreme interest to most literary persons, are as follow.

In connection with a work in which the present writer has been for some years engaged, with a view to proving, from internal evidence, Bacon's authorship of the plays known as Shakespeare's, attention became directed to these manuscripts of Bacon by some remarks upon them made by Mr. Spedding in his Works of Bacon. From the

<sup>1</sup> Permission is given by Mr. Maude Thompson, keeper of MSS. at the British Museum, to quote his authority in support of this assertion.

few specimens which are there given it appeared probable that in these notes corroborative evidence would be found to support some of the points which it was desired to establish, and as the subject then in hand was the vocabulary and style of Bacon, there was a hope of gleanings, perhaps, a few additional facts and evidences from this new field of inquiry.

This hope has been fulfilled to a degree beyond expectation, and as the notes—whatever may be the views taken of the commentary upon them—possess in themselves a value which must be recognised by all the students of language, it has been thought desirable to publish them in a separate form, instead of incorporating them, as was originally intended, with a larger work.

The group of manuscripts have been distinguished by Mr. Spedding by the name of the *Promus of Formularies and Elegancies*, a title which forms the heading to one sheet. The thought which led Bacon to use the word *Promus* in designating this collection of notes is probably to be found in one of the notes itself,<sup>1</sup> *Promus majus quam condus*. This motto aptly describes the collection and the use to which, it is believed, Bacon put it. It was, as Mr. Spedding observes, especially of one of the papers (folio 144), a rudiment or fragment of one those collections, by way of ‘provision or preparatory store for the furniture of speech and readiness of invention,’ which Bacon recommends in the *Advancement of Learning*, and more at large in the *De Augmentis* (vi. 3) under the head of ‘Rhetoric,’ and which he says, ‘appeareth to be of two

<sup>1</sup> In the *Advancement of Learning*, vii. 2, we find the following passage:—‘To resume, then, and pursue first private and self good, we will divide it into *good active* and *good passive*; for this difference of good, not unlike that which amongst the Romans was expressed in the familiar or household terms of “promus” and “condus,” is formed also in all things, and is best disclosed in the two several appetites in creatures: the one, to preserve or continue themselves, and the other, to multiply and propagate themselves; whereof the latter, which is active, and as it were the “promus,” seems to be the stronger and the more worthy; and the former, which is passive, and as it were the “condus,” seems to be inferior.’

sorts : the one in resemblance to a shop of pieces unmade-up, the other to a shop of things ready-made-up, both to be applied to that which is frequent and most in request. The former of these I will call *antitheta*, and the latter *formulae*.<sup>1</sup>

The *Promus*, then, was Bacon's shop or storehouse, from which he would draw forth things new and old—turning, twisting, expanding, modifying, changing them, with that 'nimbleness' of mind, that 'aptness to perceive analogies,' which he notes as being necessary to the inventor of aphorisms, and which, elsewhere, he speaks of decidedly, though modestly, as gifts with which he felt himself to be specially endowed.

It was a storehouse also of pithy and suggestive sayings, of new, graceful, or quaint terms of expression, of repartee, little bright ideas jotted down as they occurred, and which were to reappear, 'made-up,' variegated, intensified, and indefinitely multiplied, as they radiated from that wonderful 'brayne cut with many facets.'<sup>2</sup>

In order to gain a general idea of these notes we cannot do better than read Mr. Spedding's account of them:<sup>3</sup>—

'All the editions of Bacon's works contain a small collection of Latin sentences collected from the *Mimi* of Publius Syrus, under the title of *Ornamenta Rationalia*, followed by a larger collection of English sentences selected from Bacon's own writings. . . . The history of them is shortly this. Dr. Tenison found in three several lists of Bacon's unpublished papers the title *Ornamenta Rationalia*. . . . But no part of it was to be found among the MSS. transmitted to his care, and he retained only a general remembrance of its quality, namely, that "it consisted of divers short sayings, aptly and smartly expressed, and containing in them much of good sense in a little room, and that it was gathered partly out of his

<sup>1</sup> See Bacon's Works, Spedding, vol. vii. 207-8.

<sup>2</sup> *Promus*, 184.

<sup>3</sup> Bacon's Works, Spedding, vol. vii. 189.

own store and partly from the ancients. Considering himself to blame, however, for not having preserved it, he held himself obliged, in some sort, and as he was able, to supply the defect; and accordingly made a collection on the same plan, and printed it in the *Baconiana* with the following title—‘*Ornamenta Rationalia*, a supply (by the publisher) of certain weighty and elegant *sentences*, some made, others collected, by the Lord Bacon, and by him put under the above said title, and at present not to be found.’”

‘Whatever,’ resumes Mr. Spedding, ‘may be the value of these collections, they have clearly no right to appear amongst the works of Bacon. . . . But there is a MS. in the British Museum, written in Bacon’s own hand, and entitled *Promus of Formularies and Elegancies*, which (though made in his early life for his own use, and not intended for preservation in that shape) contains many things which might have formed part of such a collection as Tenison describes; and the place of the lost *Ornamenta Rationalia* will perhaps be most properly supplied by an account of it. A date at the top of the first page shows that it was begun on December 5, 1594, the commencement of the Christmas vacation. It consists of single sentences, set down one after the other without any marks between, or any notes of reference and explanation. This collection (which fills more than forty quarto pages) is of the most miscellaneous character, and seems by various marks in the MS. to have been afterwards digested into other collections which are lost. The first few pages are filled chiefly, though not exclusively, with forms of expression applicable to such matters as a man might have occasion to touch in conversation; neatly turned sentences describing personal characters or qualities; forms of compliment, application, excuse, repartee, &c. These are apparently of his own invention, and may have been suggested by his own experience and occasions. But interspersed among them are apophthegms,



proverbs, verses out of the Bible, and lines out of the Latin poets, all set down without any order or apparent connection of the subject, as if he had been trying to remember as many notable phrases as he could, out of his various reading and observation, and setting them down just as they happened to present themselves.

‘As we advance, the collection becomes less miscellaneous, as if his memory had been ranging within a smaller circumference. In one place, for instance, we find a cluster of quotations from the Bible, following one another with a regularity which may be best explained by supposing that he had just been reading the Psalms, Proverbs, and Ecclesiastes, and then the Gospels and Epistles (or perhaps some commentary on them), regularly through. The quotations are in Latin, and most of them agree exactly with the Vulgate, but not all. . . . Passing this Scripture series we again come into a collection of a very miscellaneous character: proverbs, French, Spanish, Italian, English; sentences out of Erasmus’s *Adagia*; verses from the Epistles, Gospels, Psalms, Proverbs of Solomon; lines from Seneca, Horace, Virgil, Ovid, succeed each other according to some law which, in the absence of all notes or other indications to mark the connection between the several entries, the particular application of each, or the change from one subject to another, there is no hope of discovering, though in some places several occur together, which may be perceived by those who remember the struggling fortune and uncertain prospects of the writer in those years, together with the great design he was meditating, to be connected by a common sentiment.’

Mr. Spedding says further: ‘I have been thus particular in describing it (the *Promus*) because it is chiefly interesting as an illustration of Bacon’s manner of working. There is not much in it of his own. The collection is from books which were then in every scholar’s hands, and the selected passages, standing, as they do, without any comment to show what he found in them, or how he

meant to apply them, have no peculiar value. That they were set down, not as he read, but from memory afterwards, I infer from the fact that many of the quotations are slightly inaccurate; and because so many out of the same volume come together, and in order, I conclude that he was in the habit of sitting down, from time to time, reviewing in memory the book he had last read, and jotting down those passages which, for some reason or other, he wished to fix in his mind. This would in all cases be a good exercise for the memory, and in some cases . . . it may have been practised for that alone. But there is something in his selection of sentences and verses out of the poets which seems to require another explanation, for it is difficult sometimes to understand why those particular lines should have been taken, and so many others, apparently of equal merit, passed by. My conjecture is, that most of these selected expressions were connected in his mind by some association, more or less fanciful, with certain trains of thought, and stood as mottoes (so to speak) to little chapters of meditation.'

Some specimens are then given of the forms of expression and quotations which Bacon noted: 'the particular application of each, or the change from one subject to another, there is no hope of discovering;' but Mr. Spedding conjectures that 'they were connected with certain trains of thought,' to which there is at present no clue.

'In wise sentences, and axioms of all kinds, the collection, as might be expected, is rich; but very many of them are now hackneyed, and many others are to be seen to greater advantage in other parts of Bacon's works, where they are accompanied by his comments, or shown in his application. . . .

'The proverbs may all, or nearly all, be found in our common collections, and the best are of course in everybody's mouth.'<sup>1</sup> He therefore only thinks it worth while

<sup>1</sup> See the conclusion of this chapter for evidence that the similes,



to give, as examples, a few which he considers to be amongst the least familiar to modern ears. Of the sheet which is filled with forms of morning and evening salutation, and of the sentences from the Bible and from the *Adagia* of Erasmus, he gives no specimens; 'for,' he says, 'I can throw no light on the principle which guided Bacon in selecting them.'

This is not the proper place for discussing the many arguments which have been held for and against the so-called 'Baconian theory' of Shakespeare's plays. Nevertheless, since the publication of these pages is the result of an investigation, the sole object of which was to confirm the growing belief in Bacon's authorship of those plays, and since the comments attached to the notes of the *Promus* would otherwise have no significance, it seems right to sum up in a few lines the convictions forced upon the mind with ever-increasing strength, as, quitting the broad field of generality, the inquirer pursues the narrow paths of detail and minute coincidence.

It must be held, then, that no sufficient explanation of the resemblances which have been noted between the writings of Bacon and Shakespeare is afforded by the supposition that these authors may have studied the same sciences, learned the same languages, read the same books, frequented the same sort of society. To satisfy the requirements of such a hypothesis it will be necessary further to admit that from their scientific studies the two men derived identically the same theories; from their knowledge of languages the same proverbs, turns of expression, and peculiar use of words; that they preferred and chiefly quoted the same books in the Bible and the same authors; and last, not least, that they derived from

proverbs, quotations, turns of expression, &c., which are entered in the *Promus* and used in the plays, *were not used in previous or contemporary literature*, excepting in certain rare cases, and chiefly by authors who were amongst Bacon's personal acquaintance and admirers.

See Appendix G for lists of works read in order to ascertain the truth on this point.

their education and surroundings the same tastes and the same antipathies, and from their learning, in whatever way it was acquired, the same opinions and the same subtle thoughts.

With regard to the natural, and at first sight reasonable, supposition that Bacon and Shakespeare may have 'borrowed' from each other, it would follow that in such a case we should have to persuade ourselves, contrary to all evidence, that they held close intercourse, or that they made a specific and critical study of each other's writings, borrowing equally the same kinds of things from each other; so that not only opinions and ideas, but similes, turns of expression, and words which the one introduced (and which perhaps he only used once or twice and then dropped), appeared shortly afterwards in the writings of the other, causing their style to alter definitely, and in the same respects, at the same periods of their literary lives. We should almost have to bring ourselves to believe that Bacon took notes for the use of Shakespeare, since in the *Promus* may be found several hundred notes of which no trace has been discovered in the acknowledged writings of Bacon, or of any other contemporary writer but Shakespeare, but which are more or less clearly reproduced in the plays and sometimes in the sonnets.

Such things, it must be owned, pass all ordinary powers of belief, and the comparison of points such as those which have been hinted at impress the mind with a firm conviction that Francis Bacon, and he alone, wrote all the plays and the sonnets which are attributed to Shakespeare, and that William Shakespeare was merely the able and jovial manager who, being supported by some of Bacon's rich and gay friends (such as Lord Southampton and Lord Pembroke), furnished the theatre for the due representation of the plays, which were thus produced by Will Shakespeare, and thenceforward called by his name.<sup>1</sup>

<sup>1</sup> See *The Authorship of Shakespeare*, Holmes, p. 50, where the author

If this book should excite sufficient interest to encourage the writer further to encounter public criticism, it is hoped to submit hereafter the larger work from which this small one has sprung, and to show in almost every department of knowledge and opinion Bacon's mind in Shakespeare's writings.

With regard to the *Promus* notes, which are at present under consideration, it seems desirable to state at the outset that the passages from the plays which have been appended to the entries do not profess to be, in all cases, parallels; nor, in many cases, to be brought forward as evidence—*each taken singly*—of the identity of the authorship in the *Promus* and in the plays. Neither does the collection of extracts profess to be a complete one; for no doubt a persistent study of the notes will add more, and sometimes better, illustrations than those which have been collected. It will require the combined efforts of many minds to bring the work which has been attempted to a satisfactory state of completion, and it is not to be hoped that there should not be at present errors, omissions, and weak points which will be corrected by further study.

The extracts are inserted for many different purposes. Some are intended to show identical forms of speech or identical phrases. Such, for instance, are the two hundred short 'turns of expression,' many of the English proverbs, the morning and evening salutations, and a few miscellaneous notes, chiefly metaphors, as 'Haile of Perle,' 'the air of his behaviour,' 'to enamel' for 'to feign,' 'mineral wits,' &c. Other passages show texts from the Bible, and Latin and foreign proverbs and sayings, either literally translated or apparently alluded to.

A third class of passages includes certain *verbal* like-shows that it was no unusual thing in those days for booksellers to set a well-known name to a book 'for sale's sake,' and that at least fifteen plays were published in Shakespeare's lifetime under his name or initials which have never been received into the genuine canon, and of which all but two, or portions of two, have been rejected by the best critics.

nesses introducing to the notice of the reader words, or uses of words, in Bacon and Shakespeare, which have not been found in previous or contemporary writers. Some of these are from the Latin or from foreign languages. Such are 'barajar,' for *shuffle*, 'real,' 'brazed,' 'uproused,' 'peradventure,' &c.

A fourth and very large class consists of illustrations of the manner in which the *quotations* which Bacon noted seem to have been utilised by him, or of quotations which, at any rate, exhibit the same thoughts cogitated, the same truths acquired, the same opinions expressed, the same antitheses used. There are, lastly, extracts from Shakespeare in which may be seen combined not only the sentiments and opinions of Bacon, but also some of his verbal peculiarities.

No one or two of these, perhaps not twenty such, might be held to afford *proof* that the writer of the notes was also the author of the plays; but the accumulation of so large a number of similarities of observation, opinion, and knowledge, mixed with so many peculiarities of diction, will surely help to turn the scale, or must at least add weight to other arguments in support of the so-called 'Baconian theory of Shakespeare,' of which arguments the present pages present but a fraction. It is observable that although references to the earlier plays are chiefly to be found in the notes of the earlier folios—whilst references to the later plays are abundant in the later folios—yet the later plays contain allusions to many of the earlier notes, but the earlier plays contain no allusions, or hardly any, which can be referred to the later notes, allowing for a few mistakes in the arrangement of the folios.

The subtle thoughts and highly antithetical expressions contained in folios 116 to 123*b*, and 128, are almost entirely absent from the early plays; whereas the turns of speech which are noted in folios 87, 126, and other places, run in increasing numbers through all the plays.

It will also be seen that in the *Comedy of Errors* and in



the Second Part of *Henry VI.* there are no forms of morning and evening salutation such as are noted in folio 111, and which appear in every play later than the date of that folio, namely, 1594. It does not appear impossible that further study of such points may throw additional light upon the dates and order of the plays. In cases where the same note appears two or three times in the *Promus*, it is usually found to be introduced into plays of distinct periods. For instance, the note on sweets turning to sours, in folio 94571 is repeated in folios 101b, 910. And so in the earlier plays we find it in *Romeo and Juliet*, in Sonnet 94, and in *Lucrece*; and, in the later plays, in *Antony and Cleopatra*, ii. 2, and *Troilus and Cressida*, iii. 1.

Before entering into detail it will be well also to point out to the reader that, although the whole of the *Promus of Forms and Elegancies* is now published in the order in which the papers are arranged amongst the Harleian Collection of MSS., yet it is by no means probable, nor is it intended to convey the impression, that *all* these notes were written by Bacon with the specific object of introducing them into any of his works.

Nevertheless, when the same notes are found repeated—as several of these notes are—not only in the *Promus* itself, but in other places, it is impossible to refuse to believe that they were connected very strongly with ideas in Bacon's mind, and that he intended to introduce and enforce the subjects of them. If, therefore, he wrote a series of plays at the same time that he was engaged upon other and graver works, there is nothing astonishing in discovering, amongst many notes which seem to refer *only* to the plays, a few notes which reappear literally or clearly in the *Advancement of Learning*, or in the essays, speeches, or letters of Bacon. Mr. Spedding's observations are sufficient assurance that but a small proportion of the notes can be traced in any of Bacon's acknowledged writings,<sup>1</sup>

<sup>1</sup> A glance at the index will probably satisfy the reader that these

although those writings are, for the most part, plentifully 'stuffed' (to use Bacon's own expression) with quotations from the Bible and from classical authors.

For instance, in Book VII. of the *De Augmentis* or *Advancement of Learning* there are sixty-four such quotations, but of these only three are in the *Promus*; in Book VIII. there are 158, of which eight are in the *Promus*; and in Book IX. there are sixteen, none of which are noted.

When the *Promus* notes are traced, both in the prose works of Bacon and in the plays, it will be observed that in several cases the likeness between the note and the passage from the prose is less striking than the likeness between the note and some passage from the plays.

The folios<sup>1</sup> which in the Harleian Collection have been arranged first in the series consist mainly of Latin quotations from the Vulgate and from the classics. These are amongst the least interesting papers in the *Promus*, and contain but few entries which, taken alone, could be thought to afford evidence that their writer was the author of the plays. All that could be urged on that point would be, that at all events the entries which seem to have relation to the plays and sonnets are far more numerous than those which can be connected with passages in the prose works of Bacon.

Nevertheless, even in these unpromising folios, heterogeneous and disconnected as their contents may at first sight appear to be, there is something which persuades one that it is an unsatisfactory manner of accounting for the notes to say that Bacon must have jotted them down during a course of reading merely in order to strengthen or assist his memory. For although in some cases the

notes were not intended to assist in the composition of Bacon's graver works.

<sup>1</sup> It will be seen that the folios, or separate sheets, upon which the notes are written, have been numbered as they occur in the Harleian Collection, and that the *first* of the folios belonging to the *Promus* is No. 83.



quotations are entered in due sequence, yet in the majority of instances no order whatever is observed, later lines, verses, chapters, or books being quoted before earlier passages, and extracts from various authors mixed up or taken by turns. This surely does not look as if the primary object of these notes was to recall to memory the day's reading. It seems to point to some other aim, and a closer examination of the notes reveals a thread of connecting thought or sentiment running through many of these apparently isolated sentences. In folios 88 and 88*b* there are a number of texts from the Vulgate, some of which are placed to a certain degree in consecutive order, and others in no order at all. It will be seen that the whole of these have some relation to wisdom. There are texts on the pursuit of wisdom, on the connection between wisdom and truth, on the differences seen in the scorner and the patient inquirer after truth, the wisdom of silence, the flippancy of fools; on the light of truth—that it comes from God; that God's glory is to conceal and man's to discover; that the words of the wise are precious, or as goads; that, after all, a man knows nothing of himself, and so forth.

In other places there are miscellaneous notes from various authors, which, when considered together, are found to contain food for reflection on an immense variety of abstract subjects—hope, justice, counsel, grief, joy, folly, strength, virtue, courage, anger, rage, friendship, love, hatred, dissimulation, speech, brevity, silence, life, death, &c.

Such subjects may well be supposed to have occupied the thoughts of one who was preparing to write essays on all 'that comes most home to the hearts and bosoms of men,' and often, in reading the essays, there is an echo in the memory of these notes. But although such passages in the essays are not one in ten—perhaps not one in thirty, compared with the passages in the plays where similar sentiments and similar allusions, and sometimes

even the same peculiar words, reappear; yet it would be hazardous to assert that these entries were made in preparation for the poetical works, or, indeed, with a definite view to any of Bacon's writings. It appears more probable that notes of this class were originally made by him in order to improve himself, to discipline his own mind, and to assist his cogitations on many deep subjects connected with the mind and heart of man. It is easy to see what a help it would be to his memory and to his 'invention' to look back in later days to these notes, which would recall the studies of the past, whilst at every glance they suggested new trains of thought and more varied images and turns of expression.<sup>1</sup>

<sup>1</sup> For those readers who do not possess complete copies of Bacon's Works, a few passages are extracted in order to show that Bacon recommended writing and the taking of notes as a means to cultivating the 'invention' or *imagination*. It will be seen that Bacon considered (and he speaks from his experience) that we cannot form conceptions of things of which we have no knowledge; and that the imagination must be fed and nourished by the acquirement of facts, and cultivated by painstaking and labour. The italics are Bacon's own.

'The invention of speech or argument is not properly an invention, for to invent is to discover that we know not, and not to recover or resummon that which we already know; and the use of this invention is no other but *out of the knowledge whereof our mind is already possessed to draw forth, or call before us, that which may be pertinent to the purpose which we take into our consideration*. So as, to speak truly, it is no *invention*, but a *remembrance* or *suggestion*, with an application. . . . To procure this ready use of knowledge there are two courses: preparation and suggestion. The former of these seemeth scarcely a part of knowledge, consisting rather of diligence than of any artificial erudition. . . . The other part of invention, which I term suggestion, doth assign and direct us to turn to certain *marks* and *places*, which may excite our mind to return and produce such knowledge as it hath formerly collected, to the end we may make use thereof.' (See *Advancement of Learning*, ii., Spedding, Works, iii. 389-391.) 'I hold . . . that scholars come too soon and too unripe to logic and rhetoric . . . for these be the rules and directions how to set forth and dispose matter; and therefore for minds unfraught and empty with matter, and which have not gathered that which Cicero calleth 'sylva' and 'supellex,' *stuff* and *variety*, to begin with those arts (as if one should learn to weigh, or to measure, or to paint the wind), doth work but this effect,—that the wisdom of those arts is almost made contemptible.' (*Ib.* p. 326.)

'Poetry is as a dream of learning.' (*Adv.* iii.; Spedding, iv. p. 336.)

'The help to memory is writing. . . . I am aware, indeed, that the

These remarks apply to certain of the folios only—for instance, to folio 83, with which the *Promus* commences. There are other sheets and collections of notes which require and admit of a much more positive application.

Such are the folios which contain Latin, English, French, Italian, and Spanish proverbs (as f. 85 to 103*b*, and 129 to 131*b*). Those, too, which consist entirely of small turns of expression, f. 89, and the sheet headed *Analogia Cæsaris*, f. 126; also f. 87, the contents of which, Mr. Spedding says, ‘may all be classed under the head of “Reparteers.”’ F. 110, headed ‘Play’ and f. 113, which Mr. Spedding describes as ‘a sheet of forms of morning and evening salutation,’ but which is really more curious on account of a connection which appears between the entries it contains and certain passages in *Romeo and Juliet*.

To turn, now, from this general survey of the *Promus* to a more detailed examination of the notes.

There are 1,680 entries in the *Promus*, and since, as has been said, these entries are for the most part so mixed as to present, at first sight, nothing but confusion, it will be easier to treat of them as sorted into eight groups or classes:—

1. Proverbs or proverbial sayings from the Bible or from the classics; or national proverbs—English, French, Spanish, and Italian.

2. Aphorisms.

3. Metaphors, similes, and figures. (Some of these may equally well be ranged with the proverbs.)

4. Turns of expressions. (Including sentences noted apparently only on account of some peculiar expression.

transferring of the things we read and learn into commonplace books is thought by some to be detrimental to learning, as retarding the course of the reader, and inviting the mind to take a holiday. Nevertheless, as it is but a counterfeit thing in knowledge to be forward and pregnant, except a man be also deep and full, I hold diligence and labour in the entry of commonplaces to be a matter of great use and support in studying; as that which supplies matter to invention, and contracts the sight of the judgment to a point.’ (*De Aug.* v. 5.)

5. Single words.
6. Mottoes for chapters of meditation.
7. Folio 111. Forms of morning and evening salutation, and other notes, apparently relating to *Romeo and Juliet*.
8. Miscellaneous.

PROVERBS.

Perhaps the simplest group of notes is that consisting of proverbs. It is a large group, containing not only English, but Latin, French, Italian, and Spanish proverbs, and although some of these are now in common collections and in everybody's mouth, yet, when they come to be examined, the suggestive fact is discovered that the English proverbs in the *Promus* are all taken from the single collection of J. Heywood's epigrams (published 1562, reprinted for the Spenser Society, 1867). Those English proverbial sayings in the *Promus* which are not included in Heywood's epigrams seem to be translations from the proverbs of other languages, or derived from the Bible.

There are 203 English proverbs in the *Promus* (all, as has been said, from John Heywood's collection), and of these, 152, or three-fourths, have been found directly quoted or alluded to in the plays. Hardly one of these 152 proverbs has been found quoted in Bacon's acknowledged writings, unless a figure drawn from card-playing, in a letter to Sir M. Hicks, and which will be found attached to other quotations at 641 in the *Promus*, can be thought to refer to the proverb or saying which is entered at that place.

Heywood's collection of proverbial sayings—some of which he worked up into a kind of story in rhyme, and from others of which he derived what he was pleased to call his epigrams—are by no means a complete collection of old English proverbs, as may easily be seen by comparing them with any popular book of the kind. There are in Heywood between 450 and 500 proverbs, which have for the most part appeared in later collections,



and of which a large number have perhaps become especially well known by being used in Shakespeare; but it will be found that Shakespeare's list does not include nearly all the old-fashioned proverbs which were used by other writers of his day.

For instance, were we to open haphazard the pages of Lyly's *Euphues*,<sup>1</sup> perhaps the most famous and widely-read book in the days of Elizabeth, we should be pretty sure to cast our eyes on some proverbial saying. One in five or six of these will probably be found in Heywood's epigrams, but the rest, although some of them are still popular, are neither in Heywood, nor in the *Promus*, nor in the plays. For instance, 'Dropping wears a stone,' 'Cut a coat by another man's measure,' 'Fortune ruleth the roast,' 'Quench fire in the spark,' 'As deep drinketh the goose as the gander,' 'The blind man eateth many a fly,' &c. Lyly's *Euphues* was no doubt most familiar to the author of the plays; there are abundant similarities in certain points which testify to this being a fact. Still, although *Euphues* contains a fair sprinkling of proverbs which are noted in the *Promus*, the evidence is strong that Bacon and the author of the plays drew from the collection of

<sup>1</sup> This book, once so famous that it seems to have been in the hands of every educated person, is now little known. It may be worth while to add a few particulars concerning it. The first part, *Euphues: The Anatomy of Wit*, appeared in 1579; and the second part, *Euphues: His England*, followed in 1580. Between this date and 1586, at least five editions of each part were printed. Numerous other editions were subsequently printed, the latest of which is dated 1636. This work placed Lyly in the highest ranks of literature. His book was made what it is said that he intended it to be—a model of elegant English. The court ladies had all the phrases by heart, and the work, we read, was long a *vade-mecum* with the fashionable world. When the last edition had been exhausted, the book seems almost to have disappeared, and to have been subjected to increasing obloquy, and to criticisms of the most ignorant and unappreciative description, until about 1855, when the tide of opinion began to turn, interest was again aroused, and the book, which the Rev. Charles Kingsley describes as, 'in spite of occasional tediousness and pedantry, as brave, righteous, and pious a book as man need look into,' was edited and reprinted by Mr. Arber (Southgate, 1868). From this edition have been gathered the above particulars.

Heywood, on account of the immense preponderance of proverbs from this one source both in the *Promus* and the plays. No one who is acquainted with Bacon's method and habits would expect to find him taking written notes, sometimes repeatedly, of proverbs, or indeed of anything else so commonplace as to be, *in his day*, in everybody's mouth, nor can it be conceived possible that he would make notes without an object.

The impression which, on the whole, the proverbs leave on the mind is that they struck Bacon's fancy as containing some grains of concentrated wisdom, or observations such as 'the ancients thought good for life,'<sup>1</sup> and that he jotted them down, a few at a time perhaps, by way of assistance to his memory and his 'invention,' *not*, (as may have been the case with the Latin quotations in folios 83, 84) for the general furnishing and improvement of his own mind, but with the specific view of their introduction in various forms into his plays.

Although the notes seem to have been made when Bacon was about thirty years of age, and when in all probability he was writing, or preparing to write, the early comedies and historical plays, yet it will be seen by examining the *Promus*, that by far the largest number of these notes, even if they have been used before, are reproduced in the tragedies of the so-called 'third period.'

In *Lear*, for instance, a larger number of proverbs may be counted than are to be found in any of the other plays. Several of these, however, are traceable to the list of 'choice French proverbs' which form the concluding folios of the *Promus*. The search after proverbs leads to the observation, how much wisdom and wit is introduced in *Lear*, as in most of the plays, by means of the proverbial philosophy which is put into the mouths of the fools.

<sup>1</sup> See *Advancement of Learning*, viii., Spedding, v. 50-56, where Bacon expresses his opinion of the value of proverbial philosophy as 'springing from the inmost recesses of wisdom and extending to a variety of occasions. . . . Wherefore seeing I set down this knowledge of scattered occasions . . . among the deficient, I will stay awhile upon it.'



Many of the *Promus* proverbs are applied two or three times in the plays, each time with a difference.

For instance, in the *Tempest*, iii. 2 (song), and in *Twelfth Night*, i. 3, is this proverb, 'Thought is free,' in its simple form. The proverb is from Heywood's collection, and is entered in the *Promus* (667).

In 2 *Hen. VI.* v. 1, occurs the same idea antithetically expressed, 'Unloose thy long imprisoned thoughts.'

In *Anthony and Cleopatra*, i. 5, *free* thoughts are returned to: 'Thy freer thoughts may not fly forth;' and in two places in the same scene in *Hamlet*, iii. 2, are found allusions to our 'free souls,' it being added that our 'thoughts are ours, their end none of our own.' This proverb affords a fair illustration of Bacon's manner of cogitating, and of reproducing in various forms the result of his cogitations.<sup>1</sup> Repeated instances of this are to be met with—how he takes a thought, moulds, shapes, refines, or enlarges it, until in the end it would be impossible to trace it to its origin if the intermediate links were missing.

He that *pardons* his enemy, the amner (bailiff) shall have his goods. (*Promus*, from Heywood.)

This occurs in the *Advancement of Learning*, vi. 3, in this form:—

He who shows mercy to his enemy denies it to himself.

In *Rich. II.* it is expressed thus:—

Ill may'st thou thrive if thou grant any grace.

In *Mea. for Mea.*:—

*Pardon* is the nurse of second woe.

In this case the passage from the prose work has the word mercy instead of *pardon*, which stands in the *Promus* and in *Measure for Measure*. In spite of Bacon

<sup>1</sup> 'All is not gold that glisters,' No. 490, affords a similar example.

having 'set down the knowledge of scattered occasions,' or of the use of proverbial philosophy 'among the *deficients*,<sup>1</sup> one would naturally expect to find Heywood's epigrams and proverbs in other plays besides Shakespeare, and common in the literature of the period; but although careful search has been made, so few have been found that it does not seem worth while to pause here in order to notice them. They may be found in the Appendix A.

For those who may be interested in investigating the use which is made in the plays of the proverbial philosophy which Bacon esteemed so valuable, there is added (in Appendix B) a list of about forty proverbs which are part of Heywood's collection, and which are also used in the plays. These proverbs are not in the *Promus*, but perhaps it is not unreasonable to suppose that if the lost MSS. of the *Ornamenta Rationalia* could have been recovered these other Shakespearian proverbs might have been found amongst them.

To return to the proverbs which are noted in the *Promus* and quoted in the plays: it will be found that they are used sometimes simply, sometimes antithetically, sometimes allusively. Occasionally a proverb is used prosaically in the plays and poetically in Bacon's prose works, and conversely as well.<sup>2</sup> Frequently the proverb undergoes so many changes that, unless it could be traced through its various stages, one might easily fail to recognise it in its final development.

In a few instances *combinations* of two of Heywood's proverbs appear in the plays. In the *Promus* a similar combination is found. These instances seem to be of interest and to deserve special prominence. The first occurs in folio 103 of the *Promus*, where two proverbs of Heywood's collection (but which do not occur together there)—

Better to bow than break,  
Of sufferance cometh ease—

<sup>1</sup> See note on p. 19.

<sup>2</sup> No instance of this has been found amongst the *English* proverbs.

appear in juxtaposition. The latter is quoted in its native state in 2 *Hen. IV.* v. 4, in conjunction with another *Promus* proverb:—

O God, *that right should thus overcome might!* Well, of *sufferance* cometh ease.

The proverb ‘Better to bow than break’ is not used in the plays in its simple form, but there is a passage in *Lear*, iii. 6, which contains the sentiment and some of the leading words of the two proverbs in conjunction:—

The mind much *sufferance* doth o’erskip  
When grief hath mates, and bearing fellowship;  
How light and portable my pain seems now,  
When that which makes me bend makes the king *bow*.

Lovers of Bacon will not fail to observe how these confirm and illustrate the teaching of that famous passage in the essay of *Friendship* where it is shown that the mind escapes much suffering when grief is shared in company:—

One thing is most admirable (wherewith I conclude this first fruit of friendship), which is that this communicating of a man’s self to his friend works two contrary effects, for it redoubleth joys and cutteth griefs in halves; for there is no man that imparteth his joys to his friend but he joyeth the more, and no man that imparteth his griefs to his friend but he grieveth the less.

This is a sentiment which is frequently and strongly urged in the plays, and there can be no need to bring forward instances of it in this place, as they will occur to most Shakespearian readers.

To return to the proverbs. There is an earlier passage in the plays which seems, though more dimly, to reflect the same combinations of thought and the same recollection of the two proverbs which are placed together in the *Promus*. In this passage it will be observed that the word *bow* takes the place of *bend* in the quotation from *Lear*:—

England shall repent his folly, see his weakness, and admire our *sufferance*. Bid him therefore consider of his ransom, which

must proportion . . . the disgrace we have digested, which in weight to reanswer his pettiness *would bow under*. (*Hen. V.* iii. 6.)

Again, 'Time trieth troth,' a proverb of Heywood, quoted in the *Promus*, is not anywhere cited literally in the plays, but its sentiment and its leading idea of the *trying* or *proving* true friendship, fidelity, and affection, reappear continually in such phrases as these :—

The friends thou hast, and their adoption *tried*, *grapple* them to thy heart. (*Ham.* i. 3.)

My best beloved and *approved* friend. (*Tam. Sh.* i. 2.)

I think you think I love you.

I have well *approved* it, sir. (*Oth.* ii. 3.)

Not to *knit* my soul unto an *approved* wanton. (*M. Ado.* v. 1.)

The same sentiment, in combination with the figures of trying and knitting, is used in a letter of Bacon to his friend Mr. M. Hicks—

Such apprehension . . . *knitteth* every man's soul to his *true and approved* friend.

Another combination of two of Heywood's proverbs (but which are not together in his collection) seems to occur in *As You Like It*, v. 4, 'Something is better than nothing,' and 'Own is own,' are both in Heywood, but the former alone is in the *Promus*.

Neither of them is quoted literally in the plays, but, combined, they seem to have given the hint for Touchstone's introduction of Audrey as his intended wife :—

A poor virgin, sir, an ill-favoured *thing*<sup>1</sup>, sir, but mine *own*;

A poor humour of mine, sir, to take that that no man else will.

Other proverbs, derived from the Bible, are quoted gravely, or their principles instilled—as

Pride will have a fall (*Promus*, 952),

which can be traced from its simple form, through several stages, until its final development in Wolsey's celebrated speech.

<sup>1</sup> See *Promus*, No. 1085.

There are also a few proverbs in Heywood which Bacon has not entered in the *Promus*, but which are to be found in his private letters or in his speeches, and which are either repeated literally or covertly in the plays.

Thus, in a letter to James I., which accompanied the sending a portion of the *History of Great Britain*, Bacon says: 'This (History) being but a leaf or two, I pray your pardon if I send it for your recreation, considering that *love must creep where it cannot go.*' The same pretty sentiment reappears in the *Two Gentlemen of Verona* (Act iv. scene 2) in this manner:—

*Thu.* How, now, Sir Portius, are you *crept* before us?

*Pro.* Ay, gentle Thurio; for you know that *love*

*Will creep in service where it cannot go.*

Two proverbs in Heywood's epigrams no doubt suggested this graceful idea:—

He may ill run that cannot go,  
and

Children must learn to *creep* ere they go.

A little reflection upon these passages brings into view one characteristic of Bacon's manner of applying quotations. He will be found often to catch at some peculiarly expressive *word*, and, seizing upon it, he deftly twists the sentiment or phrase so as to suit his own requirements, and to produce a bend in the thought, or sometimes an entirely new image.

In the instance above the original proverb clearly means something to this effect: 'A man must learn to do a thing slowly and with pains before he can do it easily and well'; or, 'More haste less speed.' But Bacon's mental eye is caught by the suggestive words *creep* and *go*, and by a rapid turn in the expression he presents us with the new and charming thought, that in cases where love cannot 'go' boldly in and make a show by active and demonstrative service, it may 'creep' in shyly, with little deeds of kindness or courtesy; and Shakespeare does the same.



This is one of the cases in which it may at first be supposed that Bacon borrowed from Shakespeare, because the play in which the proverb occurs is of earlier date than the letter to James I. Yet, since it is authoritatively stated that the play of the *Two Gentlemen of Verona* was not published until 1623, the fact of Bacon's familiarity with it while it was yet merely a stage play seems to be so remarkable that it serves as a particularly good illustration of the manner in which Bacon and the author of the plays connected together and combined the same ideas, or, as in this case, the same proverbs.

If, as has already been said, the 'borrowing' theory is admitted as a satisfactory explanation of such coincidences, it must be applied sometimes on one side, sometimes on the other, to most of the metaphors and peculiar expressions which are common to both sets of works. Moreover, it is evident (for there are indubitable proofs, not only in these *Promus* notes, but by a comparison of various parts of Bacon's voluminous writings) that he had, as Mr. Spedding points out, a system of taking notes and of often making slightly inaccurate quotations *intentionally*, and apparently with the view of bringing out some point which suggested to him a train of thought beyond or different from that which the author intended. If he is found doing this in his notes, and if the same thing is traceable in his acknowledged works, it may fairly be inferred that it was part of his method and of his genius, a characteristic of his style, which is more likely to be noticeable in his lighter writings than elsewhere.

It is of importance, therefore, to press on the reader's attention this view of Bacon's mode of assimilating to himself every thought that fell in his way. Examples of the same kind appear on nearly every page of the *Promus*, and if we would track the nimble mind of Bacon through the mazes of his notes, it can only be done by realising the versatility and Proteus-like genius which could find



‘figures in all things,’ which, glancing from heaven to earth, from earth to heaven, could give to airy nothing ‘a local habitation and a name,’ a genius which

Thought and affliction, passion, hell itself,  
Could turn to favour and to prettiness.

The remarks as to the use made by Bacon of the English proverbs apply equally to the French, Spanish, Italian, and Latin proverbs, which are numerous. But the arguments which apply to the English collection cannot hold good with the foreign proverbs.<sup>1</sup> It may be thought likely, or possible, that Shakespeare should have used upwards of 100 of the same English proverbs that Bacon noted, *but did not use*; and the coincidence may perhaps be accounted for by saying that both authors may equally have availed themselves of Heywood’s epigrams, or that the proverbs were common and popular.

Even assuming this to be the case, the same arguments cannot be used with regard to the foreign proverbs, some of which are most peculiar, and unknown to modern ears.

There are 200 French, 26 Spanish, and 14 Italian proverbs in the *Promus*, forming a total of 240.

Of these, traces of about 151 have been found in the plays. Three or four of the Italian and Spanish proverbs are quoted in Bacon’s prose writings, but out of the 200 French proverbs, only one has been found which seems to have any reference to the plays. The one exception is No. 1445—‘Commence à mourir qui abandonne son désir’—and this may perhaps apply as well to certain sentiments in the two essays of ‘Death’ as to the numerous passages in the plays which echo or paraphrase those sentiments.

The *Promus* collection of ‘Choice French Proverbs,’ 200 in number, is written in a clear French handwriting, which bears a much more modern appearance than the

<sup>1</sup> It is sometimes difficult to decide whether an allusion is to the English or foreign version of the proverb, as the entries in the *Promus* are not in all cases word for word, like the version of Heywood, nor like its modern form.

crabbed old English characters from which the rest of the MSS. have to be deciphered. At first sight there was no connecting link to be found between this collection and the plays, and it seemed probable that these folios had been arranged by mistake amongst Bacon's notes. Further investigation of the proverbs, however, led to the discovery that, although few of them are used openly or literally in any of the plays, yet that a considerable number (about ninety) reappear in a modified and covert form in the later tragedies, especially in *Lear*, *Othello*, and *Hamlet*. Since the French collection occurs so late amongst the folios (although perhaps it should not have been placed last in the series), it is noteworthy that such a manner of using these proverbs is in accordance with a rule which is found to prevail with regard to Bacon's quotations from the Bible and from other writings. In early life he quoted them simply and openly, but in his later years, when he had as it were thoroughly assimilated and made his own the thoughts which he had previously 'chewed and digested,' they no longer appeared in their crude state as proverbs, aphorisms, or brief and pithy sayings, but occur rather in the form of similes and beautiful poetic images, in which probably they would not have been recognised except through previous acquaintance with them in some other guise.

It has been observed of Bacon by eminent critics that he was a rare instance of a man in whom the judgment ripened earlier than the poetic faculty. The private notes enable us to see why this was the case. Bacon stored his mind and matured his judgment by extensive reading and by meditation. The aptness of his mind to perceive analogies enabled him to draw upon his facts for his 'inventions,' instead of drawing upon his imagination for his statements. He never uses a figure or simile which is not drawn, as he says it should be drawn, 'from the centre of the sciences;' he never states a definite opinion, either in his prose writings or in the plays, without there being

evidence to show that he had studied, and usually taken notes of, the particular subject, whether small or great, to which he alludes.

There is little to be said concerning the Spanish and Italian proverbs, which are to be found chiefly in folios 94*b*, 95*b*, 97, and 102*b*. The Spanish are evidently the favourites with Bacon, and they are used in every respect as the English proverbs. 'Di mentira y sagueras verdad' (625) is twice noted in the *Promus*. It is translated in the essays and in other places, *Tell a lie and find a truth*, and worked up in the plays into various forms. (See f. 95, 625.) 'Todos los duelos con pan son buenos' is quoted in a letter to the King (1623). It does not appear elsewhere.

These (and No. 145 of 'Mahomet and the Mountain,' told as a story in the essay on *Boldness*) are the only Spanish proverbs apparently which are quoted in Bacon's prose works, but in the plays fourteen out of the twenty-six in the *Promus* seem to be translated or alluded to.

'En fin la sogla quiebra por el mas delgado' perhaps suggested the image used in describing the death of Kent, and in several other places: *The strings of life began to crack*. (See f. 95, 626.)

Two of the Italian proverbs are quoted by Bacon in the essays—as 'Poco di matto' in the essay *Of Usury*, 'Tanto buon che val niente' in the essay *Of Goodness of Nature*; but these are all that have been noticed. Seven others appear to be more or less reflected in the passages from the plays which are noted in the *Promus*.

There are passages both in the plays and in the prose works of Bacon which bear such a strong likeness to certain French, Spanish, and Italian proverbs to be found in old collections, that although these proverbs are not in the *Promus*, it is probable that, like the English proverbs which have been consigned to the Appendix, they were noted elsewhere by Bacon, or that at any rate he had them in his mind when he wrote the passages which seem to allude to or repeat them. No attempt has been made to

seek out proverbs of this class, and there are perhaps many more than have been here collected ; but it hardly seems probable that many persons will maintain that Shakespeare possessed a knowledge of French, Italian, and Spanish, which would have enabled him to introduce proverbs from these languages, or to adopt expressions and sentiments from them, as if they were to him household words, and thoughts which at some time in his life he had chewed and digested. On the supposition that the writer of the plays did *not* take his ideas from these proverbs, the coincidences appear in some cases all the more curious, and for those who may be interested in following up this subject twenty-four of these foreign proverbs (together with references to Bacon's prose works and to the plays) will be found in Appendix C.

It is difficult, in dealing with the Latin quotations, to distinguish between proverbs and aphorisms or pithy sayings. Perhaps it is best to consider the two classes as one, but at the same time attention should be drawn to the large number of notes in this connection which have been taken from the *Adagia* of Erasmus. The frequent occurrence of these adages, or wise saws of the ancients, in the pages of Shakespeare, leads to the belief that they were not taken at first hand from the various classical authors to whom they owe their origin, but were borrowed from the commentaries of Erasmus. Although there are upwards of 225 of these Erasmus notes in the *Promus*, of which 218 appear to be reproduced, and some literally translated in the plays, there are, it may be said, not half a dozen quoted or alluded to in any of Bacon's prose works. In his speeches, letters, and other acknowledged writings, he quotes from Latin authors and from the Vulgate edition of the Bible, far oftener than from English or modern foreign authors. In the *Advancement of Learning* alone there are more than 500 quotations from ancient authors and from the Vulgate ; yet, excepting three or four texts which are made the subjects of aphorisms in



Book VIII., none of these quotations are to be met with among the *Promus* notes.

The adages are not written down by any means in the order in which they occur in Erasmus, as may be seen by referring to folios 97 to 101*b*, in which they chiefly occur. In many cases it is difficult to trace any principle of connection between the ideas contained in the notes, but in others the thread of thought running through a series is perceptible, and one cannot but feel that the collection was not put together haphazard, but with a definite object. Other observations strengthen this belief. Among four entries (see Nos. 792-5), all referring to change or versatility in men, there is one which combines the pith of three of Erasmus's adages: Chameleon, Proteus, Euripus. The two former of these appear together in two of the plays; first in the *Two Gentlemen of Verona*, where inconstancy and duplicity are illustrated in the 'chameleon love' of Proteus, one of the principal characters in the play; and again in 3 *H. VI.* iii. 2, where the two are brought still more prominently into relation:

I can add colours to the *chameleon*,  
Change shapes with *Proteus* for advantages.

Some of the adages are abbreviated or transcribed with an intentional alteration. Thus in Eras. *Ad.* p. 370, 'Amazonum cantilena' (*the song of the Amazons*), which Erasmus explains as a satirical allusion to the delicate and effeminate men whom the Amazons were wont to celebrate in their songs. In the *Promus* the word 'cantilena' is distinctly changed to 'cautilea.' There is no such Latin word as 'cautilea,' but the word seems to have become associated in Bacon's mind with 'caudex,' *a tail*; for he appends to it a note, 'The Amazon's *sting*—delicate persons.' Here it is not difficult to discover the turn which the idea has taken. The tongue of delicate persons (especially of women) is their sting, and the combined thoughts of an Amazon's triumphant *song* and

of the *sting* of a woman's tongue seem to come together again in 3 *H. VI.* i. 4 :

She-wolf of France, but worse than wolves of France,  
Whose tongue more poisons than the adder's tooth !  
How ill-beseeming is it in thy sex  
To triumph like an Amazonian trull,  
Upon their woes whom fortune captivates !

Perhaps further developments of the same figure of a woman's tongue being her sting may be seen in passages such as that in which Petruchio, in his coarse banter with Kate, says :

*Pet.* Who knows not where a wasp doth wear his sting? In his tail.

*Kate.* In his tongue. (*Taming of the Shrew*, Act ii. scene 1.)

An instance of intentional change of meaning, though not of words, is to be seen at note 862, which consists of an expression derived from Aristotle, 'quadratus homo' (*a square man*). Erasmus explains this to be an epithet applied to a man complete and well-balanced in mind and judgment, and who presents the same front to Fortune on whichever side she encounters him. But Bacon writes against this entry of 'quadratus homo,' 'a gull'; and one cannot but think that this additional note indicates the manner in which the former was to be applied. Bacon's 'square man' was not to be a man complete at all points (the truly good man whom Aristotle styles τετράγωνος), but, as he seems to interpret it, one squared or fitted for others' purposes, without wit enough to form plans for himself.<sup>1</sup> There are two passages in Shakespeare which will be found noted at 862, where this idea seems to be mixed up with the commoner use of the word 'square.' In *Tit. And.* ii. 1, l. 100, Aaron asks the quarrelling brothers, 'Are you such fools to *square* for this?' and tells them that what they desire must be done not by force, but by policy

<sup>1</sup> Bacon thus uses it in one of his prose works. Unfortunately, the reference has been lost.



and stratagem, and that 'Our empress with her sacred wit shall fill our engines with advice, that will not suffer you to *square yourselves*, but to your wishes' height advance you both.' This seems to mean that the empress will not suffer her sons to make plans for themselves, for that they are not capable of the policy and stratagem which is necessary, but that they must allow themselves to be used as the empress shall advise. In *Much Ado*, i. 1, a man is described as a '*stuffed man*, with hardly enough wit to keep himself warm.' Without the context it might have been supposed that a 'stuffed man' meant a conceited, proud, or 'stuck up' man; but clearly it is intended to describe a stupid and unreasoning man, and its connection in the same sentence with the word 'squarer' in its other signification as a fighter, suggests that in some way the ideas of a dull, heavy-witted man, 'a gull,' and a fighter, or squarer, came simultaneously into the imagination of the writer. Although, however, the comment attached to the proverb in Bacon's notes draws attention to the peculiar and unusual application which is made of the expression 'square,' yet in the later plays there are several instances of the word used in the sense in which Aristotle intended it. Thus in *Antony and Cleopatra* Antony begs his wife to excuse his defects in judgment :

My Octavia,

Read not my blemishes in the world's report :  
I have not kept my square ; but that to come  
Shall all be done by the rule. (ii. 3.)

Before quitting Erasmus's *Adagia* especial attention must be drawn to one note which seems peculiarly interesting and deserving of notice in connection with the subject now in hand. At note 289 in the *Promus* occurs this adage, '*Clavum clavo pellere*,' *To drive out a nail with a nail*. This proverb is quoted literally in the *Two Gentlemen of Verona* and in *Coriolanus*, where its setting is in both places so peculiar, and so thoroughly Baconian, as to exemplify, simultaneously, most of the points con-

nected with the use of these notes, which have been already indicated. In each passage may be seen an instance of Bacon's strong tendency to quote proverbial philosophy, to use antithetical forms of speech, to introduce metaphors founded upon his scientific researches and his notes, and in both cases there appears an *original but erroneous* scientific theory of Bacon's about heat, which is recorded in the *Sylva Sylvarum*, repeated in the lines.

According to some of his critics, Bacon's researches<sup>1</sup> into the nature of heat are considered to have been 'a complete failure,' and although Mr. Ellis points out that Bacon did approximate to at least one important discovery, yet there can be no doubt that his science fell short of many important truths, and that he entertained many fallacies. Some of his favourite fallacies were, that 'One flame within another quencheth not,' and that 'Flame doth not mingle with flame, but remaineth contiguous.'<sup>2</sup>

He speaks of one heat being 'mixed with another,' of its being 'pushed farther,' as if heat were matter, or one of those bodies of which two could not be in the same place at the same time.

There is no reason to doubt that these theories were original with Bacon; but in any case he adopted them as part of his system, and considered that they were truths demonstrable by experiment.

Knowing, as we now do, that these theories were as mistaken as they appear to have been original, it seems almost past belief that any two men should at precisely the same period have independently conceived the same theories and made the same mistakes.

It would take one too far afield to enter more particularly into this subject; the following passages, however, placed together, show curiously the way in which there is reason to believe Bacon was led on from one thought to another--how his learning was woven into the whole

<sup>1</sup> Note to *Nov. Org.*, b. ii., Bohn's edition.

<sup>2</sup> *Sylv. Sylv.* i. 32.

texture of his lighter works, so as to enhance their truth, their brilliancy, and their poetic beauty, without any ostentation of learning, or ponderous attempts to appear wise, such as oppress, if they do not disgust, us in the plays of Ben Jonson. The following are the passages referred to :—

‘ Even as one heat another heat expels,  
Or as one nail by strength drives out another,  
So the remembrance of my former love  
Is by a newer object quite forgotten.’

(*Tw. Gen. Ver.* ii. 4.)

‘ One fire drives out another ; one nail, one nail.’ (*Cor.* iv. 7.)

There are a few Latin proverbs and texts which seem to have been especial favourites with Bacon, and which he quoted frequently in his speeches and letters. These proverbs are all introduced in some form into the plays ; but they are not all noted in the *Promus*, and none are from Erasmus. Thus in Bacon’s Charge to the Verge, and in other speeches, he uses this familiar saying : *Ira furor brevis est*, which is repeated in *Timon of Athens* much as Bacon may have delivered it in Court :

They say, my lords, that *ira furor brevis est*.

Another favourite with Bacon during the first forty years of his life was *Faber quisque fortunæ suæ*, a proverb which the experience of later years must, alas ! have made him feel to be but a half-truth. In point of fact, he does not use it in his prose works later than 1600–1, nor does it appear in the plays after *Hamlet* (1602). It is interesting to observe how this proverb affords an instance of the manner in which the prose writings of Bacon and the plays seem to dovetail into each other, and its introduction here will be excused, although, like the preceding proverb, it is not entered in the *Promus*, perhaps because it was too familiar to Bacon to require noting. In the essay *Of Fortune* the proverb is thus introduced : ‘ The

mould of a man's fortune is in his own hands'—*Faber quisque fortunæ suæ.*

Again, the same, a little changed, in a letter to Essex: 'You may be *faber fortunæ propriæ*;' and with further change in words, though not in meaning, in the *Wisdom of the Ancients* ('Of Sphinx or Science'): 'Every artificer rules over his work.'

Lastly, in the 'Rhetorical Sophisms' (*Adv. l. vi. 3*) the idea is presented in a new form:—'You shall *not be your own carver*.' This is the model which is adopted in *Rich. II.*:

*Let him be his own carver*, and cut out his way.

The thought suggested by the connection between an artificer and his work is now turned aside from the original image of a man fabricating his own fortune to the newer idea suggested by the word *carver*.

Brave Macbeth, like valour's minion, *carved* out his passage.  
(*Macb. i. 2.*)

His greatness weighed, his will is not his own,  
He may not, as unvalued persons do,  
*Carve for himself.* (*Ham. i. 2.*)

Twice in the *Promus* occurs this entry—*Mors in olla*, in one case with an additional note by Bacon, *poysò in*. Bacon quotes this proverb in his Charge against Wentworth, for the poisoning of Sir John Overbury.

He lays much stress upon the horror of a man being poisoned in the food and drink which should be his staff of life; and the same reflection seems to reappear several times in varied forms in the plays. Thus in 1 *Hen. IV. i. 3*, Hotspur, in a rage, vowing vengeance on Prince Harry, wishes that he could 'have him poisoned with a pot of ale;' and in the same play Falstaff, by way of a forcible oath, exclaims, 'May I have poison in a cup of sack,' if Prince Harry be not paid out for his tricks.

Hamlet, as all will remember, is to be treacherously killed by means of the 'poisoned cup,' which plays a conspicuous part in the last scene of the tragedy; and in *Cymbeline* the wretch Iachimo, confessing his villany, wishes that he had been 'poisoned in the viands' at the feast where he first devised his plots. The thought of food containing poison seems to ramify in many directions both in the prose works and in the plays, where one meets with frequent expressions such as these: 'Homage sweet is poisoned flattery;' 'What a dish of poison she hath dressed for him!' 'This is cordial—not poison.'

At No. 1207 there is a Latin proverb, *Diluculo surgere saluberrimum*, which Sir Toby Belch quotes to Sir Andrew Aguecheek in Latin (*Twelfth Night*, Act ii., scene 3)—

Approach, Sir Andrew : not to be a-bed after midnight is to be up betimes ; and *diluculo surgere*, thou knowest.

This proverb occurs in the *Promus* on the folio which Mr. Spedding describes as being 'a collection of morning and evening salutations,' and of which more will be said hereafter. It is noticed in this place because it affords another illustration of the undesigned coincidences and connecting links which pervade the graver works of Bacon and the plays. Here we have Bacon noting and Shakespeare quoting the proverb. Then, together with the quotation, we have in Sir Toby's application of the proverb, one of those antithetical forms of speech or paradoxes in which Bacon so greatly delighted :

To be up after midnight, and to go to bed then, is early : so that to go to bed after midnight is to go to bed betimes.

This paradox occurs at least four times in the plays, as may be seen by reference to the entry in the *Promus*. It is also introduced in a touching manner in the last essay, *Of Death*, where Bacon, reflecting on the shortness of life, on the approach of age, and on the small desire which he has to see his days prolonged when hope and strength were alike well nigh exhausted, looks forward



to the end of his wearisome night, and to the dawning of a brighter morrow—

It is not now late, but early.

There is a similar idea, apparently, in entry 1204—

Good-day to me, and Good-morrow to you.

If this somewhat vague note may be read by the light of the plays, it means—‘ You say Good-day to me, but I say Good-morrow to you,’ as in 1 *Hen.* ii. 4:—

*Sher.* Good-night, my noble lord.

*P. Henry.* I think it is *good-morrow*, is it not?

*Sher.* Indeed, my lord, I think it be two o’clock. . . .

*P. Henry.* . . . Be with me betimes in the morning; and so, good-morrow, Peto.

*Peto.* Good-morrow, good, my lord.

The Latin proverbs abound chiefly in folios 83 to 88*b* of the *Promus*. The manner in which they are introduced in the plays is in many cases so unexpected and so peculiar that one cannot be annoyed or disappointed when, as is certain to be the case, many persons decline at first sight to accept some of the passages which have been collected from the plays as having any connection with the notes. Glancing at them superficially, the reader may easily fail to perceive much likeness between such passages, or at least to perceive sufficient similarity to justify the supposition that the one was suggestive of the other. The present writer will no doubt be accused of having jumped at conclusions for the sake of making facts fit theories.

Although this kind of criticism is inevitable, yet it may fairly be deprecated. Through fear of doing anything to justify it, the inclination was felt to strike out many of the references which are given in the following pages; but this was not done from regard to two considerations. First, that several passages, which ‘ kind inquisitors ’ have at a first reading struck out as doubtful or irrelevant,

have, on further investigation, been reinstated by the same friendly hand which at first discarded them. Next, it is perhaps beyond anyone's power at the present time to decide whether or no certain passages are correct in their application, and worthy of record. Under these circumstances, it seems to be wisest and fairest to withhold nothing which may be of use to future students, nor anything which has been found useful by the present writer in pursuing this enquiry.

As to the conclusions which have been arrived at, they have been reached simply by slow plodding steps across an unexplored country. The work, such as it is, has evolved itself. In the first instance, nothing was attempted beyond a search for the entries or notes in their original state. Frequently, however, in the prosecution of that search several passages were met with, no one of which, *singly*, could be held to refer distinctly to any of the *Promus* entries, but three or four of such extracts, when placed together, were found to form a complete chain of connection with certain entries whose meaning was otherwise obscure.

In this way one clue has led to another. The proximity on Shakespeare's page of two or three sentiments, phrases, turns of expression, or peculiar words, which also appear in close proximity in the *Promus*, has often cleared up difficulties and thrown lights which would not otherwise have dawned upon the searcher. Sometimes by setting together the note from the *Promus* a similar passage from the prose works of Bacon and one from the plays, it is seen that the two passages, whilst they vary somewhat from the original note, agree with one another.

#### METAPHORS AND SIMILES.

The general remarks which have been made with regard to Bacon's characteristic manner of quoting proverbs—changing, varying, inverting, curtailing, or paraphrasing them at his pleasure—apply with equal truth to

the metaphors and similes which are thickly sprinkled over the *Promus*, as they are throughout Bacon's writings.

The *fundmental* figures and similes in Shakespeare amount to about 300. From these the innumerable figures which are found throughout the plays are derived.

Nearly all these metaphors and similes are used in Bacon's letters and prose works, but not in other authors previous to or contemporary with him.

The sources of several of these figures are probably to be found in the writings of Lyly; but the mode of their application, even in these comparatively rare instances, is peculiar to Bacon and Shakespeare. In what is believed to be a complete collection of similes and metaphors from Bacon's letters and prose works, the fundamental figures may be taken to number about 350, of which about fifty only have *not* been found in the plays. The *Promus* presents many of these similes in their embryo state, from which it is possible to trace their gradual development, and the wonder grows as it is perceived how, out of 'seeds and weak beginnings,' so small that small minds would disdain and idle cleverness would shrink from the trouble of preserving them, the laborious and true genius of Bacon prepared the foundations for works which were to be for all time.

In folio 84, note 89, there is this entry, 'A stone without a foyle.' This expression is repeated in the essay *Of Ceremonies*:—'He that is only real had need have exceeding great parts of virtue; as the stone had need to be rich that is set without foil.' The figure reappears slightly altered in the essay *Of Beauty*: 'Virtue is like a rich stone, best plain-set.' Again, in one of Bacon's speeches it is expanded thus: 'The best governments are like precious stones, wherein every flaw or grain are seen and noted.'

The first of these forms (a stone without foil) is introduced in *Rich. II.* i. 3, and in *1 Hen. IV.* i. 2, in the passages which are noted at note 89.

The second form (a jewel plain-set) appears in 2 *Hen. IV.* i. 2, and *Mer. Ven.* ii. 7.

The third form of 'precious stones wherein every flaw or grain is seen and noted' occurs in *Love's Labour's Lost* and other places. In the extract from *L. L. L.* it will be observed that the word *flaw* is used exactly in the same connection as in the passage from Bacon's speech, where perhaps the word *grain* takes the place of *crack* in the extract from the play.

Other figures drawn from a jewel without a flaw occur here and there in the plays until *Othello* is reached, where every word in the sentence is altered, but at the same time the poetic beauty of the image is brought to perfection:—

If heaven would make me such another world  
Of one entire and perfect chrysolite,  
I'd not have sold her for it.

Another suggestive note is in folio 90 (363):

An instrument in tunyng.

This is a figure which has been worked harder, perhaps, than any other. Bacon's taste for music, and his study of it, scientifically as well as artistically, probably brought the image frequently into his mind, sometimes in company with another which is found in folios 84*b*.–86, *Concordes and Discordes*.

The 'instrument in tunyng' is in every case the human mind, and all students of Bacon will be familiar with the essay on *Orpheus*, interpreted of Natural Philosophy, where the harmonies of music are likened to the harmony of Nature and of civil society, and disorders of the State or of the understanding are compared with the outrageous discords of the Thracian Furies.

This connection of ideas, so frequent in the prose works of Bacon, is still more frequently brought forward in the plays, and might be illustrated by upwards of forty passages. No attempt has been made to collect them all,

but the most striking instances have been inserted in the notes (f. 84b-86, f. 90-355), and one may fairly suppose that, without any references to assist the memory, the note 'instrument in tunying' will bring to mind Hamlet's description of the men

Whose blood and judgment are so well commingled,  
That they are not a pipe for fortune's finger  
To sound what stop she pleases.

Or Ophelia's lament over 'the noble mind o'erthrown':

Now see that noble and most sovereign reason,  
Like sweet bells jangled, out of tune and harsh.

Or the long passage (quoted fol. 90, 365) where Hamlet taunts his inquisitive visitor with his unworthy treatment of himself, in trying to make an 'instrument' of him, and to play upon him as upon a pipe. There is another passage of a similar kind in *Pericles*, i. 1, where Pericles tells the Princess:

You're a fair viol, and your sense the strings,  
Who, fingered to make man his lawful music,  
Would draw heaven down and all the gods to hearken;  
But, being played upon before your time,  
Hell only danceth at so harsh a chime.

In many places, too, the harmonies of music are likened to the harmony of the 'household,' to the harmony of 'peace,' to the harmony which is perceptible in the qualities and characteristics of 'a noble gentleman,' to the music of nature and of 'the spheres.' A man 'compact of jars' is said to be capable of introducing discord into the spheres themselves.

The metaphors and similes which are in the *Promus* are much scattered, but they have been collected, and their numbers in the *Promus* affixed, in order to give at a glance an idea of their nature and their variety, and also to assist reference. They will be found at Appendix E, but it should be noted that many figures which are found



in the *Promus* and in the plays are derived from proverbs in Heywood's collection.

*TURNS OF SPEECH AND SINGLE WORDS.*

The turns of speech are so closely allied to the similes that it is often impossible to draw a line between them. Some notes, however, in this class appear to have been made by Bacon solely with the view of enriching his diction or his vocabulary—at least this is the only way in which they are found applied.

Some of these notes are, from a grammatical point of view, untranslatable, and some which have been traced to Erasmus's *Adagia* are there used with an application which is not repeated either in Bacon's prose or in the plays.

Thus 'Puer glaciem (*the boy the ice*) is a fragmentary expression which Erasmus quotes as a proverb of those who persist in grasping things which it is impossible that they should retain. The idea itself does not seem to be reproduced anywhere, but perhaps the conjunction of words suggested the peculiar expression in *All's Well* regarding the lords who decline to fall in love with Helen, 'These boys are boys of ice.' The idea receives further development in other passages.

'Vita doliaris' (*the life in a cask or tun*) is commented upon by Erasmus as referring to Diogenes and a frugal, abstemious manner of living. Here, again, it is possible that the words, which are not to be found repeated in their accepted interpretation, may have brought to Bacon's mind an opposite image suggesting the description which is put into Prince Harry's mouth of Falstaff, 'a tun of a man,' 'a huge bombard of sack . . . good for nothing but to taste sack and drink it.'

'Fumos vendere' (*to sell smoke*) is one of the rare instances in which Bacon is found quoting Erasmus in his acknowledged writings, although he took such abundant notes from his work. On this occasion it is in one of

Bacon's devices, the 'Gesta Grayorum,' that the figure has been introduced.

Erasmus quotes it as an elegant saying of Martial with regard to those who sell slight favours at a high price; but in the 'Gesta Grayorum' the expression 'to sell smoke' is used of persons whose empty or inflated talk is of 'so airy and light a quality' as to be valueless. The same thought of smoke as an image of empty talk or of insubstantial passion appears in such phrases as these: 'Sweet smoke of rhetoric!' 'Love is a smoke raised with the fume of sighs;' 'A bolt of nothing shot at nothing, which the brain makes of fumes;' 'The windy breath of soft petitions.'

'Domi conjecturam facere' (*to make a conjecture at home*) is a proverb directed, Erasmus says, against those who will not gain experience by personal exertion, but who sit at home and conjecture possibilities, as in *Coriolanus* the plebeians are described by Caius Marcius—

Hang 'em ! *they say !*

They 'll *sit by the fire* and presume to know

What's done in the Capitol ; who's like to rise,

Who thrives, and who declines ; side factions, and give out

*Conjectural marriages.* (I. 1.)

'Res in cardine' may have given a hint for the figure of a hinge or loop to hang a doubt upon, in *Othello*, iii. 3, l. 367.

'Horresco referens,' from Virgil, is suggestive of exclamations such as those in *Macb.* ii. 3, 'O horror ! horror ! horror !' or that in *Hamlet*, i. 5, 'O horrible ! O horrible ! most horrible !' Each of these, it will be observed, is introduced in connection with the narration of a horrible tale.

Folio 89 contains a consecutive list of upwards of fifty short expressions of single words, and folio 126 eighty more, nearly the whole of which will be found in the earlier plays. Some, such as 'O my L.S.,' which is apparently the 'O Lord, sir,' of *Love's Labour's Lost* and *All's*

*Well*, are then dropped, and do not appear elsewhere in the plays; but by far the larger number, such as, 'Believe me,' 'What else?' 'Is it possible?' 'For the rest,' 'You put *me* in mind,' 'Nothing less,' &c., are to be met with throughout the plays, and remain now amongst us as household words. Most of these are indeed so common now, that again the idea naturally occurs that *any one* might have used such expressions, and that they may no doubt be found in the writings of authors earlier than Bacon or contemporaries with him.

It is always a difficult and troublesome thing to prove a negative, and we might be led too far afield if the attempt were made in this place to *prove* that these short expressions were of Bacon's own invention, or introduction into general use, and that they are in the first instance only to be found in the *Promus* notes and in Bacon's writings. All that can be said now is, that although diligent search has been made in the best works of the authors who flourished between the beginning of the sixteenth to the middle of the seventeenth century, only two or three of the terms of expression have been traced, and these expressions are used by a very limited number of authors, and rarely by them.

Thus, Lyly in his plays, *Mydas* (i. 1) and *Mother Bombie* (ii. 2 and iv. 3), thrice uses the form 'What else?' This appears in the *Promus* at No. 308, and it is used many times in the plays of Shakespeare, but, so far as can be discovered, by no other previous author excepting Lyly.

'Well' (*Promus*, 295) is a word so frequently used by several authors as a commencement or continuation of an argument, that one wonders, at first sight, why Bacon should take the trouble even to note it. By collecting all the instances in which it is used in the plays, it is, however, perceived that this word is there sometimes used *alone*, and not as a beginning or continuation of an argument, but as a response, either by way of approval or expressive of doubt—

*Cress.* Well, well.

*Pan.* Well, well? (*Tr. Cr.* i. 2.)

It may be supposed that this latter use was as common in literature or conversation as the former, but the only instance which has been found of it is again in Lyly; (*Mother Bombie*, ii. 1).

In *Gallathea*, v. 3, Lyly uses the expression 'Is it possible?' which forms the entry No. 275 in the *Promus* notes. This expression, which occurs twenty times in Shakespeare, has not been met with in any other author until its appearance in the *Spanish Student* by Beaumont and Fletcher, 1647.

Greene, in his *Looking-glass for London*, 1594, uses two turns of expression which are in the *Promus*, 'Believe me' and 'All's one.' Here the date coincides so closely with that which is assigned to the *Promus* notes (although some are undated), that it must for the present remain an open question whether Bacon derived the expressions from Greene or Greene from Bacon. There is this to be said, however, that whereas the instances in the *Looking-glass for London* seem to be the only ones in which Greene made use of these expressions, they are frequently found in Shakespeare. 'Believe me,' 'Believe it,' &c., occurs upwards of fifty times in the plays, and 'All's one' or 'It's all one' is repeated in five or six places.

In the Appendix G will be found a list of authors chronologically arranged, with the works which have been chiefly studied, and notes of any similarities which have been observed in these works with the *Promus* entries.

The fifth class of notes consists of *Single Words* which are here and there to be met with in the *Promus*, and which seem to mark the introduction of those words into the English language, or at least to bring them out of the cell of the student and the pedant into the free air of general society.

For example, on folio 92 (461) appears the single word 'real'—a word now so familiar and necessary that pro-

bably most of us would expect to meet with it frequently in Shakespeare. Yet in point of fact it only occurs there *twice*—once in *All's Well*, v. 3, l. 305, and once in *Coriolanus*, iii. 1, l. 146; whilst 'really' appears for the first and last time in *Hamlet*, v. 2, l. 128.

Perhaps Bacon, who was well acquainted with the Spanish language (and who gleaned from it many proverbs, similes, and turns of expression) was attracted by this suggestive word, 'real' with its treble meaning of 'royal,' 'actual,' and of sterling goodness, for *real* was also the name of a golden coin worth ten shillings. These three meanings, separate or combined, are to be seen in many places where *royal* is used in the plays, and the two words 'real' and 'royal' seem to be often employed interchangeably. (See No. 461.)

In *All's Well*, v. 3, the word 'real' appears to be introduced in order to give greater force to the King's astonishment, when his Queen, 'that is dead, becomes quick':—

*King.* Is there no exorcist  
Beguiles the truer office of thine eyes?  
Is it *real* that I see?

*Hel.* No, good my lord :  
'Tis but the shadow of a wife you see ;  
The name and not the thing.

The last two lines seem to suggest the double idea of 'royal' and 'actual,' or genuine; perhaps they might be construed thus:

'Tis but the shadow of the royal lady that you see ;  
the name and not the actual thing.'

In the first part of *Hen. IV.* ii. 4, we find the word 'royal' used instead of 'real' in a pun or quibble which Prince Henry makes upon the coins 'noble' and 'real.'<sup>1</sup>

*Host.* My lord, there is a *nobleman* would speak to you.

*P. Hen.* Give him as much as will make him a *royal* man, and send him back.

And again, in the *Winter's Tale*, v. 3, Leonatus apostro-

<sup>1</sup> A 'noble' was a coin worth 6s. 8d; a 'real' a coin worth 10s.



phises the statue of the Queen Hermione, 'O royal piece!' Evidently the two ideas of regal and of sterling excellence are here combined; the 'majesty' and the 'peerless excellence' upon which the king dwells, as being characteristic both of the queen and of the statue, are thus hit off with a single touch, in accordance with Bacon's manner of firing two distinct trains of thought with one match.

It seems better to avoid entering into a minute discussion of the single words in the *Promus*, because there are not sufficient of them to form a basis for a complete argument; and isolated cases of resemblances, which could be adduced, would only be held to prove that in certain instances two great wits jumped. If rare words were shown to be exclusively used by both, it would be simple to explain the fact on the popular system by saying that one author must have borrowed of the other. It therefore seems best to pass over, for the present, the English words, which are not numerous, with the remark that, uncommon as they doubtless were, they all reappear in the plays, and to proceed to notice the foreign words, which are all Latin or Greek with the exception of two—'albada,' a word derived from 'alba,' the dawn, which Velasques' dictionary translates *serenade at daybreak*, and which Wessely and Girones explain to mean 'music which young men in the country give their sweethearts at break of day.' There are two plays in which this custom is referred to: first, *Romeo and Juliet*, iv. 1, 107, and iv. 2, 22; and again in *Cymbeline*, ii. 3, 9–41.<sup>1</sup>

It seems possible that this word, which is found on a sheet containing morning and evening salutations, may have suggested the peculiar form of greeting in *Lear*, ii. 2, 'Good dawning to thee, friend.'

'Argentangina' forms an entry to which Bacon appends the single word *sylver*. Pericles seems to repeat this pretty epithet in addressing the 'celestial Dian, goddess *argentine*,' and at her bidding he confesses himself

<sup>1</sup> See *Promus*, folio 113, 1215.

to be the King of Tyre and father of Mariana, 'who, goddess, wears yet thy silver livery.' 'Argentangina' is the Latin form of a Greek word meaning *the silver quinsey*—a kind of sore throat—and was jocularly applied to Demosthenes when he had taken a bribe from certain ambassadors not to speak against them. The note 'sylver' probably indicates that Bacon meant to use the epithet in connection with a silvery thing—not with reference either to the quinsey or to bribery. This manner of dealing with a quotation is characteristic of Bacon. Mr. Spedding notices an instance of it in his remarks on the *Formularies and Elegancies*, where, in making an extract from the *Ars Amatoria* of Ovid, Bacon is found to write it thus:—

Sit tibi credibilis sermo consuetaque lingua  
 . . . præsens ut videare loqui.

Mr. Spedding observes in a note (vol. vii., p. 203): 'The omission of the words "Blanda tamen," which complete the line in the original, indicates the principle of selection. From the precepts given by Ovid for the particular art of love, or rather of love-making, Bacon takes only so much as refers to art in general.'

It is not easy to attach any clue to several of the Latin words. 'Laconismus' probably may refer to the 'Roman brevity' which is twice mentioned in 2 *Hen.* iv. 2, 2, and which appears in various exhortations to brevity, or in remarks upon the advantages of brevity (which Polonius assures us is the soul of wit)—in every one of the plays excepting *Titus Andronicus*, *The Comedy of Errors*, 1 and 2 of *Hen.* VI. (these being perhaps the earliest of the plays), and *The Tempest*; to which play, by the way, there are but few references made in the *Promus*.

At Appendix F is a list of the single words in the *Promus*.

Besides these single words which are scattered about the *Promus*, there are in the *Analogia Cæsaris* (f. 126) some words, chiefly from the Spanish, few of which seem

to have been adopted in the plays, or in any part of Bacon's writings.

Thus 'vice-light,' which is explained to mean *twilight*;<sup>1</sup> 'to freme' for *to sigh*, 'to discount' for *to clear*, 'a bonance' for *a calm*. But there are other entries which are met with again in the plays, or in some peculiar connection which renders it clear that, although the word itself may have been old, the application which Bacon proposed to make of it was new.

Thus there occurs the entry 'banding (factions).' The word *banding* is only once used in the plays (1 *Hen. VI.* iii. 1), and it is used in connection with factions:—

O my good lords . . . pity us!  
The bishop and the Duke of Gloucester's men,  
Forbidden late to carry any weapons,  
Have filled their pockets full of pebble stones,  
And *banding themselves* in contrary parts,  
Do pelt . . . at one another's pate.

In another note there are two words placed in relation to each other, 'delivered—unwrapped.'

In several places in the plays the word 'deliver' is used (with regard to abstract particulars) almost synonymously for 'unwrapped,' 'unfolded,' or 'disclosed':—

*Viola.* O that I served that lady,  
And might not be *delivered* to the world  
Till I had made mine own occasion mellow. (*Tw. N.* i. 2.)  
Sure you have some hideous matter *to deliver*. (*Ib.* i. 2.)

Let this be duly performed, with a thought that more depends on it than we must yet *deliver*. (*M. M.* iv. 2.)

I was by at the opening of the fardel, heard the old shepherd *deliver* the manner how he found it. (*W. T.* v. 2.)

Those prisoners in your highness's name demanded . . .  
Were not . . . with such strength denied  
As was *delivered* to your majesty. (1 *H. IV.* i. 3.)  
I will a round unvarnished tale *deliver*. (*Oth.* i. 3.)

<sup>1</sup> Twilight is not in the plays.

My mother . . . died the moment I was born,  
 As my good nurse . . . hath oft *delivered*, weeping.  
(Per. i. 1.)

The word 'unwrapped' is not in the plays, but *wrap* is in three places used in a somewhat opposite sense to *deliver*, in the same relation to abstract things, and in a figurative sense :

I am *wrapped* in dismal thinkings. (*All's W.* v. 3.)  
 My often rumination *wraps* me in a most humorous sadness.  
(As Y. L. iv. 1.)  
Some dear cause  
 Will in concealment *wrap* myself the while.  
(Lear. iv. 3.)

Then there is the entry, *avenues*. This word also is not to be found in the plays, nor, it may be said, in the prose works of Bacon ; but there occur in various forms the ideas which the word seems intended to bring to mind :

I'll lock up all *the gates of love*. (*M. Ad.* iv. 1.)  
 The *gates of mercy* shall be all shut up. (*Hen. V.* iii. 3.)  
 Open thy *gates of mercy*. (3 *Hen.* VI. i. 4.)  
 The *natural gates and alleys* of the body. (*Ham.* i. 5.)  
 Ruin's wasteful *entrance*. (*Macb.* ii. 3.)  
*Entrance* to a quarrel. (*Ham.* i. 3.)  
 The *road of casualty*. (*Mer. Ven.* ii. 9.)  
 The naked *pathway* to thy life. (*Rich. II.* i. 2.)  
*Pathways* to his will. (*Rom. Jul.* i. 1.)

Another chain of ideas begins with a few loose links in note 1446 :

To drench, to potion, to infect.

In some of the earlier plays the word *drench* occurs in its ordinary and prosaic meaning, although poetically applied :

In that sea of blood my boy did *drench* his over-mourning spirit. (1 *H.* VI. iv. 7.)

In *Macbeth* the combined ideas of *drenching by a potion* and of *infecting* by suspicion, all appear in one passage :

When Duncan is asleep . . . his two chamberlains  
Will I *with wine and wassail* so convince,  
That memory, the warder of the brain,  
Shall be a fume, and the receipt of reason  
A limbeck only : when in swinish sleep  
Their *drenched natures* lie as in a death,  
What cannot you and I perform upon  
The unguarded Duncan ? *what not put upon*  
*His spongy officers, who shall bear the guilt*  
Of our great quell ? (*Macb.* i. 7.)

The similes and figures of speech drawn from ‘infection’ are, there is good reason to observe, among the most frequent in the plays. There are upwards of seventy similes in which the word itself is introduced, and perhaps as many more on diseases of love, hatred, and other passions and emotions, of ‘a catching nature’ ; on pestilences and plagues which the earth sucks up or which ‘hang in the air.’

Probably the great interest which Bacon took in natural science, his inquiries into the nature of infection, epidemics, pestilential seasons, &c., and his studies in medicine, were the cause of the great prominence which is given to this and kindred subjects in the plays. The similes and figures drawn from *a potion* are almost equally frequent in the series of plays from the *Midsummer Night’s Dream* to *Othello* :

Thy love ! out tawny Tartar, out !  
Out ! loathed medicine, O hated *potion*, hence !  
(*M. N. D.* iii. 2.)

In two consecutive scenes in 2 *Hen.* IV. (see 1461) there is the idea of administering *potions* which shall *infect* and poison, branching off into the thought of administering potions by way of medicine. Following the line in the *Promus* which has just been spoken of, there is the entry ‘*infistuled* (made hollow with malign dealing).’



This word is not in the plays, but doubtless few Shakespearian readers, who are favourable to the views that have been expressed, will hesitate as to its application. The ancient scars of wounds ‘*fester*ing against ingratitude’ (*Cor.* i. 2); the dissension which ‘rots like festered members’ (1 *Hen.* VI. iii. 1); ‘The *ulcer* of the heart’ (*Tr. Cr.* i. 1); the ‘*ulcerous* place’ (*Ham.* iii. 4); ‘which flattering unction can but skin and film;’ ‘whilst rank corruption, mining all within, infects unseen;’ ‘the *impothume* that inward breaks’ (*Ham.* iv. 4): these are surely the outcome of Bacon’s cogitations as to how a man’s mind may be ‘infistuled or made hollow with malign dealing.’

It must be confessed that these attempts to trace Bacon’s mind from his notes into his works have proved so fascinating that there is a risk of wearying readers who may feel but little interest in such details. It will be wise, therefore, to refrain from carrying them further here; but it is hoped there may be students of Bacon and Shakespeare, who, with more knowledge though not with greater love of the subject than the present writer, will not be content merely to glance at the references which have been given to the *Promus* notes—rejecting or adopting them as correct at first sight—but who will be incited to start on an independent chase and to follow with better success many points which have hitherto eluded pursuit.

To conclude this investigation of the ‘single words,’ it seems probable that the entry No. 1444, which Mr. Spedding has rendered ‘baragan,’ should be read ‘barajar,’ the Spanish verb *to shuffle the cards*. This word, it will be observed, is associated with another note on the same line, ‘perpetual youth,’ which renders it likely that it was connected in the writer’s mind with the idea of a serpent casting its slough as an image of renewed life, or perpetual youth. This figure is mentioned by Bacon in the essay *Of Prometheus* (*Wisdom of the Ancients*, xxvi.) in

these words: 'Asellus miser conditionem accepit, atque noc modo instauratio juventutis, in pretium haustus pu-sillæ aquæ, ab hominibus ad serpentes transmissa est.'<sup>1</sup>

Hamlet seems to have coupled together, as Bacon did, the two separate ideas of 'shuffling' and of renewing life, when he meditates on what may come to us 'when we have *shuffled* off this mortal *coil*' (*Ham.* iii. 1).

In a later scene of the same play (iii. 4) the author again uses the metaphorical expression 'to shuffle'; but the figure is changed. We no longer have the idea presented of putting off a slough, but of evading a danger or difficulty. 'In heaven there's no shuffling' (*Ham.* iii. 3), no getting out of the dilemma by crafty tricks; and here the mind of the writer seems to have reverted to the use of the word in connection with card-playing, a use which he repeats farther on (iv. 7), when he makes the treacherous King desire Laertes with *a little shuffling* to choose a sword unbated, that so he may take a mean advantage of the too generous-hearted Hamlet.

There seems to be a dim reflection of the same combined ideas of renewal or prolongation of life and the shuffling of cards in the conversation between Lucius and Imogen in *Cymbeline*, v. 5, in which Lucius begs Imogen to intercede for his life. Imogen replies:

Your life, good master, *must shuffle for itself*.

This may not strike anyone as a probable allusion unless it be taken into consideration that the expression *to shuffle*, although it is now commonly used both for getting out of a difficulty and for behaving in a tricky or evasive manner, was, there is reason to believe, a new form of speech when it appeared in the plays.

#### MOTTOES TO CHAPTERS OF MEDITATION.

A class of notes now presents itself which is by far the most numerous, according to the arrangement which has

<sup>1</sup> The casting or 'putting off' of the skin or slough of snakes and other creatures is also treated of in the *Sylva Sylvarum*, cent. viii. 732 and x. 969.

been followed. They are those which Mr. Spedding aptly describes as 'Mottoes to Chapters of Meditation.'

It may be well to assure the classical reader that the Latin of folios 116 to 128—some of which will doubtless shock him as much as Shakespeare's want of grammar shocked Dr. Johnson—is correctly copied from the MSS. and is evidently Bacon's own. When he quotes from other authors there are occasionally, as Mr. Spedding observes, slight errors; sometimes, probably, from slips of the memory, but sometimes also the sentences appear to have been intentionally altered with a view to some special application. There are instances of this class (as in those which have been cited in the proverbs) where the idea seems to have taken a twist as it left the author's pen, and when it makes its appearance in the play it still has the twist upon it.

Perhaps in the later years of his life Bacon adopted the plan of jotting down his own abstract ideas in Latin, from finding the convenience of that 'Roman brevity' which is so often extolled in the plays, and which he thought worthy to be noted in the *Promus*. Perhaps also he perceived that the idea became more abstract and sketchy, and consequently more suggestive to the imagination, from being reflected through the medium of an archaic language.

However this may be, one cannot but think that in these original and often ungrammatical Latin sentences of Bacon's may be seen, as in reflections in water, undefined, shimmering, sometimes even clearly inverted images of some of the most exalted and poetic thoughts which adorn the tragedies.

There are nearly 150 entries of this class. Their form is highly antithetical, and instantly calls to mind the 'colours of good and evil.' But although from fifteen to twenty of them are distinctly referred to there, it does not appear that they were written only as notes for that work, since so small a number of them can be actually referred

to it, and also because an almost equal number are to be found in the *Meditationes Sacræ de Spe Terrestri*, whilst a few of them crop up in other grave works of Bacon, such as the second essay *Of Death*, the essay *Of Sedition*, and the *Advancement of Learning*. It appears, therefore, that these sentences were the condensed result of Bacon's cogitations, and that their influence may be traced in many passages of his writings where the actual wording bears little or no resemblance to them.

Everyone who has studied Bacon's manner of working knows that he never did or wrote anything without an object—that there is probably no instance of his having said that a thing ought to be done without some evidence of his having made an attempt to do it; that he never stated a fact without having to the best of his power tested its truth; and that he could turn a question over and over, considering and re-considering, as he himself says that it was his habit to do.

The 'Antitheta' in the *Advancement of Learning* afford a patent illustration of this; but the antithetical tone of his mind is witnessed in every page of his writings, and is one of the most striking peculiarities of the plays.

This should be borne in mind in studying these notes—that a fact presented itself to Bacon's mind, not as a dry or petrified thing, but as a living germ of conceptions, which speedily sprouted in that fertile soil and threw off shoots in all directions. If a *double entendre* or a play on the meaning of words was possible, he seems at once to have caught at it; thus, as Gloucester is said to have done, 'moralising two meanings in one word' (*Rich.* III. iii. 1). No doubt he had this happy knack, because the words suggested to him two distinct thoughts in one, and since these were often opposed to each other, we need not be surprised at finding in the *Promus* notes which apply equally well to two very different subjects. It is not in order to prove a point or to enforce a theory that this is



said. All Baconian students will bear witness to the strongly antithetical character of his style, which does so much towards producing the originality and vitality which give a charm to the dullest subjects.

It is therefore no argument concerning the notes and the passages which may be linked with them to say that this or that cannot be correct, because the meaning of the extract is opposed to the meaning of the note. In instances where there are several references to one note, there will usually be found one which is antithetical, especially in those from the tragedies; and it will be observed that the later folios, which are full of aphorisms and antitheta in Latin (doubtless, on account of the extreme badness of the Latin, Bacon's own), are all referred to the pieces which are deservedly esteemed to be the most poetical and to contain the deepest and sublimest of the thoughts which will in all ages 'come most home to men's hearts and bosoms.'

In early folios the 'Mottoes for Chapters of Meditation' are usually quotations, short scraps or fragments of sentences, in which the thought seems almost intangible. But as one continues to read, a thread, sometimes of gossamer thinness, seems to be thrown out from one passage to another, and from this another at an angle, and so by degrees a tissue of ideas comes to be woven—ideas which would never have existed had there been no foundation thread to start the web.

One naturally hesitates to work this section of the subject from feeling that in it imagination, and not argument or fact, has to play the chief part, and that other minds, seeing from a different standpoint, or with different sympathies, may fail to perceive the resemblance of thought by which the writer's own mind has been impressed.

If, therefore, through a desire to withhold nothing which may at any future time be helpful or suggestive to other students, there appear on these pages passages



which may be thought superfluous or irrelevant; or, if haply out of too great a love of the subject the temptation has been yielded to of straining a point too far—of imagining resemblances which do not exist, unskilfully endeavouring to give to airy thoughts a local habitation and a name which their author never contemplated—it is hoped that the error will be attributed to its proper cause, and that the value of the material may not be discredited by the weakness of the workman.

Folios 110 and 111 are very curious and interesting, not only because nearly every entry in them can be traced into the plays, but because they present us with another notable illustration of the wonderful patience and attention which Bacon bestowed upon every particular of which he meant to treat.

Those who fondly imagine that genius is ‘heaven-born,’ in the sense that it can achieve greatness with little of the labour or preparation which is required by smaller minds in the accomplishment of their smaller ends, would do well to ponder the contents of these manuscripts, if only for the purpose of realising how the great Bacon practised what he in many places inculcates, that in order to master a subject we must study it in its details rather than in its general features; that the habit of taking notes is of vast assistance to the memory and to the *invention*; that writing makes the exact man; and that in order to produce aphorisms a man must draw his figures and allusions from the ‘centre of the sciences.’

Bacon attributes the neglect or failure of writers to master the science of the human will ‘to that rock whereon so many of the sciences have split—viz., the aversion that writers have to treat of trite and vulgar matters, which are neither subtle enough for dispute, nor eminent enough for ornament.’ ‘Therefore,’ he says, feeling himself marked out by nature to be the architect of philosophy and the sciences, ‘I have submitted to become a common workman and a labourer, there being

many mean things necessary to the erection of the structure, which others out of a natural disdain refused to attend to.' (*Adv. L. vii. 1.*)

In these folios we certainly have a peep at him in his workshop, and it is interesting to see how he handled the vulgar and trite matters upon which he laboured.

Folio 110 is headed 'Play.' In it Bacon is found meditating upon all kinds of 'recreation,' and modes of 'putting away melancholy,' and of the 'art of forgetting.' The first note in the series seems to refer to 'poesy' or the theatre, since the latter half of it appears in the essay *Of Truth* in this connection. The entry (1166) is as follows:—

The sin against the Holy Ghost—termed in zeal by the old fathers.

In the essay *Of Truth* there is this passage:—

One of the fathers, in great severity, called poesy *vinum dæmonum* (devil's wine), because it filleth the imagination; and yet it is with the shadow of a lie.

It does not appear from the essay to what the first part of the sentence refers. It may be that Bacon had heard poetry and play-acting denounced as 'a sin against the Holy Ghost,' for we all know the 'great severity' with which they were spoken of by members of the Puritan party in those days. Actors, poetasters, and playwrights were classed by Coke himself with the most degraded and profane persons; professional actors were forbidden the rites of Christian burial; and Lady Anne Bacon (Francis Bacon's mother) speaks more than once in her letters of the sinfulness of masking and mumming, praying that it may not be accounted a sin that she permits such doings in her house at Christmas.

This entry, when compared with the passage where it is introduced in the essay, leads to the discovery of further analogies between the thoughts and expressions of Bacon and those which are exhibited in the plays: 'Poesy is but

*the shadow of a lie.*' This figure, which is variously reproduced by Bacon, is as frequently echoed by Shakespeare, and by both it is connected with remarks about dramatic poetry being 'feigned history' or 'feigned chronicles,' and that the truer the poetry the more it is 'feigned.' Some references have been appended to the note (1166) to assist readers who may desire to prosecute further this comparison of ideas. The subject ramifies in many directions, and would lead to too great a diversion if it were pursued in this place. It has been elsewhere minutely investigated.

The next entry in folio 110 is 'Cause of Quarrels.' Here it will be observed that Bacon in his essay *Of Travel* points out four main causes of quarrels—'they are commonly for mistresses, healths, place, and words.'

These are the four things to which quarrels are especially referred in the plays. It may indeed be asserted that no serious quarrel is there presented to us which has not its origin in a discussion about a mistress, or in drinking 'healths' until the drinkers become heated and quarrelsome, or in jealousies and rivalries about 'place,' or in mutual recrimination and bandying of 'words.'

Let it also be observed that in this pithy essay, where no superfluous word is introduced, Bacon says, 'For quarrels, they are *with care and discretion to be avoided*,' a sentiment which is repeated at greater length (but with the use of the distinctive words in Bacon's phrase) in *Much Ado*, ii. 3, 190 :

*D. Pedro.* . . . In the managing of quarrels you may say he is wise ; for either *he avoids them with great discretion*, or undertakes them with a most Christian fear.

The same subject is touched upon in Bacon's letters of advice to Rutland,<sup>1</sup> as well as in the advice of Polonius to his son, 'Beware of entrance to a quarrel,' and in other

<sup>1</sup> The first and third of these letters purport to be written by the Earl of Essex, but Mr. Spedding considered it more probable that they were all written by Bacon. (See Spedding, Works, v. 4-20.)

places in the plays, where, as has been said, the causes of quarrels are traced, as Bacon traced them, to mistresses, healths, place, and words.

The rest of note 1167 may be compared with the essay *Of Expense* and with the places which have been marked for reference to the plays. Then comes a note, which is repeated three times in the *Promus* and as often in the plays—'Well to forget.' This thought, as will be presently seen, attains its full growth in *Romeo and Juliet*, but in the present case it seems to be connected with a train of thoughts regarding the necessity of recreation and of 'putting off melancholy and *malas curas*.'

Bacon here seems to be considering the effect of mind upon body and of body upon mind, subjects which he considers in much detail in the *Sylva Sylvarum*. The results of his cogitations appear in the chapter on the knowledge of the human body in the *Advancement of Learning*, iv. 2, and in the brief remarks on the value of exercise in the essay *Of the Regimen of Health*.

As will be seen, there is not an item in these notes which has not a direct reference to some point which is enlarged upon in the plays, and the number of figures and reflections in connection with matters which are the subjects of these notes is almost beyond calculation.

The advantages of games of chance considered as pastimes, or as a means of teaching the arts of discretion and dissimulation, or how to play a losing game—these subjects, both in the notes and in the plays, diverge into abstractions, and to points which might receive figurative application.

Elsewhere there has been occasion to point out that a curious relation exists between the sports and various exercises alluded to in the plays, and those which Bacon specifies as necessary or desirable for the development of manly beauty, strength, and powers of body. In *Troilus and Cressida*, i. 2, there is a description of manly perfection of mind and body which will probably strike other



students of Bacon as being characteristic of his way of thinking and of his expression :—

*Pan.* I had rather be such a man as Troilus, than Agamemnon and all Greece.

*Cres.* There is amongst the Greeks Achilles, a better man than Troilus.

*Pan.* Achilles ! a drayman, a porter, a very camel.

*Cres.* Well, well.

*Pan.* Well, well ? Why, have you any discretion ? Have you any eyes ? Do you know what a man is ? Is not birth, beauty, good shape, discourse, manhood, learning, gentleness, virtue, youth, liberality, and such like, the salt and spice that season a man ?

Folio 111, the group of notes which now call for consideration is perhaps the one most deserving of it on account of the strong support it affords to a reasonable belief that these *Promus* notes were written by the same hand as that which penned *Romeo and Juliet*. The folio is one which Mr. Spedding describes as containing ‘forms of morning and evening salutation ;’ and indeed it does appear—surprising as this may seem—to contain notes for forms of salutation until then unused in England, but now so common that it is hard to realise that they were, so far as can be ascertained, unknown here three hundred years ago. The forms ‘Good-morrow,’ ‘Good-night,’ ‘Bon-jour,’ now seem so commonplace that without these notes to draw our attention to them it would probably not strike anyone that they were new in the time of Shakespeare, still less that they were of Bacon’s introduction. Yet this appears to be the case. Inquiries have been instituted in many quarters, and the dramatic literature previous to and contemporary with Shakespeare has been carefully gone through ; but although these and other forms of expression noted in folio 111 are introduced into almost every play of Shakespeare, they certainly were not in common use until many years after the publication of these plays.

There are said to be at this day districts in the



northern counties where it is by no means the universal practice to bid 'Good-morning' and 'Good-night,' and the absence of this salutation has been felt strange and chilling by southern visitors, accustomed from childhood to regard it as an indispensable act of courtesy.

However this may be, and the instances are probably becoming more rare every day, it certainly does not appear that, as a rule, any forms of morning and evening salutation were used in England in the early part of the sixteenth century, nor indeed until after the writing of this folio, which is placed between folios dated December 1594 and others bearing the date January 27, 1595.

To judge from the plays which were the most popular and which professed to reflect everyday life, it seems to have been the practice for friends to meet in the morning and part at night without any special form of greeting or valediction. In the old Elizabethan dramas personages of all degrees enter the scene, or are introduced, with no further notice than 'How now, my lord,' or 'How now, sirrah,' and then plunge into their own topics.

In Ben Jonson's plays, which are believed to give a graphic picture of ordinary life, and which have been carefully examined with a view to noting the morning salutations, there is hardly one, except in *Every Man in his Humour*, where you twice meet with 'Good-morrow.' But this play was written in 1598—a year after *Romeo and Juliet* was published and four years after the date of composition usually assigned to that tragedy. 'Good-morrow' might have become familiar merely by means of *Romeo and Juliet*; but it does not appear that it had become a necessary or common salutation, for Ben Jonson drops it in his later pieces, and it would seem that such forms were then considered foppish or ridiculous, for in *Every Man out of his Humour*, iii. 1, where two gallants, Orange and Clove, salute a third in parting with 'Adieu' and 'Farewell,' and address each other with

Save you, good Master Clove!  
Sweet Master Orange!

the bystanders exclaim to each other : <sup>1</sup>

How ! Clove and Orange ?

Ay, they are well met, for it is as dry an orange as ever grew, *nothing but salutation*, and *O Lord, sir !* and *It pleases you to say so, sir !* . . . Monsieur Clove is a spiced youth. He will sit you a whole afternoon in a bookseller's shop reading the Greek, Italian, and Spanish, when he understands not a word of either. (III. 1.)

If one were to collect the meagre salutations of earlier writers and compare them with those in Shakespeare, the contrast both in quantity and quality would be surprising. The variety and elegance of such greetings in the plays is such as to leave no doubt that they were studied, and for the most part original, and their resemblance to the notes in folio 111 of the *Promus* is strong enough to satisfy most unprejudiced persons as to their origin.

The 'courtesy' which Bacon frequently extols as one of the greatest charms in manner, and which was such a striking and attractive quality in himself, seems to be pleasantly reflected in these apparently trivial notes, and perhaps society is more indebted than is generally supposed to plays which have given it so many lessons in the art of being courteous—an art, if so it can be called, which springs from an unselfish desire to put the wishes of others first and our own last, even in the smallest particulars ; to greet our friend with some concern for *his* affairs rather than by first obtruding our own.

Since five out of the eight forms of salutation which figure in these pages are from foreign languages, and since the English are only translations of some of these, it appears most probable that Bacon, on returning to his native country after three years' stay in France, missed, or at least perceived the advantages of, the more polished and graceful modes of speech to which he had become accustomed on the Continent, and that he adopted and endeavoured to make popular the forms which he noted. He

<sup>1</sup> The quotation is condensed.

could not have pursued a better plan than by introducing them to public notice in his plays, and there they appear with a frequency which, considering their absence from other previous or contemporary writers, renders them remarkable, and seems to prove that they were introduced with an object.

‘Good-morrow,’ which stands first on the folio, occurs in the plays nearly a hundred times.<sup>1</sup> ‘Good-night’ is almost as frequent. ‘Good-day’ (also a *Promus* note) and ‘Good-even,’ each appears about fifteen times. ‘God be with you’ is also common; but ‘Good-bye’ is used for the first and last time in *Hamlet*.

The notes on ‘Bon-jour’ and ‘Bon-soir,’ from which the English forms are taken, show curiously enough the unsettled state of spelling when Bacon wrote. His own does not seem to have been superior to the average. Often in the same sentence, or within a few lines, he is found spelling the same word in different ways, and in the present instance he was clearly doubtful as to what spelling to adopt. He writes ‘Good-swoear’ for ‘Bon-soir,’ and experimentalises upon ‘Bon-jour’ thus—‘Bon-iour,’ ‘Bon-iour, Bridegroome.’

It was this entry which first drew attention to the number of notes in this folio which bear a visible relation to certain details in *Romeo and Juliet*; for ‘Bon-jour’ is only used three times in Shakespeare—once, namely, in *Tit. And.* i. 2, once in *Rom. Jul.* ii. 4, and again in *As Y. L.* i. 2. In the latter instance, as a salutation to a French gentleman, the phrase is introduced naturally enough, but in the passage from *Titus Andronicus* it immediately strikes one as such an extraordinary anachronism that nothing but a confirmed habit of using the expression could, one would think, have induced the author to put it into the mouth of an ancient Roman. The strain upon probability is not so great in the case of

<sup>1</sup> In the list of upwards of 6,000 works, at Appendix G, ‘Good-morrow’ has been noted thirty-one times, and ‘Good-night’ only eleven times in other authors.

*Romeo and Juliet*; but still the fact of its being again introduced in an unnatural and unnecessary connection, does seem to point to the probability of its having been a word which came most naturally to the lips of the writer.

If the passage in which 'bon-jour' is found in *Romeo and Juliet* be compared with the concluding lines of the essay *Of Travel*, it will seem to those who are disposed to accept Bacon as the author of the plays, that he is here ridiculing the man who lets his travel appear rather in his apparel and gestures than in his discourse, and who changes his country manners for those of foreign parts, whereas he should 'only prick in some flowers of that he hath learned abroad into the customs of his own country.' Thus, (may it not be supposed?) Bacon pricked into the customs of England the varied and courteous salutations with which we greet our friends both morning and evening.<sup>1</sup>

No reader will fail to notice that the one instance of 'bon-jour' in *Romeo and Juliet* is, as in the notes, in connection with the *bridegroom* Romeo; and one can scarcely avoid imagining that the solitary word 'romē,' which is entered six notes farther on in the *Promus*, with a mark of abbreviation over the e, may have been a hint for the name of the bridegroom himself.<sup>2</sup>

The next entry, 'Late rysing, finding a bedde; early rysinge, summons to rise,' seems to have been made with a view to *Rom. Jul.* iv. 5, where the nurse, finding Juliet abed, summons her to rise:—

<sup>1</sup> See page 85 for further remarks upon the absence of forms of morning and evening salutation from the works of dramatists (excepting Shakespeare) between the sixteenth and eighteenth centuries.

<sup>2</sup> It has been suggested that 'romē' may be intended for the Greek word *ῥώμη* = *strength*, and that the mark may denote that the vowel (*e*) is long in quantity. The objection to this suggestion is that Bacon frequently uses a mark of abbreviation, whilst in no other Greek word does he take any heed of quantity; but were it so, it would not extinguish the possibility that the word may have been a hint for the name of Romeo, alluding perhaps to the strength or violence of love which is alluded to in the following passages: i. 5, chor. 13; ii. 6, 9; iv. 2, 25; i. 2, 174-199.



*Nurse.* Mistress ! what, mistress ! Juliet ! fast, I warrant her, she :

Why, lamb ! why, lady ! fie, you slug-a-bed !  
 Why, love, I say ! madam ! sweetheart ! why, bride !  
 What, not a word ? you take your pennyworths now.  
 Sleep for a week ; for the next night, I warrant,  
 The County Paris hath set up his rest,  
 That you shall rest but little. God forgive me.  
 Marry, and amen, how sound is she asleep !  
 I must needs wake her. Madam, madam, madam !  
 Ay, let the county take you in your bed !  
 He'll fright you up, i' faith. Will it not be ?

[*Undraws the curtains.*]

What, dress'd ! and in your clothes ! and down again !  
 I must needs wake you : Lady ! lady ! lady !  
 Alas ! alas ! Help, help ! my lady's dead !  
 O, well-a-day, that ever I was born !  
 Some aqua vitæ, ho ! My lord ! my lady !

Further on occurs the French proverb, 'Qui a bon voisin a bon matin,' and the words '*lodged next*,' the expression *golden sleep*, and one or two hints to the effect that one may be early up and none the better for it, together with the word *uprouse*, *sweet*, for 'speech of the morning' and 'well to forget.'

Putting together these six or seven small notes, we seem to be in possession of the leading points which were to be introduced into the following passage in *Romeo and Juliet*, ii. 3 :—

*Rom.* Good-morrow, father.

*Fri. L.*

Benedicite !

What *early tongue so sweet* saluteth me ?  
 Young son, *it argues a distemper'd head*  
*So soon to bid good-morrow to thy bed :*  
*Care keeps his watch in every old man's eye,*  
*And where care lodges, sleep will never lie ;*  
 But where unbruised youth with unstuffed brain  
 Doth couch his limbs, there *golden sleep* doth reign :  
 Therefore thy earliness doth me assure  
 Thou art *uproused* by some distemperature ;



Or if not so, then here I hit it right,  
Our Romeo hath not been in bed to-night.

*Rom.* That last is true ; the sweeter rest was mine.

*Fri. L.* God pardon sin ! wast thou with Rosaline ?

*Rom.* With Rosaline, my ghostly father ? no ;

*I have forgot that name, and that name's woe.*

*Fri. L.* *That's my good son.* (ii. 3.)

There are on this folio other hints for descriptions of the morning which reappear in *Romeo and Juliet*. *The cock, the lark, the wings of the morning* (this, however, is changed in iii. 2 to the 'wings of the *night*'). There is also the line with the entry 'romē' which has been already mentioned.

At No. 1213 is the Latin proverb, 'Sleep is the icy image of death.' It can hardly be doubted that this is the keynote of the Friar's speech (*Rom. Jul.* iv. 1), when he describes to Juliet the manner in which the sleeping potion would act upon her, so that in 'this borrowed likeness of shrunk death' she should continue two-and-forty hours. This image is several times repeated in the plays, but it is repeated most distinctly in the *Winter's Tale*, v. 3. There occurs also in this folio the word 'amen,' which is frequently used in various parts of the plays, but nowhere more emphatically than in *Rom. Jul.* ii. 6 :—

Amen, amen ! but come what sorrow can,  
It cannot countervail the exchange of joy.

The note 'well to forget' in this collection differs slightly from a similar note which is to be found in two other places, 'art to forget.' The present entry seems to point to the scene where Juliet calls Romeo back, saying that she *forgot* why she had done so. Romeo's answer expresses that he is well pleased that she should so forget. In another passage (i. 1) the art of forgetting is more dwelt upon and expanded, as has been seen before.

Although it would appear that the majority of notes on this folio have reference to *Romeo and Juliet*, yet some are distinctly seen to have connection with other pieces.

At No. 1265 there is the Latin proverb, ‘*Diluculo surgere*,’ which has been already referred to as being quoted by Sir Toby Belch to Sir Andrew Aguecheek in *Twelfth Night*. In Sir Toby’s speech it was remarked that there was the same paradox as is presented to us in Bacon’s second essay *Of Death*—namely, that *to be too late is to be too early*. This takes us back again to *Romeo and Juliet*, iii. 4, where the same idea is produced, probably for the first time:—

Afore me ! *it is so very, very late,*  
*That we may call it early by-and-bye.*  
 Good-night.

If it be said that Shakespeare originated the idea and that Bacon copied, it must surely be regarded as at least a remarkable coincidence that it should make its appearance, first, in an early play of about the same period as that in which Bacon wrote these notes, and again seven years later, in combination with a not very common proverb which he thought worthy of record.

The date of *Romeo and Juliet* appears to be still a matter of debate amongst the learned. Most modern critics have agreed in modifying the order and dates of the plays assigned by Malone and older authorities. The publication of *Romeo and Juliet* is fixed at 1597, and its composition has been usually ascribed to 1594–5. If this be correct, it agrees with the date of the *Promus* notes in folio 111, supposing these to occupy their proper position in the series.

Recently, however, Dr. Delius has proposed the date 1592 for the composition of *Romeo and Juliet*, on the ground that a certain earthquake which took place in 1580 is alluded to by the nurse (i. 3) as having happened eleven years ago.

If this be considered an all-sufficient reason for altering the supposed date of the play, there will be additional ground for doubting the correctness of the arrangement of the *Promus* notes.

It is quite incredible that (as has been assumed in order to meet the difficulty) Bacon took his notes from *Romeo and Juliet* after seeing the performance of that play. Although, perhaps, on hearing of the existence of these notes, it might very naturally occur to the mind of the hearer that they were notes taken from the play; yet a sight of the notes would at once dispel such an idea, and in this particular they must be left to answer for themselves.

## MISCELLANEOUS.

When the reader has become sufficiently acquainted with the contents of the *Promus* to be able to renew at a glance the miscellaneous and, at first sight, purposeless, notes which it contains, it is astonishing to find upon what minute points the interest of many episodes and important passages in the plays depends.<sup>1</sup> Small details, which might naturally be supposed to have been introduced casually, as the thought of the moment prompted, are found to be the subject of notes, and consequently of special reflection. It is impossible to doubt this when, attention being awakened, a collection is made of the instances in which such details are noted in the *Promus*, and introduced, many of them repeatedly, in the plays. This is especially the case with a large class of notes of which the subjects are exhibited as points of interest in the plays, yet so as to attract no notice until it comes to be observed that they are several times repeated, and that they are the subject of entries in Bacon's private memoranda. For instance, passages which turn upon everyday facts such as these: that suspicion makes us *shut the door*; that we take *biscuits* on a voyage; that in a great crowd one gets much squeezed; that when bad news is brought the messenger gets the blame; that those

<sup>1</sup> The absence of similar details from previous and contemporary plays is very remarkable. It is hoped that readers will test the truth of this observation.

who have done suspicious things are suspected; that those who have no children do not understand the love of them; that step-mothers are objectionable; that love does something, but money does more; that a drunkard can be known by his nose; that a large stomach and a red face are signs of an evil life; that wine makes men talk nonsense; that soldiers are fierce and amorous; that patience is a great virtue, and impatience 'a stay'; that we must work as God works; and that we are all in the hands of God. There are also many small remarks drawn from Bacon's experiments and notes elsewhere, all of which will be found introduced into the plays, some of them frequently.

For instance, that the sun is red in setting; the moon unfruitful; the north wind bitter and penetrating, and that cold *bakes*; that bad weather follows a red sunrise; that fruit ripens best against fruit and in sunshine; early blossoms fall soonest; fruit too soon ripe rots.

There are notes, too, of the sours which come from sweets: the unpleasant smell of garlic; the sweet smell of thyme; the stinking of fish; the decay shown by falling leaves; the permanency of odours in substances once imbued; the impossibility of making black white; the melting and impressible qualities of wax; of salt in water; fire in a flint; the calm after a storm; the turn of the tide; the ebb of the sea by the moon; of bees killed for their honey; spiders spinning from themselves; troublesome and disgusting flies; of a snail's pace, and of a crab's; of the ominous croak of the raven or the owl, and the appearance of a crow on a chimney (or belfry); of the cackling of a goose; the hooking of a fish; the stinging of an asp; of discords and concords in music, and the cracking of a string by overstraining it; that everything in Nature has its season; that sleep is 'golden,' &c. These and many such details will be found by reference to the index, and some only have been extracted in this place, because it is believed that on seeing



them thus placed together, any Shakespearian reader will recognise the elementary forms and 'young conceptions' which developed in the brain of the poet into many beautiful and well-known passages.

Amongst other notes which have been classed as miscellaneous attention should be called to note 1196, where we read 'Law at Twickenham for y<sup>e</sup> mery tales.'

At Twickenham Bacon spent many of his long vacations at the time when, as an almost briefless barrister, he retired there deeply in debt, and sometimes in disgrace with Queen Elizabeth on account of the sympathy which he manifested for her dangerous and treacherous subject the Earl of Essex. Here, either at the beautiful riverside home of his half-brother Edward, or in later years at his own house, it seems that he wrote a large number of the plays which were produced under the name and with the co-operation of Shakespeare. Here also there is as little room for doubting that he wrote a large proportion of the sonnets, which appear to reflect so clearly the varied shades of his mind; when in happier hours he received the Queen, coming in her barge to visit him, and addressed to her those hyper-complimentary lines which were the fashion of the day, and which flattered her, and helped perhaps to keep her in an amiable humour; for Bacon says, '*She was very willing to be courted, wooed, and to have sonnets made in her commendation.*'

At other times, when suffering under the royal displeasure, Bacon tells us that, since he could no longer endure the sun, he had 'fled into the shade' at Twickenham, where he said that he 'once again enjoyed the blessings of contemplation in that sweet solitariness which collecteth the mind, as shutting the eyes doth the sight.'

It is to this period that the writing of many of the earlier plays should be assigned. There are times noted by Mr. Spedding when Bacon wrote with closed doors, and when the subject of his studies is doubtful; and there



is one long vacation of which the same careful biographer remarks that he cannot tell what work the indefatigable student produced during those months, for that he knows of none whose date corresponds with the period. Perhaps it was at such a time that Bacon took recreation in the form in which he recommended it to others, not by idleness, but by bending the bow in an opposite direction; for he says, 'I have found now twice, upon amendment of my fortune, disposition to melancholy and distaste, especially the same happening against the long vacation, when company failed and business both.' The same dislike to what he in a letter calls the 'dead vacation' is seen in *As You Like It*, iii. 2—

Who Time stands still withal?  
With lawyers in the vacation.

And the entry 'Law at Twickenham for y<sup>e</sup> mery tales' suggests a probability that the law specified to be done at Twickenham was some of that which is met with in the plays, and such as Lord Campbell<sup>1</sup> describes as including 'many of the most recondite branches' and the 'most abstruse proceedings' in English jurisprudence—Fine and Recovery, in the *Comedy of Errors*, ii. 2, and *Hamlet*, v. 1; Benefit of Clergy, in 2 *Hen. VI.* iv. 7; Fee Simple, in *Romeo and Juliet*, iii. 1; Sueing out Livery, in 1 *Hen. IV.* iv. 3, and *Rich. II.*, li. 1; Tenure in Chivalry and Wardship of Minors, in *All's Well*, i. 1, and ii. 2, 3; and much other good law which may be found throughout the plays, together with some so bad that he must have known it to be mere poetic license, in the *Merchant of Venice*.

If these be not the 'mery tales' to which Bacon refers, what other 'mery tales' are there which he could have written, or in which he was so much interested as to set himself deliberately to work to write law on their behalf? Last, not least, especial notice should be taken of No. 516, 'Tragedies and Comedies are made of the same *Alphabet*.'

<sup>1</sup> See Lord Campbell's *Shakespeare's Legal Acquirements*, pub. Murray, 1858.

Here is found the sentence, first in Latin and then translated, with an alteration which seems to give the clue to a difficulty, which Mr. Spedding notes, concerning a certain correspondence which was kept up for many years between Bacon and his friend Sir Toby Matthew. This friend, whom Bacon calls his kind 'inquisitor,' fulfilled for many years the office of reader and critic to Bacon, who used to forward to him from time to time portions of his various works, and whose letters acknowledging Sir Toby's criticisms are extant. There are these remarkable points about this correspondence—that the dates of the letters have been at some time intentionally erased or confused; and that although many of Bacon's acknowledged prose writings are plainly discussed by name, there is another class of works which are never defined, but frequently alluded to as 'works of recreation,' 'inventions,' 'those other works,' or, which is more to the present purpose, as the *Alphabet*. A portion may be given of one of Bacon's letters; and Mr. Spedding's comment on it:—

I have sent you some copies of my book of the *Advancement*, which you desired; and a little work of my recreation, which you desired not. My *Instauration* I reserve for conference; it sleeps not. Those works of the *Alphabet* are in my opinion of less use to you where you are now, than at Paris; and therefore I conceived that you sent me a kind of tacit countermand of your former request. But in regard that some friends of yours have still insisted here, I send them to you; and for my part, I value your own reading more than your publishing them to others. Thus, in extreme haste, I have scribbled to you I know not what, which therefore is the less affected, and for that very reason will not be esteemed the less by you." (1607-9.)

Mr. Spedding's comment on the above (*Francis Bacon and his Times*, i. 557) :—

What those 'works of the *Alphabet*' may have been I cannot guess, unless they related to Bacon's cipher, in which, by means of two alphabets, one having only two letters, the other having two forms for each of the twenty-four letters, any words you please may be written so as to signify any other words, &c.

In the *Promus* note it really seems that the clue is found to Bacon's password between himself and his friend. The *Alphabet* meant the 'Tragedies and Comedies,' those 'other works,' those 'works of his recreation,' which Sir Toby Matthew had in his mind when he added to a business letter this mysterious postscript:—

P.S.—The most prodigious wit that ever I knew, of my nation and of this side of the sea, is of your lordship's name, *though he be known by another*.<sup>1</sup>

'THE TWO NOBLE KINSMEN' AND 'EDWARD III.'

This book will probably be read by few who are not aware that two plays exist which are by some critics attributed to Shakespeare, but which others regard as spurious, *The Two Noble Kinsmen* and *Edward III.*, which have been included in the Leopold edition of Shakespeare, pub. 1877. In the introduction to that edition, written by Mr. Furnivall, the usual description of internal evidence is produced for or against Shakespeare's authorship of these plays, and a scheme is drawn up showing the points on which Professor Spalding, Mr. Hickson, and Mr. H. Littledale agree and where they differ.

<sup>1</sup> In 1621, thirteen or fourteen years after the date of the letter quoted above from Bacon, he writes again to Sir Toby Matthew, introducing the word *alphabet*, but in a manner which shows no kind of connection with *Tragedies and Comedies*. 'If upon your repair to the Court (whereof I am right glad) you have any speech of the Marquis of me, I may place the alphabet (you can do it right well) in a frame, to express my love faithful and ardent towards him.' (Basil Montague's *Works of Lord Bacon*, vol. xii. p. 430.) This extract shows that there was some mystery about the word *alphabet*, as used by Bacon. Perhaps, after his fashion, he 'moralised two meanings in one word,' and having adopted it in the first instance as a password, meaning his secret writings, the *Tragedies and Comedies*, he afterwards grew to use it in a more general sense, to express any secret or mysterious matters which there might be between himself and Sir Toby; matters which could only be safely communicated by means of a cipher or alphabet.

Although the word *alphabet* is not repeated, yet it will be seen by reference to the *Advancement of Learning*, ii., Spedding, iii. 339, that Bacon dwells in his own mind upon the fact of *letters* being the original source of cogitations. (See *Promus*, 516.)

These critical arguments turn chiefly upon metrical evidence, the number of 'unstopt' lines, of light and weak endings to lines, and so forth—arguments upon which it is unnecessary now to give an opinion, but to the results of which it would be well to give good heed; and curious it is to see how, in the case under consideration, the results of these metrical observations tally with evidence afforded by the *Promus*.

It appears that the majority of trustworthy critics agree in the opinion that *The Two Noble Kinsmen* was written by Shakespeare, or by him and Fletcher together. Mr. Furnivall says that 'one critic of the first rank has committed himself to the opinion that at least the King and Countess scene in *Edward III.* is by the same master's hand.'

These views—that the same master's hand is to be seen in the play of the *Two Noble Kinsmen* and in the Count and Countess scene of *Edward III.* as is apparent throughout the other Shakespeare plays—are fully borne out by a comparison of these plays with the *Promus* notes.

In the *Two Noble Kinsmen* there are upwards of 130 allusions to the subjects of these notes, or uses of the turns of expression recorded in them.

In *Edward III.* will be found in the Count and Countess scene (ii. 1) upwards of twenty-four such allusions; but *not one in any other scene*, excepting the proverb, 'a cloke for the rain,' quoted iii. 2.

Without going into a critical examination of these plays, one is consequently prepared forthwith to adopt Professor Spalding's view that *The Two Noble Kinsmen* has a right to rank with the other Shakespeare plays; whilst allegiance is also tendered to the 'critic of the first rank,' who gave 'an off-hand opinion after once reading' the play of *Edward III.*, that the first scene of the second act was written by the same master's hand.

Bacon's hand is to be seen equally in all parts of *The*

*Two Noble Kinsmen*, as the following is intended to show, the proportional number of references agreeing pretty faithfully with the length or brevity of the scenes:—

<i>Tw. N. Kins.</i>		Entries in <i>Promus.</i>	<i>Tw. N. Kins.</i>		Entries in <i>Promus.</i>
Act	Scene		Act	Scene	
i.	1	11	iii.	3	9
i.	2	19	iii.	4	4
i.	3	7	iii.	5	6
i.	4	4	iii.	6	7
i.	5	2	iv.	1	4
ii.	1	6	iv.	2	5
ii.	2	15	iv.	3	6
ii.	3	10	v.	1	11
ii.	4	2	v.	2	10
ii.	5	12	v.	3	12
ii.	6	2	v.	4	18
iii.	1	7	Epil.	—	3
iii.	2	3			

Most of the folios in the *Promus* supply some entries which appear to be introduced into the play; but the twelve short turns of speech which recur so frequently—*Well*; *It's nothing*; *All one*; *Above question*; *What else, &c.*; the emphatic use of the first person present of the verb—as, *I will, I do, I have, &c.*—are nearly all from folio 89.

There is one reference to a somewhat obscure *Promus* note which is worthy of comment, because, as in other places which have been noted, the text of the play elucidates the entry. The note 1382 is this:

The soldier like a corselet; bellaria et appetina.  
Overbearing—love.

The simile of a soldier to a corselet is at first sight unmeaning, but by comparing two passages in the play it is possible to gain a clue to the writer's thoughts, and to arrive at an idea of the manner in which the note was to be applied. At ii. 2, 30, we read that one young soldier in prison says to another:



The sweet embraces of a loving wife,  
Laden with kisses, armed with thousand cupids,  
Shall never clasp our necks.

And at i. 1, 75, the queen is found exhorting warlike Theseus to break off his marriage festivities in order to undertake an expedition in her behalf, urging that, if once Theseus is married, his bride will make him forget his promise, and

Our suit shall be neglected : when her arms,  
Able to lock Jove from a synod, shall  
By warranting moonlight *corselet thee*,  
What wilt thou care . . . for what thou feelest not,  
What thou feelest being able to make Mars  
Spurn his drum.

Here the connection of ideas between an embracing corselet and a locked embrace seems to be worked out, and the two passages are still further brought into harmony by the relation which both bear to martial love.

There is at iii. 5, 40, of this play a translation from a Greek proverb, which was doubtless quoted at second-hand from the *Adagia* of Erasmus, to which, as will be seen, a large number of the *Promus* notes, as well as of the wise sayings in the plays, are traceable.

The proverb stands thus in Erasmus: 'Laterem lavas,' and is quoted *apropos* to vain or useless undertakings.<sup>1</sup> In the play it is thus introduced :

4. *Couns.* We may go whistle : all the fat's in the fire.

*Ger.* We have,  
As learned authors utter, *washed a tile* ;  
We have been *fatuus*, and laboured vainly.

*The Two Noble Kinsmen* contains the two forms of morning and evening salutation, 'good-morrow' and 'good-night,' which are noted in folio 111, most probably *for the first time* ; but of these there will be occasion here-

<sup>1</sup> 'Feruntur hinc confines aliquot apud Grecos parœmiæ, quibus operam inanem significamus veluti . . . *Laterem lavas*, id quod usurpat Terentius in *Phormion*, &c.'

after to speak. The introduction of these forms into the plays shows that it was written later than 1594, but there are points in connection with the *Promus* notes which give ground for believing that it was not much later, and not a trace is to be found in it of any of the French proverbs which are so frequent in the plays of the so-called 'third' and 'fourth' periods.

Finally, if there were no such notes extant as those which the *Promus* contains, there are in this play sufficient strongly-marked Baconianisms to satisfy us as to its origin. For instance, the reference to colours of good and evil (i. 2, 37); to Bacon's remedy for wounds by astringents, and to *plaintain* for a sore (i. 2, 61); the allusions to *sickly appetite* (i. 3, 39), and to *satiety* or *surfeit* (i. 1, 190; ii. 2, 86; iv. 3, 70); the various reflections on friendship (i. 3, 36; ii. 2, 190), on the *uses of adversity* and the *nobility of patience* (ii. 1, 36; ii. 2, 56, 72), on *quarrels for mistresses* (ii. 2, 90; iii. 3, 12, 15), on the *shortness of life* (v. 4, 28), its vanity (ii. 2, 102), on *ripeness and season* (i. 3, 91), on *Death* (v. 3, 12), on *bitter sweets* (v. 4, 47), on *ministering to a mind diseased* (iv. 3, 60); together with many small allusions to matters which were the subjects of Bacon's studies, but which, so far as a diligent inquiry has gone, are not to be found in other contemporary writers. The similes and antithetical forms of speech which are so frequent in the later prose works of Bacon and in the later plays, are entirely absent from this play.

*The Two Noble Kinsmen* was formerly attributed to Fletcher, or to Fletcher and Shakespeare together, and this conjunction of authorship is suspected in several of the plays, notably in *Henry VIII*. It is also a frequent answer to arguments drawn from the similarities which are noted between Bacon and Shakespeare to say that such things were common, or 'in the air,' and that instances of the same resemblances or coincidences may be adduced from Beaumont and Fletcher.

Those who press such arguments seem to forget that

the earliest date assigned to any work by either of these writers is 1607, whereas the conjectural dates affixed by the most recent critics to the plays of Shakespeare begin 'before 1591.'

Bacon wrote devices some years earlier even than this, and had exercised his pen as an author since 1579.

When, therefore, passages and expressions are met with in the works of Beaumont and Fletcher which repeat or call to mind similar passages in Shakespeare, it should be remembered that the evidence strongly favours the belief that Beaumont (to whom the more cultivated and graceful diction of the joint compositions is attributed) derived such expressions from his superior and senior, Bacon; and this belief is strengthened by the assurance which we possess of Beaumont's intimacy with and admiration of Bacon, to whom he dedicates one of his Masques in these terms:—

The Masque of the Inner Temple and Gray's Inn,

Presented before his Majesty, &c. . . . in the Banquetting House  
at Whitehall on Saturday, Feb. 20th, 1612.

#### DEDICATION

To the worthy Sir Francis Bacon, His Majesty's Solicitor-General,  
and the grave and learned Bench of the anciently-allied  
houses of Gray's Inn and the Inner Temple, the Inner Temple  
and Gray's Inn.

You that have spared no time nor travel in the setting forth, ordering, and furnishing of this Masque (being the first fruits of honour, in this kind, which these two societies have offered to his Majesty) will not think much now to look back upon the effects of your own care and work; for that whereof the success was then doubtful is now happily performed . . . And you, Sir Francis Bacon, especially, as you did then by your countenance and loving affection advance it, so let your good word grace it and defend it, which is able to add a charm to the greatest and least matters.

Since the preceding pages were written, the author has been reluctantly forced to swell the bulk of this volume by adding a list of the authors and works which

have been examined in connection with the present subject. These works have been examined specially with a view to ascertaining whether or not the literature of the fifteenth, sixteenth, and seventeenth centuries contains all or any of the turns of expression, similes, proverbs, morning and evening salutations, quotations, &c., which are entered in Bacon's *Promus*. The works consist of plays, poems, tales, tracts, dialogues, letters, sermons, and treatises.

The necessity for appending this list arises out of the fact, that almost every critic to whom these pages have been submitted has *assumed* that the writer has *not* studied the works of writers previous to and contemporaneous with Bacon. It is asserted over and over again that the classical quotations, the Bible texts, the proverbs, figures of speech, turns of expression, and so forth, which were set down by Bacon and used by Shakespeare, were 'common property'; that no doubt they were 'Elizabethan'—that the age in which these things first appeared was one of great and sudden progress; that such thoughts were 'in the air,' that the same things would be found in all the great writers of the same period; in short, that the germs of thought which had been floating about now fell upon fertile soil, and brought forth abundantly, and in proportion to the productiveness of the soil on which they happened to fall.

If this were really the case, if indeed it could be shown that others besides Shakespeare made use of the expressions, quotations, and other particulars which Bacon notes, it is improbable that any attempt would have been made to lay before the public a book which could only have claimed to exhibit some curious coincidences between the minds of two great men: the main object of the present book would have been missed.

But indeed it is a mistake to suppose that the subjects of Bacon's notes were common, or popular, or Elizabethan.

The greatest pains were taken, as soon as the *Promus* was deciphered and its contents mastered, to ascertain



whether or not, or in what particulars, the subjects of the notes were used or alluded to by any author excepting Shakespeare. *Bacon himself* (as Mr. Spedding has said, and as has already been remarked in the preceding pages of this book) *did not use them in his acknowledged works.*<sup>1</sup> Who, then, were the authors, and which the works, wherein we may perceive instances of the use of these 'common,' popular,' or 'Elizabethan' sayings and expressions?

It is hoped that the following lists may be considered a sufficient answer to this question. Probably some errors and omissions may be discovered, since it was not the original intention of the author to publish them, and the reading which they record was done at various libraries, from many editions, and at odd times. It is therefore hardly possible that the catalogue and notes should be absolutely complete and free from mistakes. Still, they must be approximately correct, for the same pains have been bestowed upon them, and the same method pursued with them, as that which was found satisfactory in a similar search through Shakespeare.

With students who have not entered upon this kind of investigation there is a natural, and perhaps inevitable, tendency to suppose that although the arguments in favour of coincidences of knowledge and opinion are strong so far as they go, yet that there is something beyond—a great 'somewhere'—wherein, if only you would search, you would be sure to find traces of the same knowledge, the same opinions, the same use of language. It is very difficult, perhaps impossible, to answer this vague objection, yet it is hoped that a list of the works which have been read with a view to the subject, will assist students of this class to form a just idea of the ground which has been explored, or rather, it may be said, of the mines which have been worked; for the plays and poems of authors whose evidence is of chief importance—

<sup>1</sup> The chief exceptions to this rule have been noted at p. 2.



Lyly, Spenser, Raleigh, Marlowe, Peele, Greene, Marston, Ben Jonson, Chapman, Middleton, Davenant, Davis, Heywood, &c.—have been carefully read and noted, so that the oversights which may have occurred in the reading may in all probability be balanced by an equal number in the reading of Shakespeare.

An attempt has been made to ascertain the amount of use made of the *Promus* notes in Shakespeare. The result is shown in a table<sup>1</sup> where the notes are (so far as feasible) sorted into six classes, in order to give some idea of the proportion found in each play, and of the manner in which the total number rises and falls between the first play and the latest. The dates of Dr. Delius are taken as a basis for the arrangement of the plays.

It will be observed that *The Com. of Errors* has the smallest total; next the *Tw. G. Verona*, *Mid. N. Dream*, *Pericles*, and the *Tempest*. The largest total occurs in *Lear*, *Hamlet*, and *Othello*.

In these calculations expressions are counted, or are supposed to be counted, each time they occur. Hence in the earlier plays, where the same notes are frequently repeated, the total is larger than it would otherwise be. In the later plays we find a much greater variety of language and a more extended use of *Promus* notes, together with less repetition.

To return to the list of authors. It includes 328 known authors of the fifteenth, sixteenth, and seventeenth centuries, and upwards of 5,300 of their works. A ‘col-

<sup>1</sup> See table at the end of Appendix. It is not presumed that the table can be absolutely correct, the difficulty of classifying the references, and the doubtful nature of some, rendering it almost an impossibility to attain absolute accuracy. But the lists have been made three times over at intervals of time, and although improved acquaintance with the notes has caused a corresponding increase of the numbers in each column, yet the *proportion* of allusions assigned to each play has not been altered by the repeated process of calculation. It is therefore hoped that if the table be not absolutely correct, it must, at least, be approximately so, and that it may be held to afford evidence of a relation between the notes as a whole and the plays as a whole.

lection' of poems has been counted as *ten*, excepting in cases where each is numbered.

There are also 118 pieces, chiefly mysteries and plays by unknown authors.

An additional list of seventy-five authors of the eighteenth century has been made, but the 894 plays written by them have been found to be so totally unproductive, that it is not thought worth while to do more than enumerate them. The same must be said of sixty-three dramas which form a collection from the early part of the nineteenth century. Shakespearianisms or Baconisms seem to have disappeared from about the middle of the seventeenth to the early part of the nineteenth century.

#### URNS OF EXPRESSION.

There are about 200 English turns of expression entered in the *Promus*. Of these only seventeen have been discovered in any works written between the fifteenth and eighteenth centuries, excepting in the prose works of Bacon and in the plays.

The seventeen expressions which are found *rarely* used in the works of about eighteen authors are for the most part still used in common conversation; for instance: 'Is it possible?' 'Believe me,' 'What else?' 'Nothing less,' 'Your reason?' 'What's the matter?' The authors who adopted them, or rather who used them perhaps two or three times, were men who we know were for the most part acquainted with Bacon, and some of them interested in and mixed up with his literary pursuits. Such were Sir Thomas Heywood, Sir John Davis, Beaumont and Fletcher, and Ben Jonson. No other author of Bacon's time, nor for many years later, adopts so many of Bacon's turns of expression as does Ben Jonson,<sup>1</sup> but even *he* only uses ten out of the 200, and, for the most part, even these ten

<sup>1</sup> See, for a qualification of this remark, page 86, on 'Plays professedly written in Shakespeare's style.'

expressions are to be found but once or twice apiece, and only in eleven out of his numerous pieces. The largest number of such expressions—seven—occurs in Ben Jonson's first play, *Every Man in his Humour*, 1598. They gradually decrease in number in the following plays, and have not been discovered in works written later than 1616, although Ben Johnson continued to write until 1632.

#### PROVERBS.

It may be broadly asserted that neither the English, French, Italian, Spanish, nor Latin proverbs which are noted in the *Promus* and quoted in Shakespeare are found in other literature of the fifteenth, sixteenth, and seventeenth centuries.

Lyly has perhaps five or six English proverbs in the whole of his works which are to be found amongst the (?) 200 English proverbs in the *Promus*: 'All is not gold,' 'It is a wily mouse,' 'No smoke without fire,' 'Moonshine in the water,' 'A long harvest for a little corn.'

Lodge uses three proverbs: 'Lettise for your lips,' 'All is not gold,' and 'Better be envied than pitied.'

Greene, in his *History of Friar Bacon*, has 'Up early, and never the nearer.'

If Ben Jonson has any, they have escaped notice.

In other writings, English proverbs traceable to the *Promus*, or rather to Heywood's collection of proverbs and epigrams, are very few and far between.

#### SIMILES AND METAPHORS.

The almost complete absence of *Promus* and Shakespearean similes and figures of speech from all ordinary literature is so striking that the occurrence of a single instance here and there instantly attracts the eye.

From Lyly Bacon probably derived 'watery impressions,' the only English metaphor in the *Promus* which has been traced in any earlier work.

If 'A disease has certen traces' in the *Promus* refers

to the disease of love, the figure may also be borrowed from Lyly, *Sapho and Phao*, iii. 3, in which the 'special marks' or signs by which a lover may be recognised, are enumerated somewhat after the manner in which they are described by Speed in the *Two Gentlemen of Verona*, ii. 1, 12-40, and in other places.

#### LATIN QUOTATIONS.

None of the texts from the Bible, none of the proverbs from Erasmus, and only three or four of the large number of Latin quotations from the classics which are entered in the *Promus* have been traced in any of the works which have been read with a view to this question. In the prologue to *Epicæne*, 1609, Ben Jonson says: 'I had rather please my guests than my cooks,' and this quotation is alluded to by other writers.

Allusions to Arion, Hercules, Hylas, Penelope, and Proteus are of course to be met with, but nothing has been found which seems have direct relation to any of the passages noted by Bacon. In Lyly's *Euphues* there is *Quæ supra nos nihil ad nos*, which forms a note in the *Promus*.

#### SALUTATIONS—MORNING AND EVENING.

It is certain that the habit of using forms of morning and evening salutation was not introduced into England prior to the date of Bacon's notes, 1594. The only use of the words 'good-morrow' and 'good-night' which has been discovered before that date is in the titles of two of Gascoigne's short poems—Gascoigne's *Good-Morrow*, Gascoigne's *Good-Night*—in edition printed 1587. These pieces are morning and evening hymns, and the expressions are nowhere used as salutations in Gascoigne's writings.

The next instance (excepting Shakespeare) where 'good-morrow' appears, is in Philip Stubb's *Anatomy of Abuse*, 1597, where two friends, one lately returned from his

travels, proceed to discuss the abuses and fopperies of the age. The greeting is in precisely the same words as those used by Jaquenetta to Holofernes in *Love's L. L.* iv. 2: 'God give you good-morrow, master person.' The same occurs in *Romeo and Juliet*, ii. 4.

Beaumont and Fletcher in upwards of forty plays use 'good-morrow' five times, 'good-day' once, 'good-night' four times, 'good even' once.

Henceforward the use of these expressions, especially 'good-morrow,' seems never to have entirely died out, but they were by no means common, and were as often as not used as forms of dismissal or 'good-bye.' 'Good-night' is very rare; it has been found only three or four times between Fletcher's last use of it, in *Monsieur Thomas*, and the beginning of the nineteenth century.

In Shakespeare, on the other hand, morning and evening salutations are used, as has been already stated, about 250 times.

#### PLAYS PROFESSEDLY WRITTEN IN SHAKESPEARE'S STYLE.

Dryden's works are, as a rule, peculiarly devoid of expressions noted by Bacon, although three or four had become tolerably common at the time that Dryden wrote. 'Is it possible?' 'Believe me,' 'Well' (as a conclusion), and 'What else?' were amongst the commonest of such forms. Yet Dryden uses none of these. 'Good-morrow' once in *Amboyna*, and 'Good-night' once in *The Assignment*, are the only expressions which seem to be derived from the *Promus*.

But there is one exception to this rule. In *All for Love* (1678) we are startled by suddenly coming upon a number of expressions and ideas which are the subjects of *Promus* notes. There are at least forty of these, and some of them are repeated. On turning to find some account of this play we discover that it is 'written in Shakespeare's stile.' Dryden therefore observed certain expressions as



being peculiar to Shakespeare, and introduced them into this play, although he uses them nowhere else. In *All for Love* we find eight or ten turns of expression, as many similes and metaphors, and about a dozen other points, which are the subjects of entries in the *Promus*.

The same thing is met with in the works of Nicholas Rowe, a very dull writer, in whose plays, with the one exception which is to be noticed, no trace of anything Baconian is to be found.

The exception is the tragedy of *Jane Shore*, 'written in imitation of Shakespeare's stile.' Here are found about ten metaphors or figures of speech which are noted in the *Promus*; as many reflections on counsel, grief, the rigour of the law, jealousy; on the life of Courts and of poor men's hours; of the owl as a bird of ill omen; 'avoid,' 'avant,' and 'done the deed'--expressions which there is reason to believe find their originals in Latin words in the *Promus*. They have been found nowhere else (excepting 'avoid' or 'avaunt' in Ben Jonson). It is to be seen, however, that whereas Dryden adopted Bacon's peculiar turns of expression and used his own ideas, Rowe adopts Bacon's ideas and fails to perceive how much of 'Shakespeare's stile' was dependent upon the use of peculiar forms of expression.

#### DOUBTFUL PLAYS AND SCENES, &c.<sup>1</sup>

In the poems and plays of Thomas Kyd there are, as a rule, no Baconianisms or *Promus* notes. But in one play, the *Spanish Student*, or *Hieronimo*, there is a scene in which there are about twenty-five Baconianisms. On seeking for some account of this play the following remarks were found in Charles Lamb's *English Dramatists*:-- 'These scenes, which are the very salt of the old play (which without them is but a *caput mortuum*, such another piece of flatness as *Locrine*), Hawkins, in his

<sup>1</sup> The *Two Noble Kinsmen* and *Edward III.* have been discussed at page 74.

republishing of this tragedy, has thrust out of the text into the notes, as omitted in the second edition, printed for Ed. Allde, amended of such gross blunders as passed in the first,' and thinks them to have been *foisted in by the players*. A late discovery at Dulwich College has ascertained that two sundry payments were made to Ben Jonson by the theatre for furnishing additions to *Hieronimo*. (See last edition of Shakespeare, by Reed.) There is nothing in the undoubted plays of Jonson which would authorise us to suppose that he could have supplied the scenes in question. I should suspect the agency of some 'more potent spirit. Webster might have furnished them.' No *Promus* notes have been traced in any of Webster's acknowledged works.

Nahum Tate, the author of the *Paraphrases of the Psalms*, is one of the dullest of play-wrights. There is no trace of a *Promus* note in any of his plays but two, and these two are full of them.

*Injured Love* is described as being by N. Tate, 'the author of the tragedy known as *King Lear*.' It contains about thirty-two *Promus* notes and many Baconian ideas.

*The Island Princess*, also attributed to Tate, has at least thirty-seven *Promus* notes, and many Baconian ideas.

*The Miser*, published in 1691, and attributed to Shadwell, is another instance of a solitary play (amongst many by the same author) found to contain at least twenty-four Baconian expressions, some of these repeated three or four, or even so many as ten times. One of these expressions is 'really,' which occurs three times in this play, but nowhere else, excepting in *Hamlet*, until perhaps a hundred years later.

*Sir Thomas More* is the name of a play by an unknown author. It bears strong traces of the same master-hand which is seen in the former pieces, and contains many allusions to *Promus* notes, and many of the small turns of expression which the present writer holds to be tests of Baconian authorship. There are in it one or two allusions

to *Promus* notes, which have been found nowhere else, and it appears that some of the passages which attracted special attention from their resemblance in thought and expression to passages in Shakespeare inclined able critics to believe (when first this play was discovered and reprinted by the 'Shakespeare Society') that it was by Shakespeare himself. That idea was rejected, seemingly upon slight grounds, by later critics. The present writer, totally unaware of any previous controversy on the subject, picked out this play from amongst many others by unknown authors, as being full of Baconisms of various kinds, and thickly besprinkled with characteristic expressions which are noted in the *Promus*.

Last, not least, it is desired that capable critics may be drawn to give especial attention to four plays which are said to have for their author Sir Thomas Heywood, a voluminous writer, whose works are attributed to the years between 1599 and 1656.

Twenty-seven works will be found in the list attached to his name in the Appendix, and it is to the last four of these works that attention is requested. Two of these plays concern events in the reign of Edward IV.; the other two relate (1st part) the imprisonment of Elizabeth by Mary; and (2nd part) the victory over the Spanish Armada, and other events which glorified the reign of Elizabeth. These four plays only, of all that have been studied, whether by Sir T. Heywood alone, or by him and Rowley together, contain an abundance of *Promus* notes, chiefly from certain particular folios—namely, from the sheets containing turns of expression, from the English proverbs, and from folio 111—'Morning and Evening Salutations,' &c. There are upwards of 250 such allusions to *Promus* notes in the four plays, besides many Baconisms, and several passages which remind one so strongly of well-known passages in Shakespeare that it seems astonishing that these plays should not have been claimed

for Shakespeare, to fill up the series of historical plays which pass under his name.

It is no part of the present writer's plan to enter upon any discussion of these pieces; but it is hoped that these remarks may induce others more competent to study the plays and to compare them closely with the *Promus* and with Shakespeare.

There is one play, *The Misfortunes of Arthur* (1587), in the production of which there can be *no doubt* that Francis Bacon had a share. In the old record of this play he is only accredited with having contributed the 'dumb shows'; but in certain passages and scenes there appear the same peculiarities of expression and thought as have been found to connect the 'Shakespeare' plays with entries in the *Promus*, and it seems easy to distinguish the pages which have been illuminated and beautified by the hand of Bacon, if, indeed, he did not altogether write them. At Appendix H are some extracts from Mr. Collier's account of this early play, and notes of the chief passages in which Bacon's touch seems discernible. In the same appendix will be found a letter from Bacon to Lord Burghley respecting a masque which he proposes to assist in getting up at Gray's Inn. With positive evidence before us that in the years 1587 and 1588 Bacon was engaged in theatrical enterprises, it should not be thought impossible that such plays and masques were but the 'seeds and weak beginnings' of the mighty series of works which began to appear, according to Dr. Delius, 'before 1591,' and which followed each other in rapid succession until about 1615, when Bacon's appointment as Attorney-General placed him beyond the necessity of writing for money, whilst it deprived him of the leisure hours which he had previously devoted to those unnamed works, 'the works of his recreation.'

## P R O M U S.

Folio 83.

1. Ingenuous honesty, and yet with opposition and strength.

2. Corni contra croci. Good means against badd, hornes to crosses.

This it is that makes me bridle passion,  
And bear with mildness my misfortune's cross. (3 *H. VI.* iv. 4.)

I have given way unto this cross <sup>1</sup> of fortune. (*M. Ado.* iv. 1.)

We must do good against evil. (*All's W.* ii. 5.)

Fie, Cousin Percy! how you cross my father . . .

He holds your temper in a high respect,

And curbs himself even of his natural scope

When you do cross his humour. (1 *Hen. IV.* iii. 2.)

I love not to be crossed.

He speaks the mere contrary. Crosses love not him.

(*L. L. L.* i. 2.)

(Thirty times.)

3. In circuitu ambulant impii—honest by antiperistasis.—*Ps.* xii. 9. (*The ungodly walk (around) on every side.*)

Cold or hot *per antiperistasin*—that is, invironing by contraries; it was said . . . that an honest man in these days must be honest *per antiperistasin*. (See *Col. of Good and Evil*, vii.)

I'll devise some honest slanders. (*M. Ado.* iii. 1.)

Its . . . fery honest knaveries. (*Mer. Wiv.* iv. 4.)

(See No. 130.)

<sup>1</sup> *Cross* in Collier's text.



4. Silui a bonis et dolor meus renovatus est.—*Ps. xxxix.*

2. (*I was silent from good words, and my grief was renewed.*)

'Tis very true, my grief lies all within ;  
And these external manners of laments  
Are merely shadows to the unseen grief  
That swells *with silence* in the tortured soul. (*R. II. iv. 1.*)

*Cor.* What shall Cordelia do? Love and *be silent*. Then poor Cordelia! And yet not so; since I am sure my love's more ponderous than my tongue. (*Lear, i. 1.*)

5. Credidi propter quod locutus sum.—*Ps. cxvi. 10.*  
(*I believed, therefore have I spoken.*)

*D. Pedro.* By my troth, I speak my thought.

*Claud.* And, in faith, my lord, I spoke mine.

*Bene.* And, by my two faiths and troths, my lord, I spoke mine.  
(*M. Ado, i. 1.*)

What *his heart believes his tongue speaks.* (*M. Ado, i. 1.*)

I speak to thee my heart. (*2 H. IV. v. 4.*)

By my troth, I will speak my conscience. (*Hen. V. iv. 1.*)

Speakest thou from thy heart?—From my soul. (*R. J. iii. 2.*)

(*See 2 H. VI. iii. 2, 156–7, 271; R. III. i. 2, 192–3; Lear, i. 1, 93.*)

6. Memoria justi cum laudibus, ac impiorum nomen putrescet.—*Prov. x. 7.* (*The memory of the just lives with praise, but the name of the wicked shall rot.*)

(Quoted in *Observations on a Libel.*)

*King.* It much repairs me  
To talk of your good father . . . Such a man  
Might be a copy to these younger times . . .

*Ber.* His good remembrance, sir,  
Lies richer in your thoughts than on his tomb;  
So in approof *lives* not his epitaph  
As in your speech. (*All's W. i. 2.*)

He *lives in fame* that died in virtue's cause. (*Tit. And. i. 2.*)

(*See Much Ado, v. 4, song; Rich. III. i. 81, 87, 88; Ham. iii. 2, 129–134.*)

Let her *rot.* (*Oth. iv. 1.*)

May his pernicious soul *rot* half a grain a day! (*Oth. v. 2.*)

(Compare *H. V. iv. 4, 94–99; and Sonnets xviii. xix.*)

7. *Justitiamque omnes cupida de mente fugamus.*  
(*And we all chase justice from our covetous heart.*)

In the corrupted currents of this world  
Offence's gilded hand may shove by justice ;  
And oft 'tis seen, the wicked prize itself  
Buys out the law. (*Ham. iii. 3.*)

8. *Non recipit stultus verba prudentiæ nisi ea dixeris quæ versantur in corde ejus.*—*Prov. xviii. 2.* (*A fool receiveth not the words of prudence unless thou speak the very things that are in his heart.*)

Men of corrupted minds . . . despise all honesty of manners and counsel ; according to the excellent proverb of Solomon, ' The fool receives not,' &c., as above. (*De Aug. vii. 2.*)

(See No. 230.)

*Gaunt.* Will the king come, that I may breathe my last  
In wholesome counsel to his unstaid youth ?

*York.* Vex not yourself, nor strive not with your breath ;  
For all in vain comes counsel to his ear . . .

*Gaunt.* Though Richard my life's counsel would not hear,  
My death's sad tale may yet undeaf his ear.

*York.* No, it is stopped with other flattering sounds . . .  
Where doth the world thrust forth a vanity,  
So it be new, there's no respect how vile,  
That is not quickly buzz'd into his ears ?  
Then all too late comes counsel to be heard,  
Where will doth mutiny with wit's regard.  
Direct not him whose way himself will choose,  
'Tis breath thou lack'st and that breath wilt thou lose.

(*Rich. II. ii. 1.*)

9. *Veritatem eme et noli vendere.*—*Prov. xxiii. 23.*  
(*Buy the truth, and sell it not.*)

Knowledge which kings with their treasures cannot buy.

(*Praise of Knowledge.*)

(See No. 232.)

10. *Qui festinat ditari non erit innocens.*—*Prov. xxviii. 20.* (*He who hasteth to be rich shall not be innocent.*)

(Quoted in *Essay Of Riches.*)

With a robber's haste crams his rich thievery up. (*Tr. Cr. iv. 4.*)

11. *Nolite dare sanctum canibus.*—*Matt. vii. 6.* (*Give not that which is holy unto dogs.*)

*Celia.* Why, cousin! . . . not a word?

*Ros.* Not one to throw at a dog.

*Celia.* No, thy words are too precious to be cast away upon curs. (*As Y. L. i. 3.*)

A good lustre of conceit in a tuft of earth,  
Pearl enough for a swine. (*L. L. L. iv. 3.*)

12. *Qui potest capere capiat.*—*Matt. xix. 12.* (*He that can receive it, let him receive it.*)

(Quoted No. 238.)

13. *Quoniam Moses ob duritiam cordis vestri permisit vobis.*—*Matt. xix. 8.* (*Moses, on account of the hardness of your hearts, gave you this permission.*)

(Quoted in *Essay Of Usury.*)

. . . . If one get beyond the bound of honour . . . . hardened be the hearts of all that hear me. (*W. T. iii. 2.*)

(See also No. 434.)

14. *Obedire oportet Deo magis quam hominibus.*—*Acts v. 29.* (*We ought to obey God rather than men.*)

*Q. Kath.* Have I with my full affections  
Still met the king? lov'd him *next Heaven?* obeyed him?  
Been, out of fondness, superstitious to him?  
Almost forgot my prayers to content him?  
And am I thus rewarded? (*Hen. VIII. iii. 1.*)  
Had I but served my God with half the zeal  
I served my king, he would not in mine age  
Have left me naked to mine enemies. (*Hen. VIII. iii. 2.*)

15. *Et unius cujusque opus quale sit probabit ignis.*—*1 Cor. iii. 13.* (*And the fire shall try every man's work, of what sort it is.*)

Tried gold. (*Mer. Ven.*)

The fire seven times tried this:

Seven times tried that judgment is

That did never choose amiss. (*Ib. ii. 9, scroll.*)

16. Non enim possumus aliquid adversus veritatem sed pro veritate.—2 *Cor.* xiii. 8. (*For we can do nothing against the truth, but for the truth.*)

To speak so indirectly I am loath. I would speak truth . . . if he speak against me on the adverse side . . . 'tis a physic that's bitter to sweet end. (*M. M.* iv. 6.)

Truth is truth. (*L. L. L.* iv. 1 ; *All's Well*, iv. 3 ; *John*, i. 1.)

Truth is truth to the end of reckoning. (*M. M.* v. 1.)

Is not the truth the truth? (1 *H. IV.* ii. 4.)

The crowned truth. (*Per.* v. 1.)

17. For which of y<sup>e</sup> good works doe y<sup>e</sup> stone me.—*John* x. 32.

I cannot tell, good sir, for which of his virtues it was, but he was certainly whipped out of court.

His vices you would say—there's not virtue whipped out of court. (*W. T.* iv. 3.)

*Fool.* I marvel, what kin thou and thy daughter are ; they'll have me whipped for speaking true, thou'lt have me whipped for lying ; and sometimes I am whipped for holding my peace.

(*Lear*, i. 5.)

18. Quorundam hominum peccata præcedunt ad iudicium, quorundam sequuntur.—1 *Tim.* v. 24. (*Some men's sins go before to judgment ; some they follow after.*)

*Clar.* Ah, keeper, keeper ! I have done these things  
That now give evidence against my soul,  
For Edward's sake, and see how he requites me !  
O God ! If my deep prayers cannot appease thee,  
But thou wilt be avenged on my misdeeds,  
Yet execute thy wrath on me alone . . . (*R. III.* i. 4.)

Machinations, hollowness, treachery, and all ruinous disorders follow us disquietly to our graves. (*Lear*, i. 2.)

19. Bonum certamen certavi.—2 *Tim.* iv. 7. (*I have fought a good fight.*)

I bring you certain news . . . good as heart can wish . . . O such a day, so fought, so followed, and so fairly won, came not till now to dignify the times. (2 *Hen. IV.* i. 1.)

(*Cp. Hen. V.* iv. 6, i. 18.)

20. Sat patriæ Priamoque datum.—*Æneid*, ii. 291.  
(*Enough has been done for my country and for Priam.*)

Soldiers, this day you have redeemed your lives,  
And showed how well you love your prince and country.  
(2 *Hen. VI.* iv. 8.)

(See f. 84, 78.)

21. Illicet obruimur numero.—*Æn.* ii. 424. (*Suddenly we are overwhelmed by numbers.*)

(See *Hen. V.* iii. 6 and 7 : Where the French, proud of their numbers, call on the English, whose forces are weakened and faint by loss of numbers, to yield to a superior force.)

22. Atque animis illabere nostris.—*Æn.* iii. 89. (*And glide into our minds.*)

Love's heralds should be thoughts,  
Which ten times faster *glide* than the sun's beams.  
(*Rom. Jul.* ii. 5.)

(Compare the use of the word '*creep*'—*Mer. Ven.* v. 1, 56 ; *Tw. N.* i. 5, 295 ; *Tim. Ath.* iv. 1, 26 ; *Ant. Cleo.* i. 3, 50 ; *Cymb.* i. 5, 24.)

An opinion which easily *steals into men's minds.*  
(*De Aug.* viii. ; Spedding, v. 71.)

23. Hoc prætexit nomine culpam.—Virg. *Æn.* iv. 172.  
(*By that specious name she veiled the crime.*—Dryden.)

24. Procul o procul este profani.—Virg. *Æn.* vi. 258.  
(*Away, away, ye profane ones !*)

Rogues, hence, avaunt ! vanish like hailstones ! go !  
(*Mer. Wiv.* i. 3.)

Avaunt perplexity ! (*L. L. L.* v. 2.)

Avaunt thou hateful villain ! (*John*, iv. 6.)

Aroint thee witch ! (*Mac.* i. 3 ; and *Lear* iii. 4, song.)

25. Magnanimi heroes nati melioribus annis.—*Æn.* vi. 649. (*Great-hearted heroes born in happier years.*)

*Cassius.* This is my birthday, as this very day was Cassius born. (*Jul. Cæs.* v. 1.)



*Cleopatra.* It is my birthday :

I had thought to have held it poor : but since my lord  
Is Antony again, I will be Cleopatra. (*Ant. Cl.* iii. 11.)

1 *Fish.* He had a fair daughter, and to-morrow is her birthday.  
(*Per.* ii. 1.)

(These, the only mentions of 'birthdays,' are all of persons born  
in happier years.)

*Folio 83b.*

26. Ille mihi ante alios fortunatusque laborum.—*Æn.*

xi. 416. (*He, in my judgment, were better than others and  
fortunate in his labours.*)

*Miranda* (of Ferdinand). I might call him  
A thing divine, for nothing natural  
I ever saw so noble. . . . I have no ambition  
To see a goodlier man. (*Temp.* i. 2.)

*Fer.* There be some sports are painful, and their labour  
Delight in them sets off. . . . This my mean task  
Would be as heavy to me as odious, but  
The mistress which I serve quickens what's dead,  
And makes my labours pleasant. (*Temp.* iii. 1.)

27. Egregiusque animi qui ne quid tale videret.

28. Procubuit moriens et humum semel ore momordit.  
(*Virg. Æn.* xi. 417, 418.)

(*And excellent in soul, who, that he might not see any  
such (evil),*

*Fell dying, and bit the earth.*)

The lion, dying, thrusteth forth his paw,  
And wounds the earth, if nothing else,  
With rage. (*Rich. II.* v. 1.)

Why should I play the Roman fool, and die  
On mine own sword? . . .

I will not yield

To kiss the ground before young Malcolm's feet. (*Mac.* v. 7.)

29. Fors et virtus miscentur in unum. (*Chance [or  
luck] and valour [virtue] are mixed in one.*)

*Ant.* Say to me, whose fortunes shall rise higher, Cæsar's or mine?

*Soothsayer.* Cæsar's . . . If thou dost play with him at any game

Thou art sure to lose; and of that natural luck

He beats thee 'gainst the odds, &c. (*Ant. Cl.* ii. 5, 13, 39.)

*Ant.* When mine hours were nice and lucky, men did ransom lives

Of me for jests. (*Ant. Cl.* iii. 11.)

*Cleo.*

Metthink I hear

Antony call . . . I hear him mock

The luck of Cæsar. (*Ib.* v. 2.)

**30.** Non ego natura nec sum tam callidus usu rarissima nostro simplicitas. (*I am neither by nature nor by practice so crafty. Simplicity most rare in our times.*)

Trust not simple Henry nor his oaths. (3 *Hen. VI.* i. 3.)

The seeming truth which cunning times put on

To entrap the wisest. (*Mer. Ven.* iii. 2.)

While others fish with craft for great opinion,

I with great truth catch mere simplicity. (*Tr. Cr.* iv. 5.)

I am no orator, as Brutus is;

But as you know me all, a plain blunt man, &c. (*Jul. Cæs.* iii. 2.)

I was acquainted

Once with a time, when I enjoyed a playfellow . . .

When our count was eleven . . . I

And she . . . were innocent . . . like the elements

That know not what nor why, yet do effect

Rare issues, &c. (See *Two N. Kin.* i. 3.)

**31.** Viderit utilitas ego cepta (*sic*) fideliter edam.

**32.** Prosperum et felix scelus virtus vocatur.

Successful villany is called virtue.

(Quoted *De Aug.* vi. 3; *Sped.* iv. 421.)

(Compare the popular estimate of Angelo, *Meas. M.* i. 1, 26-41; ii. 4, 155-160; of Iago, *Oth.* ii. 3, 306, 323, 332; iii. 1, 43; iii. 3, 243-252, 470, &c.; of Iachimo, *Cymb.* i. 7, 22.)

(See f. 91b, 451.)

33. Tibi res antiquæ laudis et artis.—Virg. *Georg.* ii.  
174. (*For thee a matter of ancient renown and art.*)

Here's Nestor instructed by the antiquary times. (*Tr. Cr.* ii. 1.)

Younger spirits whose apprehensive senses  
All but new things disdain. (*All's Well*, i. 2.)

Et bonum quo antiquius eo melius. (*Per.* i. : Gower.)  
(*And a good thing, the older it is the better.*)

34. Invidiam placare paras virtute relicta?—Hor. *Sat.*  
ii. 3, 13. (*Are you setting about to appease envy by abandoning virtue?*)

*Cor.* Why do you wish me milder? Would you have me  
False to my nature? Rather say, I play  
The man I am . . . .

*Vol.* I would have had you put your power well on  
Before you had worn it out. . . .

*Men.* Repent what you have spoke.

*Cor.* For them?—I cannot do it to the gods.  
Must I then do't to them? (See *Cor.* iii. 2.)

35. Iliacos intra muros peccatur et extra.—Hor. *Ep.* i.  
2, 16. (*Men sin within the walls of Troy as well as outside of them.*)

Dear Palamon, . . . yet unhardened in  
The crimes of nature; let us leave the city  
Thebes, and the temptings in't, before we further  
Sully our gloss of youth . . . .

This virtue is

Of no respect in Thebes: I spake of Thebes:  
How dangerous, if we will keep our honours  
It is for our residing where every evil  
Hath a good colour, &c. (*Two N. Kins.* i. 2.)

(F. 91b, 449.)

36. Homo sum. A me nil alienum puto (*sic*).—Terence,  
*Heaut.* i. 1, 25. (*I am a man. Nought that is man's do I regard as foreign to myself.*)

Go to. 'Homo' is a common name to all men. (1 *H. IV.* ii. 1.)

He's opposite to humanity. (*Tim. Ath.* i. 1.)

*Alcib.* Is man so hateful to thee, that art thyself a man?

*Tim.* I am *misanthropos*, and hate mankind. (*Tim. Ath.* iv. 3.)

*Alc.* Timon; who, alive, all living men did hate. (*Ib.* v. 5.)

*Mal.* Dispute it like a man?

*Macd.* I shall do so,

But I must also feel it as a man. (*Macb.* iv. 3.)

Wert thou a man, thou wouldst have mercy on me. (*Ant. Cl.* v. 2.)

*Ariel.* If you now beheld them, your affections

Would become tender . . . Mine would . . . were I human.

(*Temp.* v. 1.)

### 37. The grace of God is worth a fayre.

You have the grace of God, and he hath enough. (*Mer. Ven.* ii. 2.)

God give him grace. (*L. L. L.* iv. 3; *R. III.* ii. 3; *R. II.* i. 3, rep.)

The grace of heaven. (2 *Hen. IV.* iv. 2.)

God mark thee in His grace! (*Rom. Jul.* i. 3.)

All good grace to grace a gentleman. (*Tw. G. Ver.* ii. 4.)

I . . . do curse the grace that with such grace hath graced them.

(*Ib.* iii. 1.)

The heavens such grace did lend her. (*Ib.* iv. 2, song.)

(See No. 97.)

### 38. Black will take no other hue.

All the water in the ocean could never turn the swan's black legs to white. (*Tit. And.* iv. 2.)

Coal black is better than another hue. (*Tit. And.* iv. 2.)

(See f. 186b, 174.)

### 39. Unum augurium optimum tueri patria (*sic*). (*The best of all auguries is to defend one's native country.*)

Cometh Andronicus, bound with laurel boughs,

To resalute his country . . .

Thou great defender of this Capitol

Stand gracious to the rites that we intend! . . .

Give us the proudest prisoner of the Goths,

That we may hew his limbs, and on a pile

*Ad manes fratrum* sacrifice his limbs. (*Tit. And.* i. 2.)

(See f. 20, 377.)

40. *Exigua res est ipsa justitia.*—Er. *Ad.* 377. (*Justice by itself (without the reputation of being just) is a thing of little consequence.*)

*Ang.* We must not make a scarecrow of the law,  
Setting it up to fear the birds of prey,  
And let it keep one shape, till custom make it  
Their perch, and not their terror. . . .

*Just.* Lord Angelo is severe.

*Escal.*

It is but needful :

Mercy is not itself, that oft looks so. (*M. M.* ii. 1.)

(See *M. M.* ii. 2, 99–104 ; iii. 2, 262–284.)

He shall have *merely* justice and his bond. (*Mer. Ven.* iv. 1.)

41. *Dat veniam corvis vexat censura columbas.*—Juvenal, *Sat.* ii. 63. (*Censure extends pardon to ravens (but) bears hard on doves.*)<sup>1</sup>

Great men may jest with saints, 'tis wit in them,  
But in the less foul, profanation ;  
That in the captain's but a choleric word  
Which in the soldier is flat blasphemy. (*M. M.* ii. 3.)

A raven's heart within a dove. (*Tw. N.* v. 1.)

The dove pursues the griffin. (*M. N. D.* ii. 2.)

Who will not change a raven for a dove ? (*Ib.* ii. 3.)

Seems he a dove ? his feathers are but borrowed,  
For he's disposed as the hateful raven. (2 *Hen. VI.* iii. 1.)

As an eagle in a dovecote. (*Cor.* v. 5.)

(See f. 93b, 541.)

42. *Homo homini deus.*—Er. *Ad.* 47. (*Man is man's god.*)

A king is a mortal god on earth. (*Ess. Of a King.*)

A god on earth thou art. (*R. II.* v. 3.)

Thy gracious self . . . the god of my idolatry. (*Rom. Jul.* ii. 2.)

Kings are earth's gods. (*Per.* i. 1.)

<sup>1</sup> This entry and some of the succeeding extracts illustrate Mrs. Cowden Clarke's remark upon the frequent association of *two birds* in passages in the plays. See 'Shakespeare Key,' p. 725.



This man is now become a god. (*Jul. Cæs.* i. 2.)

He's the very Jupiter of men. (*Ant. Cl.* iii. 1.)

He is a god, and knows what is most right. (*Ant. Cl.* iii. 2.)

Immortality attends (nobleness), making a man a god. (*Per.* iii. 2.)

Men are not gods. (*Oth.* iii. 4.)

We scarce are men, and you are gods. (*Cymb.* v. 2.)

43. *Semper virgines furiae.* Courting a furye.—*Er. Ad.* 590. (*The furies are always maidens.*)

*Ben.* Her cousin, an she were not possessed with a fury, exceeds her as much in beauty as the first of May doth the last of December. (*M. Ado.* i. 1.)

Will you woo this wild cat? (*Tam. Shrew.* i. 2.)

I will bring you from a wild cat to a Kate, conformable as other Kates. (*Tam. Shrew.* ii. 1.)

(*See* 567.)

44. *Di danari di senno e di fede, c'è ne manco che tu credi.*—Quoted *Advt. L.* viii. 2. (*Of money, good sense, and faith you believe too much*—lit. *there is less than you fancy.*)

(Repeated f. 88b, 265.)

(For difficulties connected with want of money, see Falstaff, *Mer. Wiv.* ii. 2; 1 *Hen. IV.* iii. 3; Antonio, *Mer. Ven.* i. 1, 3; iii. 2; iv. 1, &c.; *Tim. Ath.* ii. 4, &c.)

(Instances of 'dullness,' want of 'sense,' 'feeling,' &c., are innumerable.)

Why hast thou broken faith with me?

O! where is faith? O! where is loyalty? (1 *Hen. VI.* v. 2.)

(Upwards of fifty passages on want of faith or fidelity.)

45. *Chi semina spine non vada discalzo.* (*He who sows thorns should not go barefoot.*)

The care you have of us to mow down thorns that would annoy our foot is worthy praise. (2 *H. VI.* iii. 1.)

O! the thorns we stand upon! (*W. T.* iv. 4.)

46. Mas vale a quien Dios ayuda que a quien mucho madruga. (*Things go better with him whom God helps, than with him who gets up early to work.*)

Heaven shall work for me in thine avail. . . . I'll stay at home and pray God's blessing unto thine attempt. (*All's Well*, i. 3.)

47. Quien nesciamente pecca nesciamente va al inferno. (*He who ignorantly sins, ignorantly goes to hell.*)

Sayest thou the house is dark?

As hell, Sir Topaz. . . .

Madman, thou errest: I say there is no darkness but ignorance. . . . I say this house is dark as ignorance, though ignorance were as dark as hell. (*Tw. N.* iv. 2.)

The common curse of mankind, folly and ignorance, be thine in great revenue! Heaven bless thee from a tutor, and discipline come not near thee. Let thy blood be thy direction till thy death. . . . I have said my prayers, and devil Envy, say Amen. (*Tr. Cr.* ii. 3.)

48. Quien ruyn es en su villa, ruyn es en Sevilla. (*He who is mean at home is mean at Seville (abroad.)*)

(Folio 95, 613.)

49. De los leales se hincen los huespitaes. (*The hospitals (almshouses) are full of loyal subjects.*)

(Folio 95, 622.)

Folio 84.

50. We may doe much yll ere we doe much woorse.

Ten thousand worse (evils) than ever I did would I perform, if I might have my will. (*Tit. And.* v. 3.)

No worse of worst extended,

With vilest torture let my life be ended. (*All's Well*, ii. 1.)

What's worse than murderer, that I may name it? (*3 H. VI.* v. 6.)

I will make good . . . what I have spoke, or thou canst worse devise. (*R. II.* i. 2.)

(*See No. 956.*)

51. Vultu læditur sæpe pietas.—Er. *Ad.* 1014. (*Piety is often wounded by a person's looks.*)

Nothing ought to be counted light in matter of religion and piety; as the heathen himself would say—*Etiam vultu sæpe læditur pietas.* (*Pacification of the Church.*)

Proud prelate, in thy face I see thy fury. (2 *Hen.* VI. i. 2.)

The devout religion of mine eye. (*Rom. Jul.* i. 2.)

Glancing an eye of pity. (*Mer. Ven.* iv. 1.)

I spy some pity in thy looks. (*R.* III. i. 4.)

Here's another whose warped looks proclaim

What store her heart is made of. (*Lear*, iii. 6.)

52. Difficilia quæ pulchra.—Eras. *Adagia*, 359. (The beautiful or good is difficult, or hard of attainment.)

These oracles are hardly attained

And hardly understood. (2 *Hen.* VI. i. 4.)

Is my Cressid, then, so hard to win? (*Tr. Cr.* iii. 1.)

Study is like the heaven's glorious sun,

That will not be deep-searched with saucy looks;

Small have continual plodders ever won. (*L. L. L.* i. 4.)

So study . . . is won as towns with fire; so won, so lost. (*Ib.*)

(*See* 989.)

53. Conscientia mille testes.—Eras. *Adagia*, 346; Quintilian, v. xi. 41. (*Conscience is worth a thousand witnesses.*)

My conscience hath a thousand several tongues,

And every tongue brings in a several tale,

And every tale condemns me for a villain . . .

All several sins, all used in each degree,

Throng to the bar, crying all—Guilty! Guilty!

By the Apostle Paul, shadows to-night

Have struck more terror to the soul of Richmond

Than can the substance of ten thousand soldiers. (*R.* III. v. 3.)

The witness of a good conscience. (*Mer. Wiv.* iv. ii. 201.)

54. Summum jus summa injuria.—Cic. *Officia*, i. 10.  
(*The extreme of justice is the extreme of injustice.*)

*Leon.* Thou shalt feel our justice in whose easiest passage  
Look for no less than death . . . .

*Her.* I tell you 'tis rigour and not law. (*W. T.* iii. 1.)

Justice, sweet prince, against that woman there! . . . that  
hath abused and dishonoured me, even in *the strength and height*  
of injury. (*Com. Er.* v. 1.)

This is the very top,  
The height, the crest, or crest unto the crest,  
Of murder's arms, &c. (*John*, iv. 3.)

55. Nequicquam patrias tentasti lubricus artes.—*Æn.* xi. 716. (*In vain hast thou with slippery tricks tried the arts of thy country.*)

I want that *glib* and *oily art* to speak and purpose not.  
(*Lear*, i. 1.)

You see now all minds, as well of *glib and slippery* creatures  
as of grave and austere quality, tender down their services. (*Tim.*  
*Ath.* i. 1.)

56. Et moniti meliora sequamur.—*Æn.* iii. 188. (*And being advised what is better, let us follow it.*)

Thy grave *admonishments* prevail with me. (1 *H. VI.* ii. 5.)

(Compare *R. II.* ii. 1: Richard resenting the 'frozen admonition' of the dying Gaunt.)

It was excess of wine that set him on,  
And, on his more advice, we pardon him. (*Hen.* V. ii. 2.)

57. Nusquam tuta fides.—*Æn.* iv. 373. (*Firm faith exists nowhere.*)

Trust nobody, for fear you be betrayed. (2 *Hen.* VI. iv. 4.)

O where is faith? O where is loyalty?

If it be banished from the frosty head

Where it should find a harbour. (2 *Hen.* VI. v. 2.)

Trust none, for oaths are straws, men's faith are wafer-cakes.  
(*Hen.* V. ii. 3.)

Now does thine honour stand,  
 In him that was of late a heretic,  
 As firm as faith. (*Mer. Wiv.* iv. 4.)  
 Trust no agent; for beauty is a witch, against whose charms  
 Faith melteth into blood. (*M. Ado.* ii. 1.)  
 (See *John* iii. 1, 8-10, 90-101, &c; and No. 1083.)

58. *Discite justitiam moniti et non temnere divos.*—*Æn.* vi. 620. (*Being warned, learn justice, and not to despise the gods.*)

(Compare 56.)

*K. Hen.* Come, wife, let's in and learn to govern better.  
 (2 *Hen. VI.* iv. 9.)

*K. Hen.* Edward Plantagenet, arise a knight,  
 And learn this lesson—Draw thy sword in right.  
 (3 *Hen. VI.* ii. 5.)

*Hot.* Why, I can teach you, cousin, to command the devil  
 By telling truth :—tell truth and shame the devil.  
 (1 *Hen. IV.* iii. 1.)

*Cleo.* I hourly learn a doctrine of obedience. (*Ant. Cl.* v. 2.)

*Imo.* One of your great knowing  
 Should learn, being taught, forbearance. (*Cymb.* ii. 3.)

59. *Quisque suos patimur manes.*—*Æn.* vi. 743. (*Each of us endures his own punishment in the under world.*)

*Ghost.* I am thy father's spirit,  
 Doomed for a certain time to walk the night,  
 And for the day confined to fast in fires,  
 Till the foul crimes done in my days of nature  
 Are burnt and purged away. (*Ham.* i. 4.)  
 You'll surely sup in hell. (2 *H. VI.* v. 1, and iii. 2.)  
 Thou torment'st me ere I come to hell. (*Rich. II.* iv. 1.)  
 She's like a liar gone to burning hell. (*Oth.* v. 2.)  
 (frequent.)

60. *Extinctus amabitur idem.* (*When dead he will also be loved.*)

(Quoted in first essay *Of Death.*)



(See *Winter's Tale*, v. 1, 3 ; Leontes' love for Hermione, whom he supposes to have died.)

She's good, *being gone*. (*Ant. Cl.* i. 2, &c.)

The ebb'd man . . . comes dear by *being lacked*. (*Ant. Cl.* i. 4.)

That which we have we prize not to the worth

Whiles we enjoy it ; but being lost and lacked,

Why then we rack the value. (*M. Ado*, iv. 1.)

(See *All's Well*, v. 3, 53-66.)

61. Optimus ille animi vindex, lædentia pectus.

62. Vincula qui rupit, dedoluitque semel.—Ovid. *Rem. Am.* (*He is the best asserter (of the liberty) of his mind who bursts the chains that gall his breast, and at the same moment ceases to grieve.*)

Nature is often hidden, sometimes overcome, seldom extinguished. . . . Where nature is mighty, and therefore the victory hard, the degrees had need be, first to stay and arrest nature in time ; . . . but if a man have the fortitude and resolution to enfranchise himself at once, that is the best. (Latin quotation : *Essay Of Nature in Men.*)

If thou hast nature in thee, bear it not. (*Ham.* i. 5.)

O heart, lose not thy nature. (*Ham.* iii. 2.)

Refrain to-night :

And that shall lend a kind of easiness

To the next abstinence : the next more easy ;

For use almost can change the stamp of nature

And master the devil, or throw him out

With wondrous potency. (*Ham.* iii. 4.)

(Compare this scene with *essay Of Nature.*)

63. Vertue like a rych gemme, best plaine sett.

(Quoted verbatim in the *essay Of Beauty*, and in the *Antitheta*, *Adv. L.* vi. 3.)

Virtue is beauty, but the beauteous evil

Are empty trunks o'erflourished by the devil. (*Tw. N.* iii. 4.)

Plain dealing is a jewel. (*Tim. Ath.* i. 1.)

(Compare No. 89.)

64. Quibus bonitas a genere penitus insita est. (*In whom goodness is deeply seated by nature—lit. by the stock they are derived from.*)

Virtue cannot so inoculate our old stock, but we shall relish of it. (*Ham. iii. 1.*)

A devil, a born devil, on whose nature  
Nurture can never stick ; on whom my pains  
Humanely taken, all, all lost, quite lost. (*Temp. iv. 1.*)  
Thy goodness share with thy birthright. (*All's Well, i. 4.*)  
(See 2 *H. VI. iii. 2*, 210–215 ; *Rich. III. iii. 7*, 119–121.)

65. *Si jam non mali esse volunt sed nesciunt.* (*Those men are willing to be no longer bad, but they know not how.*)

O ! my offence is rank, it smells to heaven ;  
It hath the primal curse upon't,  
A brother's murder ! Pray can I not . . .  
And, like a man to double business bound,  
I stand in pause where I shall first begin,  
And both neglect . . . Then I'll look up :  
My fault is past. But O ! what form of prayer  
Can serve my turn ? . . .

What then ? what rests ?

Try what repentance can : what can it not ?

Yet what can it, when one can not repent ? (*Ham. iii. 3.*)

66. *Œconomici rationes publicas pervertunt.* (*Economists deprave the public accounts.*)

67. *Divitiæ impedimenta virtutis.* (*The baggage of virtue.*)

I cannot call riches better than the baggage of virtue (the Roman is better “impedimenta”); for as the baggage is to an army, so riches is to virtue. (*Ess. xxiv.* and also in *Advt. L. vi. 3.*)

Wealth the *burden* of wooing. (*Tam. Sh. i. 2.*)

If thou art rich, thou'rt poor ;  
For, like an ass whose back with ingots bows,  
Thou bear'st thy heavy riches but a journey. (*M. M. iii. 1.*)

68. Habet et mors aram. (*Death too has an altar.*)

They come like sacrifices in their trim,  
And to the fire-eyed maid of smoky war  
. . . we will offer them.  
The mailed Mars shall on his altar sit  
Up to the ears in blood. (1 *H. IV.* iv. 1.)

69. Nemo virtuti invidiam reconciliaverit præter mortem. (*No one but death can reconcile envy to virtue.*)

Duncan is in his grave. . . . Malice . . ., nothing can touch him further. (*Macb.* iii. 2.)

(*See Cæsar's regrets on the death of Antony, Ant. Cl.* v. 2;  
Katharine's speech on the death of Wolsey, *Hen. VIII.* iv. 2;  
Antony on the death of Brutus, *Jul. Cæs.* v. 5.)

70. Turpe proco ancillam sollicitare; est autem virtutis ancilla laus. (*It is disgraceful for a suitor to solicit (his lady's) handmaid, but praise is the handmaid of virtue.*)

(Quoted in a letter of advice to Rutland.)

71. Si suum cuique tribuendum est certe et venia humanitati. (*If every one is entitled to his own, surely humanity also is entitled to indulgence.*)

*Suum cuique* is our Roman justice. (*Tit. And.* i. 2.)

72. Qui dissimulat liber non est. (*He who dissembles is not free.*)

He that dissimulates is a slave. (*Adv. of L.* vi. 3, *Antitheta.*)

The dissembler is a slave. (*Per.* i. 1.)

'Tis a knavish piece of work, but what of that? . . . We that have *free souls* it toucheth us not. (*Ham.* iii. 2.)

73. Leve efficit jugum fortunæ jugum amicitiae. (*The yoke of friendship makes the yoke of fortune light.*)

'Twere a pity to sunder them that yoke so well together.  
(3 *H. VI.* iv. 1.)

Yoke-fellows in arms. (*H. V. ii. 4.*)

Companions whose souls do bear an equal yoke of love.

(*Mer. Ven. iii. 4.*)

Take to thy grace

Me thy vowed soldier, who do bear thy yoke

As 'twere a wreath of roses. (*Two N. Kins. v. 1.*)

#### 74. Omnis medicina innovatio.

Every remedy is an innovation. (*Adv. vi. 3; Antitheta, 'Innovation.'*)

Changes fill the cup of alteration with divers liquors.

(*2 H. IV. iii. 1.*)

Hurly-burly innovation. (*1 H. IV. v. 1.*)

Their inhibition comes by the means of the late innovation.

(*Ham. ii. 2.*)

#### 75. Auribus mederi difficillimum. (*To cure the ears is most difficult.*)

So that the whole ear of Denmark

Is by a forged process of my death

Rankly abused. (*Ham. i. 4.*)

A jest's prosperity lies in the ear of him that hears it; never in the tongue of him that makes it. Then if *sickly ears*, deafened with the clamour of their own dear groans, will hear your idle scorns, continue them. (*L. L. L. v. 2.*)

To punish you by the heels would amend the attention of your ears; and I care not if I do become your physician. (*2 H. IV. i. 2.*)

Your tale, sir, would cure deafness. (*Temp. i. 1.*)

O master! what strange infection

Is fallen into thine ear? (*Cymb. iii. 1.*)

It is the disease of not hearing and the malady of not marking that I am troubled with, &c. (*2 Hen. IV. i. 2.*)

#### 76. Suspicio fragilem fidem solvit, fortem incendit. (*Suspicion dissolves a weak faith and inflames a strong one.*)

*Corn.* Seek out where thy father is, that he may be ready for our apprehension.

*Edm. (aside).* If I find him comforting the King it will stuff his suspicion more fully. (*Lear*, iii. 5.)

Trifles light as air  
Are to the jealous confirmations strong. . . .  
The Moor already changes with my poison.  
Dangerous conceits are in their natures poisons,  
Which at the first are scarce found to distaste ;  
But, with a little, act upon the blood,  
*Burn* like mines of sulphur. (*Oth.* iii. 3.)

77. Pauca tamen suberunt priscae vestigia fraudis.—  
*Virg. Eclog.* iv. 31. (*Yet some few traces of ancient wickedness shall remain.*)

78. Dulce et decorum est pro patria mori.—*Hor. Odes*, iii. 2, 13. (*It is sweet and becoming to die for one's country.*)

I'll yield myself to prison willingly,  
Or unto death, to do my country good. (*2 H. VI.* ii. 5.)  
Had I a dozen sons, each in their love alike,  
I had rather have eleven die nobly for their country. (*Cor.* i. 3.)  
If any think brave death outweighs bad life,  
And that his country's dearer than himself,  
Let him alone, &c. (*Cor.* i. 6.)

79. Mors et fugacem persequitur virum.—*Hor. Odes*, iii. 2, 13. (*Death pursues even the man that flies from him.*)

Away ! for death doth hold us in pursuit. (*3 H. VI.* ii. 5.)  
I fly not death to fly his deadly doom. (*Tw. G. Ver.* iii. 1.)  
Death and danger dog the heels of worth. (*A. W.* iii. 4.)  
Edward and Richard, like a brace of greyhounds  
Having the fearful flying hare in sight . . . .  
Are at our backs . . . .  
Away, for vengeance comes along with them. (*3 H. VI.* ii. 5.)  
Death and destruction dog thee at the heels. (*Rich. III.* iii. 1.)

80. Danda est hellebori multo pars maxima avaris.  
(*By far the largest portion of hellebore<sup>1</sup> should be given to the covetous.*)

<sup>1</sup> Hellebore, a medicine for madness.



81. Minerall wyttes strong poyson, and they be not corrected.

A mortal *mineral*. (*Cymb.* v. 5.)

The thought . . . doth like a *poisonous mineral* gnaw my inwards. (*Oth.* ii. 1.)

The other stream of hatred was of a deeper and more mineral nature. (*Charge against Somerset.*)

82. Aquexar. (*To weary; to afflict.*—Sp.)

(Compare f. 83, 1.)

Reason thus with life . . . A breath thou art . . .  
That dost this habitation where thou keepest hourly *afflict* (? *weary*).  
(*M. M.* iii. 1.)

Look, who comes here? a grave unto a soul;  
Holding the eternal spirit against her will  
In the vile prison of *afflicted* (? *wearied*) breath. (*John*, iii. 4.)  
The *weariest* (? *most afflicted*) and most loathed life.  
(*M. M.* iii. 1, 129.)

(See *Mer. Ven.* i. 1, 1.)

*Folio 84b.*

83. Ametallado, fayned inameled.

I see the *jewel best enamelled* will lose his beauty, yet the gold bides still. (*Com. Er.* ii. 2.)

A fair *enamelling* of a terrible danger. (*Let. to the Queen*, 1584.)

84. Totum est majus sua parte. (*The whole is greater than its part.*) Against factions and private profit.

Among the soldiers this is muttered,—  
That here you maintain several factions,  
And, whilst a field should be despatch'd and fought,  
You are disputing of your generals, &c. (1 *Hen. VI.* i. 1.)

*King.* Civil dissension is a viperous worm  
That gnaws the bowels of the commonwealth. . . .  
*Mayor.* The bishop and the Duke of Glo'ster's men. . . .  
Banding themselves in contrary parts  
Do pelt . . . at one another's pate. . . .

*King.* O, how this discord doth afflict my soul. . . .  
(1 *Hen. VI.* iii. 1.)

I have . . . forsaken your pernicious faction,  
 And joined with Charles, the rightful King of France.  
 (1 *Hen. VI.* iv. 1.)

This jarring discord of nobility . . .  
 This factious bandying of their favourites . . .  
 Doth presage some ill event, &c. (*Ib.*)

(The weakening of power through faction and division seems to be the keynote of 1 *Hen. VI.*)

You are deceived, my substance is not here,  
 For what you see is but the smallest part  
 And least proportion of humanity.  
 I tell you, madam, were the whole frame here,  
 It is of such a spacious lofty pitch  
 Your roof were not sufficient to contain it. (1 *Hen. VI.* ii. 2.)

All this divided York and Lancaster,  
 Divided in their dire division.  
 O! now let Richmond and Elizabeth, . . .  
 By God's fair ordinance conjoin together. (*R.* III. v. 4.)

(Compare No. 1265*a.*)

### 85. Galen's compositions, not Paracelsus' separations.

To be relinquished of the artists—both of Galen and Paracelsus—of all the learned and authentic fellows. (*All's Well*, ii. 3.)

(See *Shakespeare's Medical Knowledge*, by Dr. Bucknill, p. 102.)

### 86. Full musicke of easy ayres, without strange concord and discords.

I ever liked the Galenists, that deal with good compositions; and not the Paracelsians, that deal with fine separations; and in music I ever loved easy airs, that go full at all the parts together, and not these strange points of accord and discord. (*Letter to Sir Robt. Cecil*, 1594.)

Music do I hear?

Ha, ha! keep time; how sour sweet music is  
 When Time is broke and no proportion kept  
 So is it in the music of men's lives.  
 And here have I the daintiness of ear

To check time broke in a disordered string.  
 But for the concord of my state and time,  
 Had not an ear to hear my true time broke. (*R. II. v. 5.*)

(See *Tw. G. Ver.* i. 2, 85-93; *All's W.*, i. 1, 176; *M. N. D.* v. 1, 60; *Sonnet* viii.; and other places for discords and concords used metaphorically. Also compare with the second passage quoted at No. 84 from 1 *Hen. VI.* iv. 1.)

**87** In medio non sistit virtus. (*Virtue is not set in a mean.*)

It is no mean happiness to be seated in the mean. (*Mer. V. i. 2.*)

True men are naturally given to superstition. The Protestant religion is seated in the golden mean. (*Advice to Villiers.*)

He were an excellent man that were made just in the middle between him and Benedick, &c. (*M. Ado*, ii. 1.)

(See 1469.)

**88.** Totum est quod superest. (*What remains is the whole.*)

For me, nothing remains. (1 *Hen. VI.* i. 1.)

What more remains. (*R. II.* iv. 1.)

Then no more remains. (*M. M.* i. 1.)

**89.** A stone without foyle.

He that is only real, had need have exceeding great parts of virtue; as the stone had need to be rich that is set without foil. (*Ess. Of Ceremonies.*)

A base foul stone, made precious by the foil  
 Of England's chair, where he was falsely set.

(Said of Richard, *R. III.* v. 3.)

The sullen passage of thy weary steps  
 Esteem a foil, wherein thou art to set  
 The precious jewel of thy home-return. (*R. II.* i. 3.)

Like bright metal on a sullen ground,  
 My reformation glittering o'er my fault,  
 Shall show more goodly and attract more eyes  
 Than that which hath no foil to set it off. (1 *Hen. IV.* i. 2.)

Virtue is like a rich stone, best plain set. (*Ess. Of Beauty.*)

I will set you neither in gold nor silver, but in vile apparel, and send you back again to your master for a jewel. (2 *Hen. IV.* i. 2.)

The parts that fortune hath bestowed upon her,

Tell her, I hold as giddily as fortune;

But 'tis that miracle and queen of gems

That nature pranks her in, attracts my soul. (*Tw. N.* ii. 4.)

(England) This precious stone set in the silver sea.

(*Rich. II.* ii. 1.)

Never so rich a gem was set in worse than gold.

(*Mer. Ven.* ii. 7.)

The jewel best enamell'd will lose its beauty. (*Com. Er.* ii. 1.)

The best governments are like precious stones, wherein every flaw or grain are seen and noted. (*Speech.*)

My love to thee is without crack or *flaw*. (*L. L. L.* v. 2.)

He is the very brooch, the gem of the nation. (*Ham.* iv. 7.)

A gem of women! (*Ant. Cl.* iii. 11.)

O noble fellow!

A carbuncle entire, as big as thou art,

Were not so rich a jewel. (*Cor.* i. 4.)

If heaven would make me such another world

Of one entire and perfect chrysolite,

I'd not have sold her for it. (*Oth.* v. 2.)

90. A whery man (*sic*), that looks one way and pulls another.

(Quoted in a letter to Essex, 1593.)

91. Ostrascime.

92. Mors in olla: poyson in.—2 *Kings* iv. 40.

I have noted that in all God's book I find examples of other offences and offenders in their kinds, but not of impoisonment.

. . . Mors in olla. (*Charge against Wentworth*, 1616.)

I'll have him poisoned in a pot of ale. (1 *H. IV.* i. 3.)

Let a cup of sack be my poison. (1 *H. IV.* ii. 2.)

(See *Cymb.* vi. 1-5; and *Ham.* v. 2. Also No. 97.)

**93.** Fumos vendere. (*To sell smoke.*)—Eras. *Ad.* 241 ;  
Martial, 457.)

*Item.*—No knight of this order shall give out what gracious words the Prince hath given him.

Contrary to the late inhibition of selling smoke. (*Gesta. Graym.*)

Sweet smoke of rhetoric ! (*L. L. L.* iii. 1.)

Did not the heavenly rhetoric of thine eye

Persuade my heart to this false perjury ? . . .

My vow was breath, and breath a vapour is, &c.

(*L. L. L.* iv. 3, sonnet.)

**94.** Oremus.

Let us all to meditation. (*2 H. VI.* iii. 3.)

All lost ! To prayers, to prayers ! (*Temp.* i. 1.)

*Ham.* Such as it is : and for mine own poor part  
I'll go pray. (*Ham.* i. 5.)

(References to saying prayers about 150 times.)

*Folio 85.\**

**95.** Suavissima vita indies meliorem fieri. (*The  
sweetest life is to become daily better.*)

You will confess that the greatest delight is 'Sentire te indies fieri meliorem.' (*Advice to the Duke of Rutland*, 1595.)

And so we leave you to your meditations,

How to live better. (*Hen. VIII.* iii. 2.)

My desolation does begin to make a better life. (*Ant. Cl.* v. 2.)

(See *Ham.* iii. 4. 150-173.)

**96.** The grace of God is worth a faire.

Ministers of grace defend us ! (*Ham.* i. 4.)

The grace of heaven before, behind thee. (*Oth.* ii. 1.)

Grace go with you. (*Lear*, v. 2.)

Thou art a wicked villain, despite all grace. (*M. M.* i. 2, rep.)

Heaven give thee moving graces ! (*M. M.* ii. 2.)

Heaven rain grace. (*Temp.* iii. 1.)

(See No. 37.)

\* Upon this sheet is written 'Promus.'



97. Mors in olla.

(See No. 92.)

98. No wise speech, though easy and voluble.

*Voluble* in his discourse. (*L. L. L.* ii. i.)

Are my discourses dull? barren my wit?

If *voluble* and sharp discourse be marred,

Unkindness blunts it. (*Com. Er.* ii. 2.)

I'll commend her volubility. (*Tam. Sh.* ii. 1.)

99. Notwithstanding his dialogues (of one that giveth life to his speech by way of question).

So skipping a dialogue. (*Tw. N.* i. 5.)

And so ere answer knows what *question* would

Saving in *dialogue* of compliment . . .

It draws towards supper in conclusion so. (*John*, i. 1.)

So on the tip of his subduing tongue

All kinds of arguments and *questions* deep

All replication prompt and reason strong. . . .

Consents bewitched . . .

And *dialogued* for him. (*Lover's Complaint*, 120-132.)

100. He can tell a tale well (of those courtly gifts of speech which are better in describing than in considering).

I tell this tale vilely. (*M. Ado.* iii. 3.)

I can mar a curious tale in the telling. (*Lear*, i. 4.)

101. A good comediant (of one that hath good grace in his speech).

Are you a *comedian*?

No, my profound heart . . . But this is from my commission.

I will on with my *speech* in your praise. . . . I took great pains to study it. (*Tw. N.* i. 5.)

Sometimes, great Agamemnon,

Thy topless deputation he puts on;

And, like a strutting player. . . .

He acts thy greatness. (*Tr. Cr.* i. 3.)

### 102. To commend judgments.

*Cle.* He's very knowing, I do perceive't :  
The fellow has good judgment. (*Ant. Cl.* iii. 3.)

Be not angry . . . that I have adventured  
To try your taking of a false report : which hath  
Honoured with confirmation your great judgment. (*Cymb.* i. 7.)

(About a hundred instances in which good judgment is commended and defect of judgment condemned.)

### 103. To commend sense of law.

If you deny me, fie upon your law. (*Mer. Ven.* iv. 1.)

I stand here for law. . . . I charge you by the law.  
(*Mer. Ven.* iv. 1.)

You know the law ; your exposition hath been most sound.  
(*Mer. Ven.* iv. 1.)

Let your haste commend your sense of duty. (*Ham.* i. 2.)  
(Frequent.)

### 104. Cunning in the humours of persons, but not in the conditions of actions.

It is one thing to understand persons, and another to understand matters ; for many are perfect in men's humours that are not greatly capable of the real part of business, &c. (*Ess. Cunning.*)

Will you bide within ? I go tell my lord the Emperor  
How I have governed our determined jest.  
Yield to his humour, smooth and speak him fair.

*Tit. (aside)* I know them all, though they suppose me mad,  
And will o'er-reach them in their own devices. (*Tit And.* v. 2.)

Shame that they wanted cunning, in excess hath broke their hearts. (*Tim. Ath.* v. 4.)

Falstaff will learn the humour of the age. (*Mer. Wiv.* i. 3.)

I see men's judgments are  
A parcel of their fortunes ; and things outward  
Do draw the inward quality after them, &c. (*Ant. Cl.* iii. 11.)

(See also *Oth.* iii. 3 ; *Lear*, i. 1, 2, iii. 1, 20 ; *Cymb.* v. 5, 180-209 ; *Per.* iii. 2, 27, &c. &c.)

105. Stay a little that we may make an end the sooner.

(Quoted as a saying of Sir Amyas Paulet, *Apothegms.*)

106. A fool's bolt is soon shot.

A fool's bolt is soon shot. (*H. V.* iii. 7; *As Y. L.* v. 4.)

I will shoot my fool's bolt since you will have it so. (*Letter to Essex*, 1597.)

A bolt of nothing, shot at nothing,  
Which the brain makes of fumes. (*Cymb.* iv. 2.)

107. His lippes hang in his light.

108. Best we lay a straw here.

Two thousand souls, and twenty thousand ducats,  
Will not debate the question of this straw. . . .

Rightly to be great,  
Is, not to stir without great argument;  
But greatly to find quarrel in a straw. (*Ham.* iv. 4.)

She spurns enviously at straws. (*Ham.* iv. 5; and *John*, iii. 4, 128.)<sup>1</sup>

109. A myle post thwitten (*sic*) to a pudding pricke.

(? From Dis to Dædalus, from post to pillar.—*Tw. N. Kins.* iii. 6.)

110. One swallo (*sic*) maketh no summer.

*Sec. Lord.* The swallow follows not summer  
More willingly than we your Lordship.

*Tim.* Nor more willingly leaves winter.  
Such summer birds are men. (*Tim. Ath.* iii. 6.)

*King.* O Westmoreland! thou art a summer bird,  
Which ever in the haunch of winter sings  
The lifting up of day. (2 *Hen. IV.* iv. 4.)

<sup>1</sup> These passages are only introduced because they all show 'a straw' to be used as expressive of a very trifling thing or obstacle. Perhaps the note may mean—'Here we must raise a small objection,' or 'Here we must throw out a slight hint.'

111. L'astrologia e vera ma l'astrologica non si truva.  
(*Astrology is true, but the astrologer is not to be found.*)

O learned indeed were that astronomer  
That knew the stars as I his characters.  
He'll lay the future open. (*Cymb.* iii. 2.)

112. Hercules' pillars non ultra.

The sciences seem to have their Hercules' pillars, which bound  
the desires and hopes of mankind. (*Gt. Instauration*, Pref.)

*Mur.* Most royal sir, Fleance is 'scaped.

*Macb.* Then comes my fit again, I had else been perfect. . . .  
Whole as the marble, founded as the rock,  
As broad and general as is the casing air ;  
But now, I am cabin'd, cribb'd, confined, bound in,  
To saucy doubts and fears. (*Macb.* iii. 3.)

*Ham.* Denmark's a prison.

*Ros.* Then the world's one.

*Ham.* A goodly one ; in which there are many confines, wards,  
and dungeons, Denmark being one of the worst. . . . To me it is  
a prison.

*Ros.* Why, then your ambition makes it one : 'tis too narrow  
for your mind.

*Ham.* O God ! I could be bounded in a nutshell, and count  
myself a king of infinite space, were it not that I have bad  
dreams.

*Guild.* Which dreams, indeed, are ambition. (*Ham.* ii. 2.)

113. He had rather have his will than his wish.

Whoever hath his wish, thou hast thy will. (*Sonnet cxxxv.*)

Bidst thou me rage ? Why, now thou hast thy wish,  
Wouldst have me weep ? Why, now thou hast thy will.

(3 *Hen.* VI. i. 4.)

The maid that stood in the way to my wish  
Shall show me the way to my will. (*Hen.* V. v. 2.)

114. Well to forget.

I will forget that Julia is alive,  
Remembering that my love to her is dead. (*Tw. G. Ver.* ii. v.)

There forget all former griefs. Cancel all grudge.

(*Tw. G. Ver. v. 4.*)

I would forget her, but a fever she

Brings in my blood, and will remembered be. (*L. L. L. iv. 3.*)

Unless you teach me to forget, you must not learn me to remember. (*As You Like It, i. 2.*)

(*See No. 1241.*)

### 115. Make much of yourself.

Make much of me. (*Ant. Cl. iv. 2.*)

The bird we have made so much of. (*Cymb. iv. 2.*)

*King.* More of this measure, be not nice.

*Bos.* We can afford no more at such a price.

*King.* Prize you yourselves? What buys your company?

*Bos.* Your absence only.

*King.* That can never be.

*Bos.* Then can we not be bought.

(*L. L. L. v. 2*; and *Ham. i. 3, 106-120.*)

I know my price. (*Oth. i. 1.*)

### 116. Wishing you all, &c., and myself occasion to do you service.

And so I wish your lordship all happiness, and to myself means and occasion to be added to my faithful desire to do you service. (*Let. to Burghley, 1592.*)

(*Tw. N. Kins. ii. 5*; 25, 30, 34.)

I love thee

By love's own sweet constraint, and will ever

Do thee all rights of service. (*All's W. iv. 1.*)

*Percy.* My gracious lord, I tender you my service,

Which elder days shall ripen and confirm

To more approved service.

*Boling.* Thank you, gentle Percy, and be sure

I count myself in nothing else so happy

As in a soul remembering my good friends. (*R. II. ii. 3.*)

So far be mine, my most redoubted lord,

As my true service shall deserve your love. (*Rich. II. iii. 3.*)



117. I shall be glad to understand your news, but none rather than some overture wherein I may do you service.

And even so I wish your lordship all happiness, and to myself means and occasion to be added to my faithful desire to do you service. (*Let. to Lord Treasurer Burghley*, 1590.)

What would my lord but that he may not have  
Wherein Olivia may seem serviceable? (*Tw. N.* v. 1.)

How fare you?

Ever at the best, hearing well of your lordship.

(*Tim. Ath.* iii. 6.)

118. Ceremonies and green rushes are for strangers.

Where's the cook? Is supper ready, the house trimmed, rushes strewed? . . . Every officer with his wedding garment on? &c. (*Tam. Sh.* iv. 1.)

Use a more spacious ceremony to the noble lords. . . . For they do wear themselves in the cap of the time, &c. (*All's Well*, i. 1.)

From home the sauce to meat is ceremony. (*Macb.* iii. 4.)

The appurtenance of welcome is fashion and ceremony.

(*Ham.* ii. 2. See also *H. V.* iv. 1, 255, 275.)

*Enter two Grooms, strewing rushes.*

*First G.* More rushes, more rushes.

*Sec. G.* The trumpets have sounded twice.

*First G.* 'Twill be two o'clock ere they come from the coronation. (2 *Hen. IV.* v. 5.)

*Gaoler.* Look tenderly to the two prisoners; I can tell you they are princes.

*Daugh.* These strewings are for their chamber.

(*Tw. Noble Kin.* ii. 1.)

119. How do you? They have a better question in Cheapside—What lack you?

How do you? (*Tw. Noble Kin.* ii. 2.)

Still and anon cheered up the heavy time,

Saying, 'What lack you?' and 'Where lies your grief?'

(*John* iv. 1.)

120. Poore and trew ; not poore, therefore not trew.

*Clo.* I am a poor fellow.

*Countess.* Well, sir.

*Clo.* No, madam, 'tis not so well that I am poor, though many of the rich are damned. . . . My friends were poor, but honest. (*All's Well*, i. 3.)

*Flav.* An honest poor servant of yours.

*Tim.* Then I know thee not ;

I never had an honest man about me, I ; all

I kept were knaves, to serve in meat to villains.

*Flav.* The gods are witness,

Never did poor steward wear a truer grief

For his undone lord than mine eyes for you.

*Tim.* Look thee, 'tis so ! Thou singly honest man,

Here, take : the gods out of my misery

Have sent thee treasure. Go, live rich and happy.

(*Tim. Ath.* iv. 3. See also 490–532.)

Fear not my truth ; the moral of my wit

Is plain and true ; there's all the reach of it. (*Tr. Cr.* iv. 4.)

121. Tuque invidiosa vetustas.—Ovid. *Met.* 15, 234.

(*And thou envious (odious) old age.*)

Sycorax, who with age and envy was grown into a hoop.

(*Temp.* i. 2.)

The oppression of aged tyranny. (*Lear*, i. 2.)

Age, I do abhor thee.

You can no more separate age and covetousness. (2 *Hen. IV.* i. 2.)

Crabbed age and youth cannot live together. . . .

Age I do abhor thee. . . . Age I do defy thee. (*Pass. Pil.* xii.)

122. Licentia sumus omnes deteriores. — Terence,

*Heaut.* iii. 1, 74. (*We are all made worse by licence.*)

Quoted in *Apophthegms* as being used in a pun by Sir Nicholas Bacon to Queen Elizabeth : ' Licentia sumus omnes deteriores ' (*We are all the worse for licences.*)

Too much liberty, my Lucio, liberty :

As surfeit is the father of much fast,

So every scope by the immoderate use

Turns to restraint. Our natures do pursue,

Like rats that ravin down their proper bane,  
A thirsty evil; and when we drink we die. (*M. M. i. 2.*)

**123.** Qui dat nivem sicut lanam.—*Ps. cxlvii. 16.* (*Who giveth snow like wool.*)

His shroud as the mountain snow. (*Ham. iv. 5, song.*)  
When snow the pasture sheets. (*Ant. Cl. i. 4.*)

**124.** Lilia agri non laborant neque nent.—*Matt. vi. 28.*  
(*The lilies of the field toil not, neither spin.*)

Like the lily that was once the mistress of the field, I hang  
my head and perish. (*H. VIII. iii.*)

**125.** Mors omnia solvit. (*Death dissolves all things.*)

Let me be *boiled* to death with melancholy. (*Tw. N. ii. 5.*)

Let me not live, quoth he. I after him wish too  
I quickly were *dissolved* from my hive. (*All's Well, i. 3.*)

Alas! *Dissolve* my life! (*Tw. Noble Kins. iii. 2.*)

Let heaven *dissolve* my life. (*Ant. Cl. iii. 2.*)

**126.** A quavering tong.

Let thy tongue tang arguments. (*Tw. N. ii. 5, and iii. 4.*)

She had a tongue with a tang. (*Temp. ii. 2.*)

His tongue is the clapper. (*M. Ado, iii. 1.*)

**127.** Like a countryman curseth the almanac.

What says the almanack to that? (*2 H. IV. ii. 4.*)

Greater tempests than almanacks can report. (*Ant. Cl. i. 2.*)  
(*Mid. N. D. iii. 1; Com. Er. i. 2.*)

**128.** Ecce duo gladii hic.—*Luke xxii. 38.* (*Behold here are two swords.*)

**129.** A majore ad minorem.—*Heb. viii. 11.* (*From the greatest even to the least.*)

She as far surpasseth Sycorax  
As great'st does least. (*Temp. iii. 2.*)

**130.** In circuitu ambulant impii.—*Ps. xii. 9. (The ungodly walk around on every side.)*

To be direct and honest is not safe. (*Oth. iii. 3.*)

(*See No. 3.*)

**131.** Exigit sermo inter fratres quod discipulus non moritur.—*John xxi. 23. (Then went this saying abroad among the brethren, that that disciple should not die.)*

**132.** Omne majus continet in se minus. (*Every greater contains the less.*)

(Quoted in *Discourse on the Union of the Church.*)

There was a dispute whether great heads or little heads had the better wit. And one said it must needs be the little; for that it is a maxim, *Omne majus continet in se minus.*—*Apophthegms.*

*Item.* She hath more hairs on her head than wit.

The greater hides the less. (*Tw. G. Ver. iii. 1.*)

When that this body did contain a spirit

A kingdom for it was too small a bound;

But now two paces of the vilest earth

Is room enough. (*1 Hen. IV. v. 5.*)

(Compare No. 1258.)

**133.** Sine ulla controversia quod minus est majore benedictione. (*Without all contradiction that which is least is the greater blessing.*—? *Heb. vii. 7, changed.*)

Prosperity is the blessing of the Old Testament . . . adversity of the New, which carrieth the greater benediction.

(*Ess. Of Adversity.*)

Sweet are the uses of adversity,

Which, like the toad, ugly and venomous,

Wears yet a precious jewel. (*As. Y. L. ii. 1.*)

In poison there's physic. (*2 Hen. IV. i. 1.*)

There is some good in things evil,

Would men observingly distil it out. (*Hen. V. iv. 1.*)

Full oft 'tis seen . . . our mere defects

Prove our commodities. (*Lear, iii. 7.*)

Most poor matters point to most rich ends. (*Temp.* iii. 1.)

O benefit of ill! now I find true,

That better is by evil still made better. (*Son.* cxix.)

(See also *Ant. Cl.* ii. 1, 1-8.)

(Compare No. 1381.)

**134.** She is bright. She may be taken in play.

Fair is my love, but not so fair as fickle;

Mild as a dove, but neither true nor trusty;

Brighter than glass, and yet as glass is brittle. (*Pass. Pilgrim.*)

She is too bright to be looked against. (*Mer. W.* ii. 2.)

**135.** He may goe by water, for he is sure to be well landed.

*Pro.* Go, go, be gone, to save your ship from wreck,

Which cannot perish having thee aboard,

Being destined to a drier death ashore. (*Tw. G. Ver.* i. 2.)

The pretty vaulting sea refused to drown me,

Knowing that thou wouldst have me drowned on shore, &c.

(2 *Hen. VI.* iii. 2.)

**136.** Small matters need solicitation. Great are remembered of themselves.

*Lep.* Small to greater matters must give way.

*Eno.* Not if the small come first. (*Ant. Cl.* ii. 2.)

**137.** The matter goeth too slowly forward, that I have almost forgot it myself, so as I marvel not if my friends forgett.

**138.** Not like a crabb, though like a snail.

Snail-slow in profit. (*Mer. Ven.* ii. 5.)

Snail-paced beggary. (*R. III.* iv. 3.)

Yourself, sir, should be as old as I am, if like a crab you could go backward. (*Ham.* ii. 2.)

This neglect of degree it is

That by a pace goes backward with a purpose it hath to climb.

(*Tr. Cl.* i. 3.)



Require of (Mars) the breath of tigers . . . .

Yea, the speed also,—to go on I mean,

Else wish we to be snails. (*Tw. N. Kins.* v. 1.)

### 139. Honest men hardly change their name.

When we were happy, we had other names. (*John*, v. 2.)

Thou speak'st as if I would deny thy name. (1 *H. IV.* v. 4.)

He never did harm that I heard. . . . He will keep that good name still. (*H. V.* iii. 7.)

I will . . . . dub thee with the name of traitor.

(*Hen. V.* ii. 2.)

Thy name is Gaultier, being rightly sounded.

Gaultier or Walter, which it is I care not;

Never yet did base dishonour blur our name. (2 *H. VI.* iv. 1.)

### 140. The matter though it be new (if that be new which hath been practized in like case, though not in this particular).

There begins new matter. (*As You L.* iv. 1.)

We need not put new matter to his charge. (*Cor.* iii. 3.)

Examine me upon the particulars. (1 *Hen. IV.* ii. 4.)

Let me question more in particular. (*Ham.* ii. 2.)

Make his requests by particulars. (*Cor.* ii. 3.)

### 141. I leave the reasons to the parties relations, and the consyderations of them to your wisdom.

I leave you to your wisdom. (*All's Well*, ii. 5.)

In thy best consideration. (*Lear*, i. 1.)

#### Folio 86.

### 142. I shall be content my hours for service leave me in liberty. . . .

I'll put my fortunes to your service. (*Wint. T.* i. 2.)

My heart is ever at your service. (*Tim. Ath.* i. 2.)

We . . . . lay our service freely at your feet. (*Ham.* ii. 2.)

143. It is in vain to forbear to renew that grief by speech which the want of so great a comfort must ever renew.

*Ant.* My precious queen, *forbear*. (See the parting of Anthony and Cleopatra, *Ant. Cl.* i. 3.)

*Glou.* . . . Be patient, gentle Nell; forget this grief. . . . Ah, Nell, *forbear*. (See 2 *Hen. IV.* ii. 4.)

144. I did not seeke to wyne your thankes, so your courteous acceptation of them deserveth myne.

*North.* Your company . . . .

I protest hath very much beguiled

The tediousness and process of my travel. . . .

*Bol.* Of much less value is my company  
Than your good words. (*Rich. II.* ii. 3.)

145. The vale best discovereth the hill.—Quoted *Ess. Of Followers and Friends*. Sometimes a stander-by seeth more than a plaier.

Thou must be counted a servant grafted in my serious trust, and therein negligent; or else a fool, that seest a game played home, the rich stake drawn, and tak'st it all for jest. . . . I would not be a stander-by to hear my sovereign mistress clouded so. (*W. T.* i. 2.)

*Cæ.* To the vales,  
And hold our best advantage. (*Ant. and Cl.* iv. 10.)

*Ant.* Where yond pine does stand  
I will discover all. (*Ib.* iv. 11.)

146. If the bone be not true sett, it will never be well till it be broken.

*Ex.* What news abroad in the world?

*Duke.* None, but that there is *so great a fever* on goodness, that the *dissolution of it must cure it*. (*M. M.* iii. 2.)

(Connect with 147.)

147. I desire no secret news, but the truth of comen newes.

There is scarce truth enough alive to make society secure, but scarcity enough to make societies accursed. . . . This news is old enough, yet it is every day's news. (*M. M.* iii. 2.)

(Connected with 146.)

**148.** The shortest folly is the best.

Quoted *Advt. of L.* vi. 3; *Antitheta Of Constancy.*

All who resist . . . . perish *constant fools.* (*Cor.* iv. 7.)

**149.** Cherries and newes fall price soonest.

Fortune is like the market, where many times, if you can stay a little, the price will fall. (*Essay Of Delays.*)

When she was dear to us we did hold her so ;

But now *her price is fallen.* (*Lear*, i. 1.)

**150.** You use the lawyer's form of pleading.

My heart doth plead that thou in him dost lie. . . .

But the defendant doth that plea deny.

And says in him thy fair appearance lies.

To 'cide this title is impannelled

A quest of thoughts, all tenants to the heart,

And by their verdict is determined

The clear eye's moiety, and the dear heart's part. (*Sonnet* xlvii.)

**151.** The difference is not between you and me, but between your proffitte and my trust.

(Quoted in letter to Mrs. Cooke, 1593.)

Who join'st thou with, but with a lordly nation, that will not trust thee but for profit's sake? (1 *H. VI.* iii. 2.)

Let the king know that the cardinal does buy and sell his honour as he pleases, for his own advantage. (*Hen. VIII.* i. 1.)

(See also of Buckingham, 'his gentleman in trust (*H. VIII.* i. 2, 108); and of Wolsey (iii. 2), the contrast between the trust in him and the profit to be made.

**152.** All is not in years to me ; somewhat is in houres well spent.

Yet hath Sir Proteus . . . made use and fair advantage of his days ; . . . his years but young, but his experience old, his head unmellowed, but his judgment ripe. (*Two Gen. Ver.* ii. 3.)

Had you been as wise as old,  
Young in years, in judgment old,  
Your answer had not been inscrolled. (*Mer. Ven.* ii. 7.)

I am only old in judgment and understanding. (*2 H. IV.* i. 2.)

An aged interpreter though young in days. (*Tim. Ath.* v. 2.)

Thou shouldst not have been old till thou hadst been wise.  
(*Lear*, i. 5.)

153. Offer him a booke.

Keep . . . a good student from his book ; it's wonderful.  
(*Mer. Wiv.* iii. 1.)

Being so reputed

In dignity, and for the liberal arts,  
Without a parallel : those being all my study . . .

(I) to my state grew stranger, being transported

And rapt in secret studies . . .

Me, poor man, my library was dukedom large enough . . .

Knowing I loved my books, he furnished me

From mine own library with volumes that

I prize above my dukedom. (*Temp.* i. 2.)

154. Why hath not God sent you my mynd, or me  
your means.

I look upon myself, and curse my fate,  
Wishing me like to one more rich in hope,  
Featured like him, like him with friends possess'd.

(*Sonnet xxix.*)

155. I think it my double good happ both for the  
obtaining and for the means.

Ten times double gain of happiness. (*R. III.* iv. 4.)

A double blessing is a double grace. (*Ham.* i. 3.)

156. Shut the door, for I mean to speak treason.

*An.* Then give me leave that I may turn the key,  
That no man enter till my tale be done. . . .

(*Aumerle locks the door.*)

*York (within.)* My liege, beware ; look to thyself ;  
Thou has a traitor in thy presence there. . . .

Open the door, secure, foolhardy king :  
 Shall I for love speak treason to thy face ?  
 Open the door, or I will break it open, &c. (*See R. II. v. 3.*)  
 Bid suspicion double lock the door. (*Ven. Ad. l. 448.*)  
 A halter pardon him ! . . . I speak within door. (*Oth. iv. 2.*)

157. I wish one as fitt as I am unfitt.

158. I do not only dwell farre from neighbours, but  
 near yll neighbours.

Our bad neighbour makes us early stirrers. (*Hen. V. iv. 1.*)  
 We fear the main intendment of the Scot,  
 Who hath been still a giddy neighbour to us. (*Ib. i. 2.*)  
 England shook and trembled at the ill neighbourhood. (*Ib.*)

159. As please the paynter.

His face is as please the paynter. (*Heywood.*)

*Oli.* Have you any commission from your lord to negotiate  
 with my face ? . . . We will draw the curtain, and show you the  
 picture. Look you, Sir ; such a one I was this present : is't not  
 well done ?

*Vio.* Excellently done, if God did all.

*Oli.* 'T is ingrain, Sir : 't will endure wind and weather.

(*Tw. N. i. 5.*)

(*See R. Lucrece, l. 1366-7, 1387-1414, and folio 126.*)

160. Receperunt mercedem suam.—*Matt. v. 16.* (*They  
 have their reward.*)

Duty never yet did want his meed. (*Tw. G. Ver. ii. 4.*)

Proffers not took, reap thanks for their reward.

(*All's W. ii. 1, 150.*)

Death's my fee. (*Ib. 192.*)

161. Secundum fidem vestram fiet vobis.—*Matt. xvi.*  
 28. (*Be it unto you according to your faith.*)

We will, according to your strengths and qualities, as we hear  
 you do reform yourselves, give you advancement. (*2 Hen. IV. v. 5.*)

For your faithfulness we will reward you. (*Per. i. 1.*)



I will use them according to their desert. (*Ham.* ii. 2.)

Would thou hadst less deserved,  
That the proportion both of thanks and payment  
Might have been *more*.<sup>1</sup> (*Macb.* i. 4.)

162. Ministerium meum honorificabo.—*Rom.* xi. 13.  
(*I will magnify mine office.*)

(Quoted in the *Essay Of Praise.*)

*Folio 186b.*

163. Beati mortui qui moriuntur in domino.—*Rev.* xiv.  
13. (*Blessed are the dead that die in the Lord.*)

Right dear in the sight of the Lord is the death of his saints.  
(*Ps.* cxvi., quoted *Advt. of L.* vii. 1.)

Dying so, death is to him an advantage. (See *Hen.* V. iv. 1.)  
(Compare No. 655.)

164. Detractor portat diabolum in linguâ. (*The slanderer carries the devil in his tongue.*)

As slanderous as Satan. (*Mer. Wives W.* v. 5.)

She is dead, slandered to death by villains,

That dare as well answer a man, indeed,

As I dare take a serpent by the tongue. (*M. Ado.* v. 1.)

'Tis slander

Whose edge is sharper than the sword, whose tongue

Outvenoms all the worms of Nile, whose breast . . .

Doth belie all corners of the world . . . the secrets of the grave

This viperous slander enters.

(*Cymb.* iii. 4 ; and see *Cymb.* i. 7, 142–148.)

Slander, whose sting is sharper than the sword. (*W. T.* ii. 3.)

Devil Envy, say Amen. (*Tr. Cr.* ii. 3.)

That monster envy, oft the wrack

Of earned praise. (*Per.* iv. 3.)

165. Frangimur heu fatis (inquit) ferimurque procellâ.  
—*Virg. Æn.* vii. 594. (*We are wrecked, alas ! by the fates  
and hurried on by the storm (of misfortune).*)

<sup>1</sup> 'More' in Mr. Collier's text.

But, lords, we hear this fearful tempest sing,  
Yet seek no other shelter to avoid the storm ;

We see the wind sit sore upon our sails, . . . .  
We see the very causes of the wreck. (*R. II.* ii. 1.)

*Bates.* What thinks he of our estate ?

*King.* Even as men wrecked upon a sand, that look to be  
washed off the next tide. (*H. V.* iv. 1.)

(See 3 *H. VI.* v. 4, 1-39, &c.)

166. Nunc ipsa vocat res.—Virg. *Æn.* ix. 320. (*Occasion offers.*—*Dryden.* More literally ‘matter,’ or ‘occurrence.’ There are in the plays and in Bacon’s prose works a number of passages in which the advantages of seizing opportunities, or of profiting by occasions or occurrences, are set forth.)

(See *Of Opportunity* ; *Lucrece*, l. 874-935.)

I’ll sort occasion. (*R. III.* ii. 3, 147.)

Advantage feeds him fat while men delay. (1 *Hen. IV.* iii. 3.)

Advantage is a better soldier than rashness. (*Hen. V.* iii. 6.)

How all occasions do inform against me,  
And spur my dull revenge. (*Ham.* iv. 5.)

The honourablest part of talk is to give the occasion.

(*Ess. Of Discourse.*

Other encounters so glib of tongue

That give occasion<sup>1</sup> welcome ere it comes. (*Tr. Cr.* iv. 5.)

*Mer.* Make it a word and a blow.

*Tyb.* You shall find me apt enough for that, sir, an’ you give  
me occasion.

*Mer.* Could you not take some occasion without giving ?

(*Rom. Jul.* iii. 1, and *ib.* ii. 4, 161.)

A finder out of occasions. (*Oth.* ii. 1.) &c.

Occasion (as it is in the common verse) turneth a bald noddle  
after she hath presented her locks in front, and no hold taken ; or,  
at least, turneth the handle of the bottle first, &c. (*Ess. Of  
Delays.*)

Take the saf’st occasion by the front. (*Oth.* iii. 1.)

<sup>1</sup> Mr. Collier’s text. Other editions read ‘give a coasting welcome.’

Not one word of the consumed<sup>1</sup> time,  
 Let's take the instant by the foremost top, &c. (*All's W.* v. 3.)  
 (And see *M. Ado*, i. 2, 13.)

167. Dii meliora piis errorem (que) hostibus illum.—  
*Virg. Georg.* iii. 513.

(*Ye gods to better fate good men dispose,  
 And turn that impious error on our foes.*)

Now the fair goddess Fortune  
 Fall deep in love with thee; and her great charms  
 Misguide thy opposer's swords. (*Cor.* i. 5.)  
 (*See* No. 1159.)

168. Aliquisque malo fuit usus in illo.—*Ovid.* (*And  
 there was some use in that evil.*)

Deceit bred by necessity. (3 *H. VI.* iii. 3.)  
 There is some soul of goodness in things evil  
 Would men observingly distil it out. (*Hen.* V. iv. 1.)  
 Vice sometime's by action dignified. (*Rom. Jul.* ii. 3.)  
 Instruct my daughter how she shall persevere,  
 That time and place with this deceit so lawful  
 May prove coherent . . .  
 Let us assay our plot: which if it speed,  
 Is wicked meaning in a lawful deed,  
 And lawful meaning in a lawful act,  
 Where both not sin, and yet a sinful fact. (*All's W.* iii. 7.)  
 Your title to him doth flourish the deceit. (*M. M.* iv. 1.)

169. Usque adeo latet utilitas.—*Ovid.* (*To such a  
 degree does usefulness lie hidden.*)

O mickle is the powerful grace that lies  
 In herbs, plants, stones, and their true qualities. . . .  
 Within the rind of this small flower  
 Poison has residence, and medicine power. (*Rom. Jul.* ii. 3.)

<sup>1</sup> Compare *Essay Of Delays*, where delays, like Sibylla's offer, are said to consume part by part, with the whole of the passage in *All's Well*, v. 3.

170. Et tamen arbitrium quærit res ista duorum.  
(*And yet that matter requires the arbitration of two.*)

This might have been prevented and made whole . . .

Which now the manage of two kingdoms must  
With fearful bloody issue arbitrate. (*John*, i. 1.)

'Tis not . . . the bitter clamour of two eager tongues  
Can arbitrate this cause betwixt us twain. (*Ib.*)

At Coventry . . . shall your swords and lances arbitrate  
The swelling difference of your settled hate. (*Rich. II.* i. 1.)

The old arbitrator, Time. (*Tr. Cr.* iv. 5.)

That arbitrator of despairs, just Death. (1 *H. VI.* ii. 5.)

171. Ut esse Phœbi rubrius lumen solet  
Jam jam cadentis.

(*As the light of Phœbus is wont to be redder when he is setting.*)

O, setting sun, as in thy red rays thou dost sink to night,  
So in his red blood Cassius' day is set,  
The sun of Rome is set. (*Jul. Cæs.* v. 1.)

Ah, Richard! with the eyes of heavy mind  
I see thy glory, like a shooting star,  
Fall to the base earth from the firmament.  
Thy sun sets weeping in the lowly west,  
Witnessing storms to come, woe, and unrest. (*R.* II. ii. 4.)

*Lew.* The sun of heaven methought was loath to set  
But stayed and made the western welkin blush. (*John*, v. 5.)

The weary sun hath made a golden set  
And, by the bright track of his fiery car,  
Gives token of a goodly day to-morrow. (*Rich. III.* v. 3.)

172. Velle suum cuique est, nec voto vivitur uno.  
(*Everyone has a wish of his own, and men do not live with one wish only.*)

Thine own wish wish I thee in every place. (*L. L. L.* ii. 1.)

O heavens, I have my wish . . . O that I had my wish!  
(*Ib.* iv. 3.)

You have your wish. (*Tw. G. Ver.* iv. 2.)

173. Who to know what would be dear  
Need be a merchant but a year.

174. Black will take no other hewe.

Is black so base a hue?  
Coal black is better than another hue,  
In that it scorns to take another hue. (*Tit. And.* iv. 2.)  
O night, with hue so black! (*M. N. D.* v. 1.)  
(And f. 83b, 38.)

175. He can ill pipe that wants his upper lip.

176. Nata res multa (?) optima.

177. Balbus balbum rectius intelligit.—Erasmus,  
*Adagia*, p. 316. (*Stammerer best understands stammerer.*)

One drunkard loves another of the name. (*L. L. L.* iv. 3.)  
Richard loves Richard; that is, I am I. (*R. III.* v. 3.)  
Revenge myself upon myself! alack I love myself. (*Ib.*)  
Cassius from bondage will deliver Cassius. (*Jul. Cæs.* i. 3.)  
None but Antony should conquer Antony. (*Ant. Cl.* iv. 13.)  
A Roman with a Roman's heart can suffer. (*Cym.* v. 5.)

178. L'aqua va al mar.

(Quoted in *Discourse on Union*, 1603.)

His state empties itself, as does an inland brook  
Into the main of waters. (*Mer. Ven.* v. i.)

Time is compared to a stream that carrieth down fresh and  
pure waters into that salt sea of corruption which environeth all  
human actions. (*On Pacification of the Church.*)

Say, shall the current of our right run on?  
Whose passage, vexed with thy impediment,  
Shall leave his channel and o'erswell  
With course disturbed even thy confining shores,  
Unless thou let his peaceful water keep  
A peaceful progress to the ocean. (*John* ii. 2.)



We will, . . . like a bated and retired flood, . . .  
 Run on in obedience,  
 Even to our ocean, to our great King John. (*John*, v. 4.)  
 Many fresh streams meet in one salt sea. (*Hen.* V. i. 2.)

Like a drop of water  
 That in the ocean seeks another drop. (*Com. Er.* i. 2.)  
 Love is a sea nourished with lover's tears. (*Rom. Jul.* i. 2.)  
 (See also *Lucrece*, l. 91-94, and *The Lover's Complaint*, l. 256.)

179. A tyme to gett and a time to loose.—*Ecclesiastes*  
 iii. 6.)

Fast won, fast lost. (*Tim. Ath.* ii. 2.)

180. Nec diis nec viribus æquis.—Virg. *Æn.* v. 309.

(When your *Æneas* fought, but fought with odds  
 Of force unequal, and unequal gods.)

The deities have showed me due justice. . . . The gods have  
 been most equal. (*Tw. N. Kins.* v. 4)

I am a most poor woman . . . having here  
 No judge indifferent, nor no assurance  
 Of equal friendship and proceeding. (*Hen.* VIII. ii. 4.)

Fortune, she said, was no goddess, that had put such dif-  
 ference betwixt their two estates; Love, no god that would not  
 extend his might, only where qualities were level. (*All's Well*, i. 3.)

181. Unum pro multis dabitur caput.—Virg. *Æn.* v. 815.

(One life [head] will be given for many.)  
 One destined head alone  
 Shall perish, and for multitudes atone.

Dryden's *Virg.*

'Tis well thou'st gone . . . One death might have prevented  
 many, &c. (*Ant. Cl.* iv. 12.)

(See *M. for M.* iv. 2, from l. 122; and iv. 3, l. 73-110,  
 where the Duke proposes that Bernardine's head shall be cut  
 off and sent to Angelo, instead of Claudio's; and where th  
 Provost has Ragozine's head cut off and sent instead of either.—  
 See also *Cor.* ii. 1, 290; and 2 *Hen.* VI. iii. 1, 80.

182. Mitte hanc de pectore curam.—Virg. *Æn.* vi. 85.  
(*Drive away this care from your mind.*)

What sport shall we devise to drive away the heavy thought  
of care. (*R. II.* iii. 4.)

In sweet music is such art

Killing care and grief of heart. (*H. VIII.* iii. 1.)

Sir John, you are so fretful you cannot live long.

(1 *H. IV.* iii. 3.)

I am sure care is an enemy to life. (*Tw. N.* i. 3.)

If you go on thus, you kill yourself

And 'tis not wisdom, thus to second grief

Against yourself. . . . Care killed a cat. (*Tw. N.* v. 1.)

183. Neptunus ventis implevit vela secundis.—Virg.  
*Æn.* vii. 23. (*With favouring breezes Neptune filled their  
sails.*)

Now sits the wind fair, and we will aboard. (*Hen. V.* ii. 1.)

Great Jove Othello guard,

And swell his sail with thine own powerful breath. (*Oth.* ii. 1.)

Thence, a prosperous south wind friendly, we have passed.

(*W. T.* v. 2.)

Also No. 335.

184. A brayne cutt with facetts.

Honour that is gained and broken upon another hath the  
quickest reflection, like diamonds cut with facets. (*Ess. Honour  
and Reputation.*)

185. You drawe for colors, but it proveth contrary.

*Prin.* Hold, Rosalind, this favour thou shalt wear ;

And then the king will court thee for his dear :

Hold, take thou this, my sweet, and give me thine ;

So shall Biron take me for Rosaline.

And change you favors too ; so shall your loves

Woo contrary, deceived by these removes. . . .

*Bir.* The ladies did change favours ; and then we

Following the signs, woo'd but the sign of she. (*L. L. L.* v. 2.)

**186.** Qui in parvis non distinguit in magnis labitur.  
*He who makes not distinction in small things, makes error in great things.*)

Barbarism . . . .

Should a like language use to all degrees,  
 And mannerly distinguishment leave out  
 Betwixt the prince and beggar. (*W. Tale*, ii. 2.)

I could distinguish between a benefit and an injury. (*Oth.* i. 3.)

This fierce abridgment hath to it circumstantial branches  
 which *distinction* should be rich in. (*Cymb.* v. 5.)

Meal and bran together he throws without distinction.  
 (*Cor.* iii. 2.)

Hath nature given them eyes . . . .

Which can distinguish 'twixt  
 The fiery orbs above and the twinned stones  
 Upon the numbered beach, and can we not  
 Partition make with spectacles so precious  
 'Twixt foul and fair, &c. (*Cymb.* i. 7, 31-44.)

The bold and coward,  
 The wise and fool, the artist and unread,  
 The hard and soft, seem all affin'd and kin,  
 But in the wind and tempest of her frown  
 Distinction with a broad and powerful fan,  
 Puffing at all, winnows the light away. (*Tr. Cr.* i. 3.)

(See *Macb.* iii. 1, 91-100; *Lear*, iii. 6, 61-70.)

**187.** Everything is subtile till it be conceived.

Do you not mark that jugglers are no longer in request when  
 their tricks and slights are once perceived. ('Device on Queen's  
 day,' Squire's speech.)

All difficulties are easy when they are known. (*M. M.* iv. 2.)

Away, . . . you basket-hilt *stale juggler*, you ! (*2 H. IV.* ii. 4.)

*Folio 87.*

**188.** That that is forced, is not forcible.

What is wedlock forced but a hell ? (*1 Hen. VI.* v. 5.)

The forced gait of a shuffling nag. (*1 Hen. IV.* iii. 1.)

*Fal.* Well said, good woman's tailor ; well said . . . courageous Feeble. Thou shalt be as valiant as the wrathful dove or most magnanimous mouse. . . .

*Fee.* . . . I would Wart might have gone, sir. . . .

*Fal.* . . . I cannot put him to a private soldier . . . let that suffice, *most forcible Feeble.* (2 *Hen. IV.* iii. 2.)

I must withdraw and weep

Upon the spot of this enforced cause. (*John*, v. 4.)

Forced marriage. (*Mer. Wives*, v. 5)

The people . . . do but stand in a forced affection.

(*Jul. Cæs.* iv. 3.)

Cunning and forced cause. (*Ham.* v. 2.)

So will I clothe me in a forced content. (*Ham.* v. 2.)

### 189. More ingenious than naturalle.

The meaning pretty ingenious ? (*L. L. L.* iii. 1.)

A thing rather ingenious than substantial. (*Ess. Unity.*)

Natural in art. (*L. L. L.* v. 1.)

### 190 *Quod longe jactum est leviter ferit.* (*That which is thrown from afar wounds but slightly.*)

*Ros.* Thou canst not hit it, hit it, hit it,

Thou canst not hit it, my good man.

*Boyet.* An' I cannot, cannot, cannot,

An' I cannot, another can.

Wide o' the bow hand, I' faith your hand is out.

*Cost.* Indeed *a' must shoot nearer,*

*Or he'll never hit the clout.* (*L. L. L.* iv. 1.) &c.

### 191. Doe you knowe it? *Hoc solum scio quod nihil scio.* (*This only I know, that I know nothing.* A saying of Socrates.)

We know that we know nothing. (*Nov. Org.* i.)

It is better to know what is necessary and not to imagine we are fully in possession of it, than to imagine that we are fully in possession of it and yet in reality know nothing which we ought. (*Nov. Org.* i. 126.)

The wise man knows himself to be a fool. (*As Y. L.* v. 1.)  
(Compare Nos. 240, 1312, 1412; 1 *Hen. IV.* i. 2, 96.)

192. I know it do say many.

*Cit.* Faith, we hear fearful news.

1 *Cit.* For mine own part,  
When I said banish him, I said it was a pity.

2 *Cit.* And so did I.

3 *Cit.* And so I did, and to say the truth, so did very many of  
us. . . .

1 *Cit.* I ever said we were i' the wrong when we banished him.

2 *Cit.* So did we all. (*Cor.* iv. 7.)

193. Now you say somewhat. Even when you will.

You have said now, ay, and I have said nothing but what I  
protest intendment of doing. (*Oth.* iv. 5.)

There's a letter will say somewhat. (*Mer. Wiv.* iv. 5.)

194. Now you begynne to conceive—I begynne to say.

*Sir And.* . . . Begin fool; it begins 'Hold thy peace.'

*Clown.* I shall never begin if I hold my peace. (*Tw. N.* xi. 3.)

*Sir,* you say well, and well you do conceive. (*Tam. Sh.* i. 2.)

*Kath.* Mistress, how mean you that?

*Widow.* Thus I conceive by him.

*Pit.* Conceive by me! . . .

*Hor.* My widow says thus she conceives her tale.

(*Tam. Sh.* v. 2.)

('I conceive,' &c., frequent.)

195. What do you conclude upon that. Etiam tentas.

You conclude that my master is a shepherd

(*Two Gen. Ver.* i. 1.)

Conclude, he is in love. (*M. Ado.* iii. 2.)

This concludes. (*John.* i. 1.)

He closes with you in the consequence. . . . Ay, marry:

He closes with you thus, &c. (*Ham.* ii. 1.)

I will conclude to hate her. (*Cymb.* iii. 5.)

(Frequent.)



**196.** All is one. Contrariorum eadem est ratio. (*Of contraries the account to be given is the same.*)

That is all one. (*Mer. Wiv.* i. 1.)

Well, it's all one. (*Tw. N.* i. 5.)

'Twere all one that I should have a bright particular star, and think to wed it. (*All's Well*, i. 1.)

It's all one. (*Tw. N. Kins.* ii. 3, 31 ; v. 2, 33 and 85.)

(Frequent in plays of the 'Second Period.')

**197.** Repeat your reason.

Your reason ? (*Com. Er.* ii. 2 rep. ; *Two Gen. Ver.* i. 2 ; *Tw. N.* iii. 1 and 2 ; *L. L. L.* ii. 1 ; v. 1 ; &c.)

**197a.** Bis ac ter pulchra. (*Twice and thrice beautiful.*)

Thrice fair lady. (*Mer. Ven.* iii. 2.)

Thrice double ass. (*Temp.* v. 1.)

Thrice crowned queen. (*As Y. L.* iii. 2.)

Thrice famed duke. (*2 H. VI.* iii. 2.)

Thrice driven bed of down. (*Oth.* i. 3.)

Thrice gentle Cassio. (*Oth.* iii. 4.)

Thrice noble lord. (*Tam. Sh.*, Ind. 2.)

**198.** Hear me out. You never were in.

If my hand is out, then belike your hand is in. (*See repara-tees, L. L. L.* iv. 1.)

It lies in you, my lord, to bring me in some grace, for you did bring me out. (*All's W.* v. 2.)

\* **199.** You judge before you understand ; I judge as I understand.<sup>1</sup>

*Ford.* . . . I will tell you, sir, if you will give me hearing. . . .

*Fal.* . . . Methinks you prescribe to yourself very preposterously.

<sup>1</sup> It is evident that this and the succeeding entries, which are here distinguished by an asterisk, consist, like No. 198 and other entries, of a saying and a retort by *different speakers*. Bacon's punctuation and occasional omission of capital letters have, however, been retained.

*Ford.* . . . O understand my drift, &c. (See *Mer. Wiv.* ii. 2.)

I speak as my understanding instructs me. (*W. T.* i. 1.)

\* 200. You go from the matter; but it was to follow you.

Goodman Verges speaks a little off the matter. (*M. Ado.* iii. 4.)

Does your business follow us? (*All's Well*, ii. 1.)

*Isa.* The phrase is to the matter.

*Duke.* Mended again—the matter—proceed. (*M. M.* v. 1.)

What's that to the purpose? (*Tw. N.* i. 3, 87 and 98.)

This matter of marrying his king's daughter . . . words him,  
. . . . A good deal from the matter. (*Cymb.* i. 5.)

\* 201. Come to the point; why I shall not find you there.

Then to the point. (1 *H. IV.* iv. 3.)

There's to the point. (*Ant. Cl.* ii. 6.) &c.

202. You do not understand the point.

This is the point . . . . (*M. M.* i. 5.)

But to the point . . . . (*M. M.* ii. 1.)

Let me know the point. (*Ib.* iii. 1.)

(‘To the point,’ &c., frequent.)

\* 203. Let me *make an end* of the tale; that which I will say will make an end of it.

*Make an end* of my deceiver. (*Mer. W.* i. 2.)

*Make an end* of the ship. (*W. T.* iii. 2.)

Let me end the story. (*Cymb.* v. 5.)

I will end here. (*Per.* v. 1.)

And to conclude, this evening I must leave you.

(1 *Hen. IV.* ii. 4.)

To conclude, let him be true to himself.<sup>1</sup> (*Gesta Gray.*, Statesman's Sp.)

204. You take more than is granted. You graunt lesse than is proved.

But that you take that doth to you belong,

It were a fault to snatch words from my tongue.

(*L. L. L.* v. 2.)

<sup>1</sup> Compare *Hamlet*, i. 3, 78-80.

Mistake not, uncle, further than you should.

Take not good cousin further than you should. (*R. II. iii. 2.*)

You have spoken truer than you proposed.

You have answered wiselier than I meant you should.

(*Temp. ii. 1.*)

\* 205. You speak colorably ; you may not say truly.

I do fear colourable colours. (*L. L. L. iv. 3.*)

Why hunt I for colour or excuses ? (*R. Lucrece, 266.*)

Howsoever you colour it . . . come tell me true. (*M. M. ii. 1.*)

\* 206. That is not so, by your favour ; verily, by my reason it is so.

May it please your grace—— No, sir—it does not please me.

(*H. VIII. v. 3.*)

(See repartees, *Two. Gen. Ver. ii. 1, 128–410*, and *M. Ado, ii. 1, 54–57.*)

*Folio 87b.*

207. It is so I will warrant you. You may warrant me, but I think I shall not vouch you.

*Luc.* I warrant your honour.

*Duke.* The warrant's for yourself. Take heed to it.

(*M. M. v. 1.*)

I'll warrant you. (*Two Gen. Ver. ii. 2.*)

I think the boy hath grace in him. I warrant you, my lord, more grace than boy. (*Two Gen. Ver. v. 4*, and see *Temp. ii. 1, 56, 57.*)

\* 208. Answer directly ; you mean as you would direct me.

Answer me directly. (1 *Hen. IV. ii. 3, 85* ; *Jul. Cæs. i. 1, 13.*)

*Cin.* To answer every man directly, I am a bachelor. . . .

2 *Cit.* Proceed ; directly.

*Cin.* Directly, I am going to Cæsar's funeral. . . .

2 *Cit.* That matter is answered directly. (*Jul. Cæs. iii. 3.*)

Yield me a direct answer. (*M. M. iv. 2.*) &c.

209. Answer me shortly ; yea, that you may comment upon it.

A vulgar comment will be made of it. (*Com. Er.* iii. 1.)

How short his answer is. (*M. Ado.* i. 1.)

Forgive the comment that my passion made. (*John.* iv. 4.)

*Queen.* Come, come ; you answer with an idle tongue.

*Ham.* Go, go ; you question with a wicked tongue.

(*Ham.* iii. 4.)

210. The cases will come together, it will be to fight then.

*Pan.* I speak no more than the truth.

*Tro.* Thou dost not speak so much. . . .

Peace you ungracious clamours. . . Fools on both sides.

I cannot fight upon this argument. (*Tr. Cr.* i. 1.)

211. Audistis quia dictum est antiquis.—*Matt.* v. 21.  
(*Ye have heard that it was said by them of old time.*)

I'll . . . go read with thee

Sad stories, chanced in the times of old.

(*Tit. And.* iii. 2 ; and *ib.* iv. 1, 1-50 ; iv. 2, 20-23.)

Like an old tale, my lord.

(*M. Ado.* i. 1 ; *Tw. G. Ver.* v. 2, 11 ; *Mer. Wiv.* v. 4, 28).

212. Secundum hominem dico.—*Rom.* iii. 5. (*I speak as a man.*)

Wherein have I so deserved of you that you extol me thus ?

Faith, my Lord, I spoke it but according to the trick.

(*M. M.* v. 1.)

Dispute it like a man.

I will do so, but I must feel it like a man. (*Macb.* iv. 2.)

213. Et quin non novit talia ? (*sic.*)

214. Hoc prætexit nomine culpa(m).—*Virg. Æn.*  
iv. 172. (*By that specious name she veiled the crime.*—*Dryden.*)

(*Ante*, fol. 83, 23.)

215. Et fuit in toto notissima fabula cælo. (*And the story was well known throughout heaven.*)

I do not bid the thunder-bearer shoot,  
 Nor tell tales of thee to high-judging Jove. (*Lear*, ii. 4.)  
 No jocund health that Denmark drinks to-day,  
 But the great cannon to the clouds shall tell,  
 And the King's rouse, the heavens shall bruit again,  
 Re-speaking earthly thunder. (*Ham.* i. 1.)

**216.** Quod quid(d)am facit. (*What somebody does.*)

Somebody call my wife. (*Mer. Wiv.* iv. 2.)

Somebody knocks. (*Jul. Cæs.* ii. 1.)

I would somebody had heard her. (*Tr. Cr.* i. 2.)

(‘Somebody’ is used eight times in the plays. The earliest use is in *Tam. Sh.* v. 1, 40 [date 1594]; and in *Rich. III.* i. 3, 311; v. 3, 282 [date 1594]; also 2 *H. IV.* v. 4, 51; and *Much Ado*, iii. 3, 127.)

**217.** Nec nihil neque omnia sunt quæ dici (*sic*). (*What I have said is neither nothing nor is it all.*)

Is whispering nothing? . . . is this nothing?

Why, then the world and all that's in't is nothing;

The covering sky is nothing; Bohemia nothing;

My wife is nothing; nor nothing have these nothings,

If this be nothing, &c. (*W. T.* i. 2.)

**218.** Facete nunc demum nata ista est oratio. (*Now at length that speech of yours has been wittily produced—lit. born*),

My muse labours

And thus she is delivered. (*Oth.* ii. 2.)

(See *Temp.* ii. 1, 12, 13.)

**219.** Qui mal antand pis respond. (*He who listens badly, answers worse.*)

*Pet.* Good-morrow, Kate; for that's your name I hear.

*Kate.* Well have you heard, but something hard of hearing;

They call me Katherine, that do talk of me.

(*Tam. Sh.* ii. 1.)

(See Falstaff's answers to the Chief Justice, 2 *H. IV.* i. 265–124. (Compare 2 *H. IV.* i. 3. See note 1575.)

**220.** Tum decuit cum sceptrā dabas. (*This might have been becoming in you when you gave away your sceptre.*)



I'll undertake to make thee Henry's queen,  
To put a golden sceptre in thy hand  
And set a precious crown upon thy head. (1 *Hen. VI.* v. 3.)

Methinks I could deal kingdoms to my friends,  
And not be weary. (*Tim. Ath.* i. 2.)

I never gave you kingdom, called you children,  
You owe me no subscription. (*Lear*, iii. 1.)

If by direct or by collateral hand  
They find us touched, we will our kingdom give,  
Our crown, our life. (*Ham.* iv. 5.)

In his livery  
Walked crowns and coronets ; realms and islands were  
As plates dropped from his pocket. (*Ant. Cl.* v. 2.)

**221.** Eu hæc promissa fides est?—Virg. *Æn.* vi. 346.  
(*Is this the promise true?*—ironically.)

Is *this* your promise? Go to, hold your tongue. (*John*, iv. 1.)

Is *this* the promise that you made your mother. (*Cor.* iii. 1.)

Is *this* the promised end? (*Lear*, v. 3.)

**222.** Proteges eos in tabernaculo tuo a contradictione  
linguarum.—*Ps.* xxxi. 20. (*Thou shalt defend them in thy  
tabernacle from the strife of tongues.*)

(Quoted in *Controversies of the Church.*)

**223.** πρὶν τὸ φρονεῖν καταφρονεῖν ἐπιστάσαι. (Lit.  
*Thou learnest how to think disdainfully before how to think  
sensibly.*)

The character of Biron in *Love's Labour Lost* seems to illustrate this in some degree: "A man replete with mocks, full of comparisons and wounding flouts." The idea is further developed in *Much Ado* in the characters of Beatrice and Benedick:—

I wonder that you will still be talking, Signior Benedick: nobody marks you.

*Bene.* What, my dear Lady Disdain! are you yet living?

*Beat.* Is it possible disdain should die, while she hath such meet food to feed it as Signior Benedick? Courtesy itself must convert to disdain, if you come in her presence. (*L. L. L.* i. 1.)

(See the change from disrespect and wildness to respect and dignity in *H. V.*; 1 *H. IV.* ii. 4; 2 *H. IV.* iv. 4, 20-78; 2 *H. IV.* v. 4, 42-75; *H. V.* i. 1, 22-69.)

**224.** Sicut audivimus sic vidimus.—*Ps. xlviii. 8.*  
(*As we have heard, so have we seen.*)

*Buck.* I would you had heard  
The traitor speak.

*May.* Your Grace's words shall serve  
As well as I had seen and heard him speak. (*R. III. iii. 5.*)

*Bot.* The eye of man hath not heard, the ear of man hath  
not seen . . . what my dream was. (*M. N. D. iv. 1.*)

There's one within,  
Besides the things which we have heard and seen,  
Recounts most horrid sights seen by the watch. (*J. C. ii. 2.*)

I go alone  
Like to a lonely dragon . . . talked of more than seen.  
(*Cor. iv. 1.*)

Horatio says, 'tis but our fantasy,  
And will not let belief take hold of him  
Touching this dreaded sight, twice seen of us.  
Therefore I have entreated him, along  
With us to watch the minutes of this night,  
That, if again this apparition come,  
He may approve our eyes and speak unto. (*Ham. i. 1.*)  
How now, Horatio? What think you on't?  
Before my God, I might not this believe,  
Without that sensible and true avouch,  
Of mine own eyes. (*Ham. i. 1.*)

**225.** Credidj propter quod locutus sum.—*Ps. cxvi. 10.*  
(*I believed and therefore spoke.*)

Do you not know that I am a Roman? What I think to say.  
(*As You Like It, iii. 2.*)

We speak what we feel. (*Lear, v. 3.*)  
She put her tongue a little in her heart. (*Oth. i. 2.*)

What I think I utter it. (*Cor. ii. 1.*)

Her tongue will not obey her heart, nor can her heart inform  
her tongue. (*Ant. Cl. iii. 3.*)

I speak it in the freedom of my knowledge.  
I speak as my understanding instructs me. (*W. T. i. 1.*)  
(Compare No. 5.)

**226.** Qui erudit derisorem sibi injuriam facit.—*Prov.*  
*ix. 7.* (*He that reproveth a scorner getteth to himself*  
*shame.*)

(Quoted *De Aug. v. 3* ; *Spedding, iv. 428.*)

He that a fool doth very wisely hit  
 Doth very foolishly, although he smart,  
 Not to seem senseless of the bob : if not  
 The wise man's folly is anatomised  
 Even by the squandering glances of the fool.  
 (*As Y. L. ii. 5.*)

He that hath a satirical vein, as he makes others afraid of his wit, so he had need to be afraid of others' memory. (*Ess. Of Discourse.*)

**227.** Super mirari cœperunt philosophari. (*Upon wondering, men began to philosophise.*)

*Mira.*

O wonder !

How many goodly creatures are there here !  
 How beauteous mankind is ! O brave new world,  
 That hath such people in't. (*Temp. v. 1.*)

'Tis wonder that enwraps me thus,  
 Yet 'tis not madness. (*Tw. N. iv. 3.*)

This apparition . . . harrows me with fear and wonder.  
 (*Ham. i. 1.*)

(Quoted in letter to Mr. Cawfeilde, 1601.)

*Folio 88.*

**228.** Prudens celat scientiam, stultus proclamat stultitiam.—*Prov. xii. 23.* (*The prudent man concealeth knowledge ; but the fool proclaimeth his folly. 'The heart of' is omitted by Bacon.*)

It is wisdom to conceal our meaning. (*3 H. VI. iv. 7.*)

*Cap.* My lady wisdom, hold your tongue,

Good prudence ; smatter with your gossips, go.

*Nurse.* May not one speak ?

*Cap.* Peace, you mumbling fool ! (*Rom. Jul. iii. 5.*)

Is not this a rare fellow, my lord ?

He uses his folly like a stalking-horse, and under the presentation of that, he shoots his wit. (*As Y. L. v. 4.*)

This fellow's wise enough to play the fool,  
 And to do that well craves a kind of wit. . . .

Folly that is wisely shown is fit,  
 But wise men folly fallen quite taint their wit. (*Tw. N.* iii. 1.)  
 Thou art a *proclaimed* fool. (*Tr. Cr.* ii. 1.)

229. Quærit derisor sapientiam nec invenit eam.—  
*Prov.* xiv. 6. (*A scorner seeketh wisdom, and findeth it not.*)

I do much wonder that one man, seeing how much another man is a fool, . . . will, after he hath laughed at such shallow follies in others, become the argument of his own scorn. (*Much Ad.* ii. 3.)

The only stain of his fair virtue's gloss . . .  
 Is a sharp wit match'd with too blunt a will,  
 Whose edge hath power to cut, whose will still wills  
 It should spare none that come within his power. . . .  
 Such short-lived wits do wither as they grow. (*L. L. L.* ii. 1.)

*Qu. Mar.* What ! dost thou scorn me for my gentle counsel,  
 And soothe the devil that I warn thee from ?

O ! but remember this another day,  
 When he shall split thy heart with sorrow. (*R. III.* i. 4.)

*Tim.* Nay, an' you begin to rail on society once, I am sworn not to give regard to you. Farewell, and come with better music.

*Apemantus.* So thou wilt not hear me now,  
 Thou shalt not then ; I'll lock thy heaven from thee.  
 O ! that men's ears should be  
 To counsel deaf, but not to flattery. (*Tim. Ath.* i. 2.)

(Comp. 230.)

230. Non recipit stultus verba prudentiæ nisi ea dixeris quæ sint in corde ejus.—*Prov.* xviii. 2, Vulgate. (*A fool receiveth not the word of understanding, unless thou shalt say the things that are in his heart.*)

(Quoted *De Aug.* vii. 2.)

They fool me to the top of my bent. (*Ham.* iii. 2.)

I can o'ersway him : for he loves to hear  
 That unicorns may be betrayed with trees . . .  
 Lions with toils, and men with flatterers ;  
 But when I tell him he hates flatterers,  
 He says he does, being then most flattered.

Let me work ;

For I can give his humour the true bent. (*Jul. C.* ii. 1.)

*Brü.* I do not like your faults.

*Cas.* A friendly eye would never see such faults.

*Brü.* A flatterer's would not, though they do appear as huge as high Olympus. (*Jul. C.* iv. 3.)

*Leon.*

Why, what need we

Commune with you of this, but rather follow

Our forcible instigation? Our prerogative

Calls not your counsels, but our natural goodness

Imparts this . . . inform yourselves

We need no more of your advice. (*Wint. T.* ii. 2.)

(The sequel to these and many such passages enforces the moral of the text.)

(Compare No. 8.)

231. *Lucerna Dei spiraculum hominis.*—*Prov.* xx. 27, Vulgate. (*The light of God is the breath of man.* Authorised Version : *The spirit of man is the candle of the Lord.*)

(Quoted in the *Interpretation of Nature*, Spedding, iii. 220.)

Light from heaven and words from breath. (*M. M.* v. 1.)

The light of truth. (*L. L. L.* i. 1.)

Study is like the heaven's glorious sun. (*Ib.*)

There burns my candle out. (3 *Hen. VI.* ii. 6.)

God shall be my hope, my guide, and lantern to my feet.

(2 *H. VI.* ii. 3.)

Heaven doth with us, as we with torches do

Not light them for ourselves. . . . Spirits are not finely touched

But to fine issues. (*M. M.* i. 1.)

Out brief candle ! life's but a walking shadow. (*Macb.* v. 5.)

232. *Veritatem eme et noli vendere.*—*Prov.* xxiii. 23. (*Buy the truth and sell it not.*)

(Quoted *Interpretation of Nature*, Works, Spedding, iii. 220.)

All delights are vain, but that most vain

Which with pain purchased doth inherit pain,

As painfully to pore upon a book

To seek the light of truth. (*L. L. L.* i. 1.)

(Compare No. 231.)



How hast thou purchased this experience?  
 With my penny of observation. (*L. L. L.* iii. 1.)  
 (See No. 9.)

**233.** *Melior claudus in via quam cursor extra viam.*  
*(Better is the lame man in the right way, than a swift runner*  
*out of the way.)*

(Quoted *Nov. Org.* i. 1, and *Advt. L.* ii. 1.)

*Cel.* Lame me with reasons. . . . O! how full of briars is this  
 work-a-day world . . . if we walk not in the *trodden paths*.  
*(As Y. L.* i. 2. See passage.)

**234.** The glory of God is to conceal a thing, and the  
 glory of man is to find out a thing.—*Prov.* xxv. 2.

(Quoted in *Advt. of Learning*, Pref., in *Nov. Org.*, and  
 in the *Interpretation of Nature*.)

'Tis wisdom to conceal our meaning. (*3 H. VI.* iv. 7.)

*Bir.* What is the end of study? Let me know.

*King.* Why, that to know which else we should not know.

*Bir.* Things hid and barr'd, you mean, from common sense?

*King.* Ay, that is study's god-like recompense.

(*L. L. L.* i. 1.)

In Nature's infinite book of seeresy  
 A little I have read. (*Ant. Cl.* i. 2.)

**235.** *Melior est finis orationis quam principium.*—*Eccl.*  
 vii. 8. *(Better is the end of speaking than the beginning*  
*thereof.)*

(Quoted *De Aug.* v. 2 and viii. 2; Spedding, iv. 450.)

What I will, I will, and there's an end. (*Tw. G. Ver.* i. 3.)

That letter hath she deliver'd, and there an end. (*Ib.* ii. 1.)

*Val.* You have said, sir.

*Ther.* Ay, sir, and done too, for this time.

*Val.* I know it well, sir: you always end ere you begin.

(*Ib.* ii. 4)

A good *l'envoi* ending in the goose. (*L. L. L.* iii. 1.)

*Q. Mar.* O let me make the period to my curse.

*Glo.* 'Tis done by me, and ends in—Margaret. (*R. III.* i. 4.)

*Q. Mar.* Thou rag of honour ! thou detested——

*Glo. Margaret.* (*R. III.* i. 4.)

Let me end the story : I slew him. (*Cymb.* v. 5.)

Lips, let sour words go by, and language end. (*Tim. Ath.* v. 2.)

Down ; an end ; this is the last. (*Cor.* v. 4.)

**236.** Initium verborum ejus stultitia et novissimum oris illius pura insania.—*Prov.* x. 13. (*The beginning of the words of his mouth is foolishness, and the end of his talk is sheer madness.*)

Why, this is very midsummer madness. (*Tw. N.* iv. 3.)

Fellow, thy words are madness. (*Ib.* v. 1.)

Lady, you utter madness. (*John,* iii. 4.)

O ! madness of discourse. (*Tr. Cr.* v. 2.)

Though this be madness, yet there's method in it. (*Ham.* ii. 2.)

**237.** Verba sapientum sicut aculej et rebus clavj in altum defixj (*sic*).<sup>1</sup>—*Eccl.* xii. 11. (*The words of the wise are as goads and as nails.*)

(Quoted *Adv.* i. and *Wis. Ant.* xxviii.)

The sharp thorny points

Of my alleged reasons drive this forward. (*Hen.* VIII. ii. 4.)

(‘Goads’ of circumstances, temptations, thoughts, &c., in *All's Well*, v. 1, 14 ; *M. M.* ii. 2, 83 ; *Cor.* ii. 3, 262 ; *W. T.* i. 2, 329. Edgar describes the Bedlam beggars as striking themselves with ‘Pins, wooden pricks, nails.’ (*Lear*, ii. 3.)

**238.** Qui potest capere capiat.—*Matt.* xix. 12.

(Quoted No. 12.)

**239.** Vos adoratis quod nescitis.—*John* iv. 22. (*Ye worship ye know not what.*)

I follow you,

To do *I know not what* ; but it sufficeth

That Brutus leads me on. (*Jul. Cæs.* ii. 1.)

You stand on distance, your passes, stoccadoes, and

*I know not what.* (*Mer. Wiv.* ii. 1.)

I do *I know not what*, and fear to find

Mine eye too great a flatterer for my mind. (*Tw. N.* i. 5.)

<sup>1</sup> Verba sapientium sicut stimuli, et quasi clavi in altum defixi.—*Eccles.* xii. 11, Vulgate.

Ne'er till now

Was I a child, to *fear I know not what.* (*Tit. And.* ii. 4.)

*Oth.*

What hath he said?

*Iago.* Faith that he did—*I know not what he did.* (*Oth.* iv. 1.)

One that dare

Maintain—I *know not what* : 'tis trash. (*Tr. Cr.* ii. 1.)

(*And No.* 239.)

240. Vos nihil scitis.—*John* xii. 49. (*Ye know nothing at all.*)

*Biron.* What is the end of study? Let me know.

*King.* Why, to know that which else we should not know.

*Biron.* Things hid and barr'd, you know, from common sense? . . .

If study's gain be thus, and this be so,

Study knows that which yet it doth not know. (*L. L. L.* i. 1.)

Too much to know is to know nought but fame. (*Ib.*)

Study evermore is overshot :

While it doth study to have what it would,

It doth forget to do the thing it should. (*Ib.*)

241. Quid est veritas?—*John* xviii. 38. (*What is truth?*)

'What is truth?' said jesting Pilate. (*Ess. Truth.*)

Opinion sick, truth suspected. (*John*, iv. 2.)

Only sin

And hellish obstinacy tie thy tongue,

That truth may be suspected. (*All's W.* i. 3.)

*Par.* I will say true—or thereabouts set down—for I'll speak truth.

1 *Lord.* He's very near the truth in this. (*Ib.* iv. 3.)

I will find out where truth is hid, though it were hid indeed in the centre. (*Ham.* ii. 2.)

Doubt truth to be a liar. (*Ib.*)

The equivocation of the fiend I begin to doubt

That lies like truth. (*Macb.* v. 5.)

Base accusers that never knew what truth meant.

(*H. VIII.* ii. 1.)

That slander, sir, is found a truth now. (*Ib.*)

The words I utter  
Let none think flattery, for they'll find them truth.

(*H. VIII. v. 4.*)

**243.**<sup>1</sup> Quod scripsi scripsi.—*John xix. 22.* (*What I have written I have written.*)

You are deceived: for what I mean to do  
See here in bloody lines I have set down,  
And what is written shall be executed. (*Tit. And. v. 2.*)

By my soul I swear  
There is no power in the tongue of man  
To alter me. I stay here upon my bond . . .  
Have by some surgeon, Shylock, on your charge,  
To stop his wounds, lest he do bleed to death.  
Is it so nominated in the bond? . . . It is not in the bond.  
(*Mer. Ven. iv. 1.*)

Most meet  
That first we come to words; and therefore have we  
Our written purposes before us sent. (*Ant. Cl. ii. 6.*)  
(*Cor. v. 5, 1-5.*)

**244.** Noli dicere rex Judæorum sed dixerit (*sic*) se regem Judæorum.<sup>2</sup>—*John xix. 21.* (*Say not, King of the Jews, but that he said, I am the King of the Jews.*)

**245.** Virj fratres liceat audenter di(s)cere ad vos.  
—*Acts ii. 29.* (*Men and brethren, let me freely speak unto you.*)

*Sat.* Noble patricians, patrons of my right . . .  
And countrymen, my loving followers,  
Plead my successive title: . . .

*Bass.* Romans, friends, followers, favourers of my right, &c.  
(*Tit. And. i. 1.*)

Romans, countrymen and lovers! hear me for my cause, and  
be silent that you may hear. (*Jul. Cæs. iii. 2.*)

Friends, Romans, countrymen, lend me your ears. (*Ib.*)

<sup>1</sup> An error occurs here in the numbering of the entries (No. 242 being omitted). This could not be rectified without altering the whole of the index.

<sup>2</sup> Noli scribere, Rex Judæorum: sed quia ipse dixit Rex sum Judæorum  
—*John xix. 21*, Vulgate.

246. Quid vult seminator hic verborum dicere?—*Acts*  
xvii. 18. (*What will this babbler [sower of words] say?*)

Shall she live to betray this guilt of ours?

A long-tongued, babbling gossip! (*Tit. And. iv. 3.*)

*Folio 88b.*

247. Multæ te literæ ad insaniam redigunt.—*Acts*  
xii. 24. (*Much learning doth make thee mad.*)

A folly bought with wit,

Or else a wit by folly vanquished. (*Tw. G. Ver. i. 1.*)

None are so surely caught, when they are caught,

As wit turned fool; folly in wisdom hatched,

Hath wisdom's warrant, and the help of school,

And wit's own grace to grace a learned fool. . . .

Folly in fools bears not so strong a note

As foolery in the wise when wit doth dote. (*L. L. L. v. 2.*)

248. Sapientiam loquimur inter perfectos.—1 *Cor. ii. 6.*  
(*We speak wisdom among them that are perfect.*)

Consider whom the King your father sends,

To whom he sends, and what's his embassy:

Yourself, held precious in the world's esteem,

To parley with the sole inheritor

Of all perfections that a man may owe. (*L. L. L. ii. 1.*)

(Also No. 345.)

249. Et justificata est sapientia a filiis suis.—*Matt.*  
xi. 19. (*Wisdom is justified of her children.*)

The endeavour of this present breath may buy

That honour which shall bate [time's] scythe's keen edge,

And make us heirs of all eternity. (*L. L. L. i. 1.*)

Earthly godfathers of heaven's lights. (*Ib.*)

This child of fancy. (*Ib.*)

The first heir of my invention. (*Ded. to Ven. Ad.*)

The children of an idle brain. (*Rom. Jul. i. 4.*)

Wisdom is justified in all her children. (*Advt. L.*)

For wisdom's sake a word that all men love. (*L. L. L. iv. 3.*)

(See No. 346.)



**250.** Scientia inflat, charitas edificat.—1 Cor. viii. 1.  
(*Knowledge puffeth up, charity edifieth.*)

The quality of knowledge, . . . be it in quantity more or less, if it be taken without the true corrective thereof, hath in it some nature of venom or malignity, and some effects of that venom, which is ventosity or swelling. This corrective spice, the mixture whereof maketh knowledge so sovereign, is charity, which the apostle immediately addeth to the former clause; for so he saith, *Knowledge bloweth up, but charity edifieth.* (*Adv. L. i.*)

Three-piled hyperboles, spruce affectation  
Figures pedantical: these summer-flies  
Have blown me full of maggot ostentation.

(*L. L. L. v. 2.*)

[See at the end of the same scene how Biron is condemned to pass twelve months in visiting the groaning sick in an hospital, in order that he may weed this wormwood of a gibing spirit from his fruitful brain and learn charity or mercy in his wit.]

The self-same metal whereof *arrogant man is puffed.*

(*Tim. Ath. iv. 3.*)

The worth that learned charity aye wears. (*Per. v. Gower.*)

Charity fulfils the law. (*L. L. L. iv. 3, rep.*)

**251.** Eadem vobis scribere mihi non pigrum vobis autem necessarium.—*Phil. iii. 1.* (*To write the same things to you, to me indeed is not grievous, but for you it is 'safe'—lit. necessary.*)

**252.** Hoc autem dico ut nemo vos decipiat in sublimitate sermonis. (*Let no man deceive you (with vain words), Eph. v. 6; with excellency of speech, 1 Cor. ii. 1, Vulgate.* This is an instance of Bacon's manner of making incorrect or mixed quotations. The mixture of ideas reappears in the following.)

*Prin.* He speaks not like a man of God's own making.

*Arm.* . . . I protest the schoolmaster is exceeding fantastical; too, too vain; too, too vain, &c. (*L. L. L. v. 5.*)

*Kath.* Your Majesté have *fausse* French enough to deceive *de* most *sage* demoiselle dat is *en France.* (*Hen. V. v. 2.*)

He will lie, sir, with such volubility, you would think truth were a fool. (*All's W.* iv. 5.)

Thus, with the formal vice Iniquity,  
I moralise two meanings in one word. (*R. III.* iii. 1.)

Bring forth this counterfeit model: he hath deceived me like a double-meaning prophesier. (*All's W.* iv. 3.)

(See this scene, where Parolles, whose name is descriptive of his characteristic utterance of 'vain words' and of 'excellency of speech,' is examined by the French lords.)

**253.** Omnia probate, quod bonum est tenete.—*Rom.* xii. 9. (*Prove all things, hold fast that which is good.*)

Approved warriors. (*Tit. And.* v. 1.)

Approved friend. (*Tam. Sh.* i. 2.)

Approved good masters. (*Oth.* i. 3.)

The friends thou hast and their adoption tried,  
Grapple them to thy soul with hooks of steel. (*Ham.* i. 3.)

**254.** Fidelis sermo.—1 *Tim.* iv. 9.

Thy love's faithful vow. (*Rom. Jul.* ii. 2.)

If thou dost love, pronounce it faithfully. (*Ib.*)

As I am a faithful Christian man, I would not. (*R. III.* i. 4.)

I am bound by oath. (*Ib.* iv. 1.)

I take the like unfeigned oath. (*Tam. Sh.* iv. 2.)

*Lady F.* Hast thou denied thyself a Faulconbridge?  
*Bast.* As faithfully as I deny the devil. (*John*, ii. 1.)

By this hand I swear. (*Ib.* ii. 2.)

By my fidelity, this is not well! (*Mer. Wiv.* iv. 2.)

There's an oath of credit. (*Mer. Ven.* v. 1.)

This is a faithful verity. (*M. M.* iv. 3.)

I here take mine oath. (*Lear*, iii. 6.)

Faith, we hear faithful news. (*Cor.* iv. 6.)

Circumstances whose strength I will confirm by oath.  
(*Cymb.* ii. 5.)

Swear it. . . Swear [rep.] (*Ham.* i. 5.)

(Upwards of 500 passages on taking oaths, vowing, and swearing.)

**255.** Semper discentes et nunquam ad scientiam veritatis pervenientes.—2 *Tim.* iii. 7. (*Always learning and never coming to the knowledge of truth.*)

Glad that you thus continue your resolve  
To suck the sweets of sweet philosophy.  
Only, good master, while we do admire  
This virtue and this moral discipline,  
Let's be no Stoics, nor no stocks, I pray;  
Or so devote to Aristotle's checks,  
As Ovid be an outcast quite abjured. . . .  
No profit grows where there's no pleasure ta'en.

(*Tam. Sh.* i. 1.)

(See fol. 86, 191.)

**256.** Proprius ipsorum propheta.—*Titus* i. 12. (*A prophet of their own.*)

My other self, my counsel's consistory,  
My oracle, my prophet. (*R. III.* ii. 2.)

b / O my prophetic soul! (*Ham.* i. 5.)

Not mine own fears, nor the prophetic soul  
Of the wide world dreaming on things to come. (*Son.* cvii.)

**257.** Testimonium hoc verum est.—*Tit.* i. 13. (*This witness is true.*)

'Tis true. Witness my knife's sharp point. (*Tit. And.* v. 3.)

My stars can witness . . . that my report is full of truth. (*Ib.*)

He is alive to witness this is true. (*Ib.*)

Witnessing the truth on our side. (1 *Hen.* VI. ii. 5.)

(Upwards of 120 passages on witnesses.)

**258.** Tantam nubem testium.—*Hebrews* xii. 1. (*So great a cloud of witnesses.*)

Doth not the crown of England prove the king?

If not that, I bring you witnesses

Twice fifteen thousand hearts of English breed. (*John,* ii. 1.)

*Dor.* Is it true, think you?

*Ant.* Five justices' hands at it, and witnesses more than my pack can well hold. (*W. T.* iv. 4.)

259. Sit omnis homo velox ad audiendum tardus ad loquendum.—*Jam. i. 19.* (*Let every man be swift to hear and slow to speak.*)

If we did but know the virtue of silence and slowness to speak commended by St. James, our controversies would of themselves close up. (*Con. of the Church.*)

Men of few words are best. (*Hen. v. iii. 2.*)

Be checked for silence, but never taxed for speech.

(*All's Well, i. 3.*)

Give every man thine ear, but few thy voice.

Take each man's censure, but reserve thy judgment.

(*Ham. i. 3.*)

260. Error novissimus pejor priori.—*Matt. xxvii. 64.* (*So the last error (shall be) worse than the first.*)

That one error fills him with faults, makes him run through all the sins. (*Tw. G. Ver. v. 4.*)

O Jove, a beastly fault! and then another fault. . . . Think on it, Jove, a foul fault! (*Mer. Wiv. v. 1.*)

If I could add a lie unto a fault I would deny it.

(*Mer. Ven. v. 1.*)

In religion,

What damned error, but some sober brow

Will bless it, and approve it with a text. (*Id. iii. 2.*)

I have bethought me of another fault. (*M. M. v. 1.*)

Is it frailty that thus errs? It is so too. (*Oth. iv. 3.*)

This is the greatest error of all the rest. (*M. N. D. v. 1.*)

What error leads must err. (*Tr. Cr. v. 2.*)

What faults he made before the last, I think,

Might have found easy fines: but . . . *this* admits no excuse.

(*Cor. v. 5.*)

261. Quæcumque ignorant blasphemant.—*Jude 10.* (*They speak evil of those things which they know not.*)

(See 2 *H. VI. iv. 2*, where Jack Cade orders the execution of the clerk because 'he can read, write, and cast accompt'; and *ib. iv. 7*, where he proposes to pull down the Inns of Court, burn

the records, and behead Lord Say because he has most traitorously corrupted the youth of the realm in erecting a grammar school.)

You do *blaspheme* the good in mocking me. (*M. M.* i. 5.)

Disparage not the faith thou dost not know. (*M. N. D.* iii. 2.)

**262.** Non credimus quia non legimus. (*We do not believe because we do not read—or have not read.*) See *Eph.* iii. 4, or our Lord's frequent expostulations, 'Have ye never read?'

*Leon.* Hast thou read truth?

*Off.* Ay, my Lord; even so

As it is here set down. (*Win. T.* iii. 1.)

Give me leave to read philosophy. (*Tam. Sh.* iii. 1.)

O! 'tis a verse in Horace; I know it well.

I read it in the grammar long ago. (*Tit. And.* iv. 3.)

*Achilles.* What are you reading?

*Ulysses.* A strange fellow here

Writes me: That man, how dearly ever parted . . .

Cannot make boast to have that which he hath,

Nor feels not what he owes, but by reflection. (*Tr. Cr.* iii. 3.)

She hath been reading late

The tale of Tereus; here the leaf's turn'd down

Where Philomel gave up. (*Cymb.* ii. 2.)

*Pol.* What do you read, my lord?

*Ham.* Slanders, sir: for the satirical slave says here that old men have grey beards, and that they have a plentiful lack of wit.

(*Ham.* ii. 2, and see *Tit. And.* iv. 1, 42–51.)

(Note that in the last five instances—the only ones in the plays which exhibit a person reading a book—the matter is such as it concerns the person addressed, or spoken of, to believe.)

**263.** Facile est ut quis Augustinum vincat, videant utrum veritate an clamore. (*It is easy for any one to [get the better of] refute Augustine, but let them look to it whether they do so by truth or clamour.*)

'Tis not the bitter clamour of two eager tongues

Can arbitrate this cause. (*R. II.* i. 1.)



*Tro.* Peace, you ungracious clamours! peace, rude sounds!  
 Fools on both sides. Helen must needs be fair,  
 When with your blood you daily paint her thus.  
 I cannot fight upon this argument. (*Tr. Cr.* i. 1.)

**264.** Bellum omnium pater. (*War is the father of all things.*) According to Darwin, in the struggle for existence only the strongest survives.

**265.** De nouveau tout est beau. De saison tout est bon.  
 Why should proud summer boast  
 Before the birds have any cause to sing?  
 Why should I joy in any abortive birth?  
 At Christmas I no more desire a rose  
 Than wish for snow in May's new-fangled birth,  
 But like of each thing that in season grows. (*L. L. L.* i. 1.)  
 Even for our kitchen we kill the fowl of season. (*M. M.* ii. 2.)  
 How many things by seasons seasoned are  
 To their right praise and true perfection. (*Mer. Ven.* v. 1.)  
 Things growing are not ripe until their season. (*M. N. D.* ii. 2.)  
 Be friended with aptness of the season. (*Cymb.* ii. 3.)  
 (Upwards of fifty similar passages.)

**266.** Di danare, di senno e di fede  
 Ce ne manco che tu credi.  
 (See *ante*, No. 44.)

**267.** Di mentira y sagueras verdad. (*Tell a lie and find a truth.*)

To find out right with wrong—it may not be. (*Rich. II.* i. 3.)

I think 't no sin

To cozen him that would unjustly win. (*All's Well*, iv. 2.)

It is a falsehood that she is in, which is with falsehood to be combated. (*Tw. N. Kin.* iv. 3.)

(See No. 610 for quotations from later plays.)

**268.** Magna civitas, magna solitudo. (*A great city or state is a great solitude.*)

But little do men perceive what solitude is, and how far it extendeth. For a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal, where there is no love. The Latin adage meeteth with it a little : *magna civitas, magna solitudo.* (*Ess. Of Friendship.*)

The poor deer . . . left and abandoned of his velvet friends ;  
 'Tis right,' quoth he ; ' thus misery doth part  
 The glut of company.' Anon, a careless herd  
 Full of the pasture, jumps along by him,  
 And never stays to greet him : ' Ay,' quoth Jaques,  
 ' Sweep on, you fat and greasy citizens ;  
 'Tis just the fashion.' (*As Y. L. ii. 1, 44-60.*)

I, measuring his affections by my own,  
 That most are busy when they're most alone. (*Rom. Jul. i. 1.*)  
 (See *Tim. Ath. iv. 1, 30-40.*)

## Fol. 89.

## 269. Light gaines make heavy purses.

(Quoted *Essay Of Ceremonies and Respects.*)

270. He may be in my paternoster indeed,  
 Be sure he shall never be in my creed.

For me, my lords, I love him not, nor fear him—there's my  
 creed. As I am made without him, so I'll stand. (*II. VII. ii. 2.*)

271. Tanti causas—sciat illa furoris.—*Æn.* 5, 788.  
 (She may know the causes of such furious wrath.)

*Oth.* It is the cause, it is the cause, my soul,  
 Let me not name it to you, you chaste stars !  
 It is the cause. Yet I'll not shed her blood . . .  
 Yet she must die. (*Oth. v. 2.*)

*Cas.* Dear General, I never gave you cause. (*Ib.*)

*Pol.* I have found the very cause of Hamlet's lunacy . . .  
 Mad let us grant him, then ; and now remains  
 That we find out the cause of this effect,  
 Or rather say, the cause of this defect,  
 For this effect defective comes by cause . . .  
 I have a daughter. (*Ham. ii. 2.*)

*Kath.*

Alas ! sir,

In what have I offended you ? What cause  
 Hath my behaviour given to your displeasure ?

(Hen. VIII. ii. 4.)

**272.** What will you ?What's your will ? (*Tw. Gen. Ver.* iii. 1, 3 ; *L. L. L.* iv. 1, 52.)What's your will with me ? (1 *Hen.* IV. ii. 4.)**273.** For the rest.For the rest. (*L. L. L.* vi. 138 ; *R.* II. i. 1 ; 3 *H.* VI. iii. 3.)Well, to the rest. (2 *H.* VI. i. 4, 63.)For the rest. (*Hen.* VIII. ii. 3.)**274.** Is it possible ?Is't possible. (*Much Ado*, i. 1, 120 ; twenty times.)May this be possible. (*John* v. 6, 21.)**275.** Not the lesse for that.Ne'er the less. (*Tam. Sh.* i. 1.)**276.** Allwaies provided (legal phrase).Provided that you do no outrages. (*Tw. G. Ver.* iv. 1.)Provided that he win her. (*Tam. Sh.* i. 2.)

Provided that. (*R.* II. iii. 3 ; *Mer. Ven.* iii. 2 ; *Ham.* v. 2 ;  
*Per.* v. 1 ; *Cymb.* i. 5.)

**277.** If you stay thear.I stay here upon my bond. (*Mer. Ven.* iv. 1, &c.)I'll stay no longer question. (*Ib.*)I'll stay the circumstance. (*Rom. Jul.* ii. 5.)He stays upon your will. (*Ant. Cl.* i. 2.)Stay your thanks. (*W. T.* i. 2.)

**278.** For a tyme.

For a time. (*R. II. i. 3.*)      For the time. (*Mer. V. v. i.*)

For this time. (*Tw. G. Ver. ii. 4, 29.*)

(Also No. 1423.)

**279.** Will you see?

Wilt thou see? (*1 H. IV. ii. 3.*)

Will you see the players well bestowed? (*Ham. ii. 2.*)

See it be returned. (*Tw. G. Ver. i. 2.*)

See that at any hand,

And see thou read no other lectures to her. (*Tam. Sh. i. 1.*)

See that Claudio be executed. (*M. M. ii. 1.*)

See this be done. (*Ib. iv. 2; Ant. Cl. iv. 11.*)

See them well entertained. (*Tim. Ath. ii. 2.*)

**280.** What shall be the end?

To what end? (*M. Ado, ii. 3.*)

What's the end of study? (*L. L. L. i. 1.*)

To what end, my lord? (*Ham. ii. 2; and Cymb. ii. 2.*)

Is this the promised end? (*Lear, v. 3.*)

O that a man might know

The end of this day's business ere it come!

But it sufficeth that the day will end,

And then the end is known. (*Jul. Cæs. v. 1.*)

**281.** Incident.

Most incident to maids. (*W. T. W. 3.*)

Incident to men. (*Tim. Ath. iv. 1.*)

Incident throes. (*Ib. v. 2.*)

**282.** You take it right.

Good Lord, how you take it! (*Temp. ii. 1.*)

I'll take it as a sweet disgrace. (*2 Hen. IV. i. 1.*)

Let them take it as they list. (*Rom. Jul. i. 1.*)

Tell me how he takes it. (*Tw. N.* i. 5, ii. 3.)

As I take it, it is nearly day. (*M. M.* iv. 2.)

Thou tak'st it all for jest. (*W. T.* i. 2.)

An they will take it, so. (*Lear*, ii. 2.)

I take it much unkindly. (*Oth.* i. 1.)

This is Othello's ancient, as I take it. (*Ib.* v. 1.)

### 283. All this while.

Now the dog all this while sheds not a tear.

(*Tw. G. Ver.* ii. 3.)

### 284. Of grace.

(? French 'de grace.')

By God's grace. (*Rich II.* i. 3; 2 *Hen. VI.* i. 1, rep.; *Rich. III.* ii. 3; *Hen. V.* i. 2.)

By Heaven's grace. (*Ib.* i. 3.)

By the grace of grace. (*Macb.* v. 7.)

For goodness' sake, consider what you do. (*Hen. VIII.* iii. 1.)

### 285. As is . . .

O he's as tedious

*As is*<sup>1</sup> a tired horse. (1 *Hen. IV.* iii. 1, and *ib.* iii. 1, 220.)

### 286. Let it not displease you.

Let it not displease thee. (*T. Shrew*, i. 1.)

You are not displeased with this? (*Tit. And.* i. 2.)

### 287. You put me in mynd.

Let me put in your mind. (*R. III.* i. 3, twice; iv. 2.)

Heaven put it in thy mind. (2 *Hen. IV.* iv. 4.)

The bells of St. Bennet may put you in mind. (*Tw. N.* v. 1.)

Will you put me in mind? (*Cor.* v. 5.)

Bear you it mind. (*Per.* iv. 4, Gower.)

### 288. I object.

It is well objected. . . . This blot that they object against.

(1 *Hen. VI.* ii. 5.)

<sup>1</sup> 'As is' in editions by Malone and Stevens. In the 'Globe' and 'Leopold' editions *is* has been omitted.



Perhaps thou wilt object my holy oath. (3 *Hen. VI.* v. 2.)

Him that did object. (*Rich. III.* ii. 4.)

He doth object I am too young. (*Mer. Wiv.* iii. 4.)

I dare your worst objections. (*Hen. VIII.* iii. 2.) &c.

### 289. I demand.

He doth demand. (*L. L. L.* ii. 1.)

Speak, demand; we'll answer. (*Macb.* iv. 1.)

I do demand of thee. (*John*, iii. 1, rep.)

The suit which you demand is gone. (*Ib.* iv. 2.)

Why may not I demand? (*Ib.* v.)

(A frequent form.)

### 290. I distinguish, &c.

Can you distinguish of a man? (*R.* III. ii. 1.)

Since I could distinguish a benefit and an injury. (*Oth.* i. 3.)

(Twelve times.)

### 291. A matter not in question.

This is not the question: the question is, &c. (*Mer. Wiv.* i. 1.)

Our haste leaves unquestioned matters of needful value.

(*M. M.* i. 1.)

The phrase is to the matter. (*Ib.* v. i.)

This encompassment and drift of question. (*Ham.* ii. 1.)

No question. . . . Past question. (*Tw. N.* i. 3.)

The matter. Speak, I pray you. (*Cor.* i. 1.)

Out of our question we wipe him. (*Ant. Cl.* ii. 2.)

(‘What’s the matter?’ ‘No matter,’ ‘Come to the matter,’ occur about 250 times in the plays. ‘How now,’ in combination with ‘What’s the matter,’ frequent. Compare Nos. 313 and 1384.)

### 292. Few woordes need.

Few words suffice. (*A. W.* i. 1.)

Is it sad, and few words? . . . Go to, no more words.

(*M. M.* iii. 2.)

*Pauca verba*, Sir John (rep.). (*Mer. Wiv.* i. 1.)

*Vir sapit, qui pauca loquitur* . . . You shall not say me nay.  
*Pauca verba.* (*L. L. L.* iv. 2.)

Therefore *pauca pallubris.* (*Tam. Sh.* i. [ind.] and *Hen. V.* ii. 1.)

What needs more words? (*Ant. Cl.* ii. 7.) &c.

### 293. You have.

I cannot tell what *you* have done; *I* have. (*Ib.* ii. 2.)

You conclude, then, that I am a sheep?

I do. (*Tw. G. Ver.* i. 1.)

And have you (done it)?

I have. (*Tw. G. Ver.* ii. 1.)

(And *John*, i. 1, 8; *Jul. Cæs.* ii. 2, 92; *Ham.* ii. 2, 183.)

### 294. Well.

Well, well.

Well, well? (*Tr. Cr.* i. 2.)

Well, go to, very well. (*Oth.* iv. 2.)

(*Tw. G. Ver.* i. 1, 139; i. 2, 132; i. 3, 65; *Mer. W.* i. 2, 6;  
 i. 3, 65, 66, 74; ii. 1-40, 82, 113, 146, 150; *Cor.* i. 1, 41.)

Well, sir. (*Tw. N. Kins.* ii. 3, 69, and iii. 1, 17.)

(The peculiarity of the use of this word consists in the fact that Shakespeare uses it both as continuing a conversation and as *concluding* it; other authors, previous and contemporary, in the first manner only.)

### 295. The mean. The tyme.

Inquire me out some mean. (*R. III.* i. 3.)

No mean . . . . (*J. C.* iii. 1.)

I have seen the time. (*Mer. W.* ii. 1.)

By time, by means . . . all given. (*Ham.* ii. 2.)

### 296. All will not serve.

No excuse shall serve. (2 *H. IV.* v. 1.)

'Tis enough; 'twill serve. (*Rom. Jul.* iii. 1.)

That will scarce serve. (*Tw. G. Ver.* iii. 1.)

That will serve the turn. (*Ib.* iii. 2.)

**297.** You have forgot nothing.

What have I forgot? (*Mer. Wives*, i. 4.)

We'll omit nothing. (*W. T.* iv. 3.)

O! Perdita, what have we twain forgot? (*Ib.*)

Great thing of us forgot! (*Lear*, v. 3, 237.)

He misses not much. (*Temp.* ii. 1.)

**298.** Whear stay we?

Where did I leave? (*R. II.* v. 2.)

What was I about to say?—By the mass I was

About to say something :—Where did I leave?

(*Ham.* ii. 1, and see *Rich. II.* v. 2, 1-4.)

**299.** Prima facie.

(Love at first sight. *As Y. L.* iii. 5, 81; *Tr. Cr.* v. 2, 9;  
*Temp.* i. 2, 242)

**300.** That agayne.

That strain again, it had a dying fall. (*Tw. N.* i. 1.)

Little again, nothing but low and little.

(*M. N. D.* iii. 2.) &c.

**301.** More or less.

More or less. (*Tit. And.* iv. 2, and *Lear*, i. 1.)

**302.** I find that strange.

I find it strange. (*Squire's Conspiracy*, 1589.)

If it be so. (*As Y. L.* iii. 5, 67, and *Mach.* iii. 1, 63, iv. 3, 101.)

I find the people strangely fantasied. (*John*, iv. 2.)

This is most strange. (*Temp.* iv. 1.)

I should not think it strange. (*M. M.* iv. 6.)

'Tis strange. (*H. V.* iii. 2.)

That, methinks, is strange. (*Jul. Cæs.* iv. 3.)

This, methinks, is strange. (*Cor.* i. 1, and ii. 1.)

Tis strange, 'tis very strange. (*All's W.* ii. 3, and *Oth.* i. 1.)

(About thirty times in the plays.)

**303. Not unlike.**

Not unlike. (*Advt. of L. i.* ; Spedding, vol. iii. p. 266.)

Not unlike, sir. (*L. L. L. ii. 1* ; *Cor. iii. 1.*)

How much unlike art thou Mark Antony ! (*Ant. Cl. i. 5.*)

**304. Yf that be so.**

If it be so. (*As Y. L. iii. 5, 67, and Macb. iii. 1, 63, iv. 3, 101.*)

What if it should be so ? (*Tim. Ath. iii. 4, 105.*)

**305. Is it because?**

Is it for fear to wet a widow's eye,  
That thou consumest thyself in widow's life ? (*Sonnet ix.*)

**306. Quasi vero.**

Master person, quasi person. (*L. L. L. iv. 6.*)

**307. What els?**

What else ? (*Oth. i. 3, 287.*)

Nothing else. (*Tw. G. Ver. ii. 4* ; *R. II. i. 3* ; *ii. 3* ; *v. 1* ;  
*Troil. and Cress. v. 2* ; *Mer. Ven. iv. 2, 79* ; *Cor. v. 3* ;  
*Ant. and Cl. ii. 3.*)

Who else ? (*1 H. VI. ii. 5, 55.*)

What is there else to do ? (*Tw. N. Kin. v. 2, 75.*)

What's else to say ? (*Ant. Cl. ii. 7, 60.*)

**308. Nothing lesse.**

Methinks my father's execution  
Was *nothing less* than bloody tyranny. (*1 H. VI. ii. 5.*)

He is no less than what we say he is. (*Tam. Sh. Ind. i.*)

I must have done no less. (*Tw. N. v. 1.*)

**309. It cometh to that.**

Is it come to this ? (*Much Ado, i. 1* ; *2 H. IV. ii. 2* ; *Ant. Cl. iii. 11, and iv. 10* ; *Oth. iii. 4.*)

**310. Hear you faile.**

If we should fail . . . we'll not fail. (*Macb. i. 7.*)

**311. To meet with that.**

How rarely does it meet with this. (*Tim. Ath. iv. 3.*)

**312. Bear with that.**

Bear with me. (*John*, iv. 2.)

I pray you bear with me. I had rather bear with you, than bear you. (*As Y. L.* ii. 4.)

Bear with me : my heart is in the coffin there with Cæsar.  
(*Jul. Cæs.* iii. 2.)

Bear with him, Brutus, 'tis his fashion. (*Ib.* iv. 3.)

Bear with me, good boy. (*Ib.*)

You must bear with me. (*Lear*, iv. 7.)

**313. And how now?**

How now? (*M. Ad.* v. 1, 214.)

How now? what letter are you reading?  
(*Tw. G. Ver.* i. 3, 51, and ii. 1, 149.)

Traitor! How now? (*Cor.* v. 5, 87.)

(This expression, so common as a greeting in previous and contemporary works, seems to be also used in Shakespeare in controversy and argument, as in the above and many other instances; also frequently in combination with 'What's the matter?' *Comp.* 292.)

**314. Best of all.**

Best of all. (1 *H. IV.* iii. 1-2; 2 *H. VI.* i. 3; 3 *H. VI.* ii. 5.)

**315. Causa patet. (*The cause is clear.*)**

The truth appears so naked on my side,  
That any purblind man may find it out;  
And on my side it is so well apparell'd,  
So clear, so shining, and so evident,  
That it will glimmer through a blind man's eye.  
(1 *Hen. VI.* ii. 5.)

There is reasons and causes for it. (*Mer. Wiv.* iii. 1.)

Our frailty is the cause. (*Tw. N.* ii. 2.)

Let us be cleared of being tyrannous since we so openly proceed.  
(*W. T.* iii. 2.)

I will unfold some cause. (*R. II.* iii. 1.)

I cannot project mine own cause so well  
To make it clear. (*Ant. Cl.* v. 2.)

It is the cause—it is the cause, my soul.  
Let me not name it to yon chaste stars—  
It is the cause. (*Oth.* v. 2.)

(About 350 passages on the *causes* of things, and as many on *reasons.*)



**316.** Tamen quære. (*Yet ask.*)*K. Rich.* I have no need to beg.*Boling.* Yet ask. (*Rich. II. iv. 1.*)**317.** Well remembered.Marry, well remembered! (*Mer. Ven. ii. 8.*)Well thought upon. (*R. III. i. 3, 344; Lear, v. 3, 251.*)

(And 'If you know not me,' 1st Part.)

**318.** I arrest you thear.I do arrest your words. (*M. M. ii. 4, and L. L. L. ii. 1.*)**319.** I cannot think that.I cannot think it. (*R. III. ii. 2, and Tim. Ath. ii. 2, iii. 5.*)I could not think it. (*Tim. Ath. ii. 2, iii. 3, and iii. 5.*)I can scarce think there's any. (*Cor. v. 2.*)I did not think thou couldst have spoke so. (*Per. iv. 6.*)I cannot believe that in her. (*Oth. ii. 1.*)**320.** Discourse better.*Thu.* How likes she my discourse?*Pro.* Ill when you talk of war.*Thu.* But well when I talk of love and peace.*Jul.* But better, indeed, when you hold your peace.(*Tw. G. Ver. i. 1.*)

Nay, mock not, mock not. The body of your discourse is sometime guarded with fragments, and the guards are but slightly basted on neither: ere you flout old ends any further, examine your conscience. (*M. Ado, i. 1.*)

How every fool can play upon the word! I think the best grace o' wit will shortly turn into silence, and discourse grow commendable in none but parrots. (*Mer. Ven. iii. 5.*)

**321.** I was thinking.I was thinking. (*All's W. iv. 5.*)I am thinking. (*Tim. Ath. v. 1; Lear i. 2.*)**322.** I come to that.Come to the matter. (*Cymb. v. 5.*)

*Escal.* Come, you are a tedious fool: to the purpose. . . .  
Come me to what was done to her?

*Clo.* Sir, your honour cannot come to that yet . . . . but you  
shall come to it. (*M. M.* ii. 1.)

### 323. That is just nothing.

That is nothing but words. (*Com. Er.* iii. 1.)

Gratiano speaks an *infinite deal of nothing*.

Why these are very crotchets that he speaks. (*M. V.* i. 2.)

Notes, notes, forsooth, and nothing. (*Much Ado*, ii. 3.)

Thou talk'st of nothing. (*R. Jul.* i. 4.)

Talkest thou of nothing? (*Tw. N.* iv. 2.)

Her speech is nothing (*Ham.* iv. 5.)

Thus he his special nothing ever prologues. (*A. W.* ii. 1.)

Prithee, no more, thou dost talk nothing to me. (*Temp.* ii. 1.)

'Tis nothing to our purpose. (*Tw. N. Kin.* v. 2.)

That's nothing. (*Ib.*)

### 324. Peradventure.

Peradventure he brings good tidings. (*Mer. Wiv.* i. 1.)

Peradventure he tell you. (*Ib.*)

Peradventure he shall speak against me. (*M. M.* iii. 1.)

(Sixteen times in the plays of the second and third periods.)

### 325. Interrogatory.

Charge us there upon interrogatories. (*Mer. Ven.* v. 1, twice.)

The particulars of the interrogatories. (*All's W.* iv. 3.)

(Also *John*, iii. 1; *Cymb.* v. 5.)

### 326. Say then. How.

Say, from whom? . . . Say, say, who gave it thee?

(*Tw. G. Ver.* i. 3.)

Say, shall the current of our right roam on? (*John*, ii. 2.)

What shall I do? Say, what? (*Temp.* i. 2.)

How say you by that? (*Ham.* ii. 2.)

How say you by this change? (*Oth.* i. 3.)

How fell you out? Say that. (*Lear* ii. 2.) &c.

*Folio 89b.*

**327.** Non est apud aram consultandum.—Erasm. *Ad.* p. 714. (*Consultation should not go on before the altar—i.e.* Deliberate before you begin a business, not in the middle of it. President Lincoln used to say, ‘Do not stay to swop horses while you are crossing a stream.’)

Cease, cease these jars, and rest your minds in peace !

Let’s to the altar. . . .

Whilst a field should be despatch’d and fought,

You are disputing of your generals.

(1 *Hen.* VI. i. 1, and *Mer. Ven.* iii. 2, 1–10).

**328.** Eumenes litter. (Perhaps Bacon meant ‘*litterarum fautor* (or) *patronus*,’ as Eumenes, king of Pergamus, founded a library there which rivalled even that of Alexandria.)

**329.** Sorti Pater æquus utrique. (*The Father* (? Jupiter) *is favourable to either destiny.*)

It sometimes comes to pass that there is an equality in the charge or privation. . . . *Sorti pater æquus utrique est* (there is good either way.) (*Colours of Good and Evil*, vi.)

There is a divinity that shapes our ends,

Rough hew them how we will. (*Ham.* v. 2.)

There’s special providence in the fall of a sparrow. (*Ib.*)

**330.** Est quæddam (sic) prodire tenus si non datur ultra.—Horace, *Epist.* i. 1, 32. (*There is a point up to which one may proceed, if one may go no further.*)

1 *Cit.* Before we proceed any further, hear me speak. . . .

2 *Cit.* Would you proceed especially upon Caius Marcius ?

(*Cor.* i. 1.)

We must proceed, as we do find the people. (*Ib.* v. 5.)

Having thus far proceeded . . . is’t not meet

That I did amplify my judgment in other conclusions ?

(*Cymb.* i. 6.)

How far I have proceeded,  
Or how far further shall, is warranted  
By a commission from the consistory. (*Hen. VIII. ii. 4.*)

**331.** Quem si non tenuit, magnis tamen excidit ausis.  
—Ovid, *Met.* ii. 328. (*Of which [chariot] though he lost his hold, yet it was a mighty enterprise he failed in.*)

**332.** Conamur tenues grandia.—Hor. *Od.* i. 6, 9.  
(*Pigmies, we giant themes essay; lit. we of mean [capacity] essay great things.*)

We fools of nature . . . shake our disposition with  
Thoughts beyond the reaches of our souls. (*Ham.* i. 4.)

There are more things in heaven and earth, Horatio,  
Than are dreamt of in your philosophy. (*Ib.* i. 5.)

I am very proud, revengeful, ambitious, with more offences at my back than I have thoughts to put them in, imagination to give them shape, or time to act them in. What should such fellows as I do, crawling between heaven and earth? (*Ib.* iii. 2.)

**333.** Tentantem majora fere præsentibus æquum  
(*sic*).—Hor. 1 *Ep.* xvii. 24. (*Aspiring, yet content with present fate.*)

**334.** Da facilem cursum atque audacibus annue ceptis.  
—Virg. *Georg.* i. 40. (*Grant me an easy course, and favour my venturous enterprise.*)

**335.** Neptunus ventis implevit vela secundis.—Virg.  
*Æn.* vii. 23. (*With favouring breezes Neptune filled their sails.*)

Now sits the wind fair, and we'll aboard. (*Hen V.* ii. 2.)

The ship is in her trim, the merry wind  
Blows fair from land. (*Com. Er.* iv. 1.)

Well-sailing ships and bounteous winds have brought  
This King to Tharsus. (*Per.* iv. 4, Gower.)

We left him on the sea . . . whence, driven before the winds, he is arrived. (*Per.* v. Gower.)

1st *Witch.* In a sieve I'll thither sail.

2nd *Witch.* I'll give thee a wind. (*Macb.* i. 3.)

**336.** Crescent illæ, crescetis amores.—Virg. *Ecl.* x. 54.  
(*They will grow—you my loves will grow.*)

Is all the counsel that we two have shar'd,  
The sister's vows, the hours that we have spent,  
O, is it all forgot?  
All school days' friendship, childhood, innocence . . .  
So we grew together,  
Like to a double cherry seeming parted,  
But yet an union in partition. (*M. N. D.* iii. 2.)

**337.** Et quæ nunc ratio est impetus ante fuit.—Ovid,  
*R. Am.* 13. (*What is now reason, originated in impulse.*)

Violent love outran the pauser, reason. (*Macb.* ii. 3.)

To speak truth of Cæsar,  
I have not known when his affections sway'd  
More than his reason. (*Jul. Cæs.* ii. 1.)  
You cannot call it love; for at your age  
The heyday in the blood is tame, it's humble,  
And waits upon the judgment. (*Ham.* iii. 4.)

If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions; but we have reason to cool our raging notions, our carnal stings, our unbitted lusts, whereof I take this which you call love to be a sect or scion. (*Oth.* i. 3.)

And let your reason with your choler question,  
What 'tis you are about. (*Hen.* VIII. i. 1.)

**338.** Aspice venturo lætentur ut omnia sæclo.—Virg.  
*Ecol.* iv. 52. (*Behold, how all things rejoice at the approach of the age.*)

But with the world<sup>1</sup> the time will bring on summer,  
When briars shall have leaves as well as thorns,  
And be as sweet as sharp . . . times revive us.  
(*All's Well*, iv. 4.)

<sup>1</sup> *World* in Collier's text; *word* in other editions.



**339.** In academiis discunt credere. (*In the schools men learn to believe.*)

Many in the universities learn nothing but to believe.

(*Praise of Knowledge.*)

How shall they credit

A poor unlearned virgin, when the schools,

Embowelled of their doctrine, have left

The danger to itself. (*All's W. i. 3.*)

Our court shall be a little academe. . . .

I'll swear to study so,

To know the thing I am forbid to know ; . . .

If study's gain be thus, and this be so,

Study knows that which yet it doth not know. . . .

Small have continual plodders ever won,

Save base authority from others' books.

These earthly godfathers of heaven's lights,

That give a name to every fixed star,

Have no more profit of their shining nights

Than those that walk, and wot not what they are,

(*L. L. L. i.*)

I am in all affected as yourself,

Glad that you thus continue your resolve

To suck the sweets of sweet philosophy.

Only, good master, while we do admire

This virtue, and this moral discipline,

Let's be no Stoics nor no stocks, I pray ;

Nor so devote to Aristotle's checks,

As Ovid be an outcast quite abjured. &c.

(*Tam. Sh. i. 1.*)

**340.** Vos adoratis quod nescitis.—*John iv. 22.* (*Ye worship ye know not what.*)

(*See No. 239.*)

**341.** So gyve authors their due as you gyve tyme his due which is to discover truth.

Let me give every man his due, as I give tyme his due, which is to discover truth. (*Praise of Knowledge.*)

Every one must have his due. (*Per. i. 1.*)

Give love his due. (*Ven. Ad.*)

The earth can have but earth, which is his due. (*Sonnet lxxiv.*)

Give the devil his due. (1 *H. IV.* i. 2.)

As your due you are hers . . . You shall receive all dues for the honour you have won. (*Tw. N. Kins.* ii. 5.)

**342.** Vos Græci semper pueri. (*You Greeks are always children.*)

The Grecians were (as one of themselves saith) : *You Grecians, ever children.* (*Praise of Knowledge.*)

I write myself man, a title to which age can never bring thee.  
(*All's W.* ii. 3.)

You play the child extremely. (*T. Noble Kin.* ii. 2.)

For what we lack

We laugh, for what we have are sorry ; *still*  
*Are children* in some kind. (*Ib.* v. 4.)

(*See folio 118, 1335.*)

**343.** Non canimus surdis respondent omnia sylvæ.—  
*Virg. Ecl.* x. 3. (*We sing not to dull ears ; the woods re-echo to each sound.*)

(Quoted in a letter to Sir Thos. Bodley, 1607 ; and *Advt. of L.* viii. 2.)

We will, fair queen, up to the mountain's top  
And mark the musical confusion  
Of hounds, and echo in conjunction.

. . . . Never did I hear

Such gallant chiding ; for besides the groves,  
The skies, the fountain, every region near  
Seem'd all one mutual cry. (*M. N. D.* iv. 1.)

Thy hounds shall make the welkin answer them,  
And fetch shrill echoes from the hollow earth.

(*Tam. Sh.* Ind. 2.)

**344.** Populus vult decipi. — *Livy.* (*The populace [people] likes to be imposed upon.*)

(Quoted in the *Praise of Knowledge.*)

*Coriol.* I will, sir, flatter my sworn brother the people, to earn a dearer estimation of them : 'tis a condition they account gentle ; and since the wisdom of their choice is rather to have my hat than

my heart, I will practise the insinuating nod, and be off to them most counterfeitly : that is, sir, I will counterfeit the bewitchment of some *popular* man, and give it bountifully to the desirers. Therefore, beseech you, I may be consul. (*Cor.* ii. 3, and iii. 1, 160.)

**345.** *Scientiam loquuntur inter perfectos.*—1 *Cor.* ii. 6.  
(*They speak wisdom among them that are perfect.*)

(*See* No. 248.)

**346.** *Et justificata est sapientia filiis suis.*—*Matt.* xi. 19. (*Wisdom is justified of her children.*)

Every wise man's son doth know. (*Tw. N.* ii. 3.)

(*See* No. 249.)

**347.** *Pretiosa in oculis domini mors sanctorum ejus.*—*Ps.* cxvi. 15. (*Precious in the sight of the Lord is the death of his saints.*)

(Quoted in the *De Augmentis.*)

Reverenced like a blessed saint. (1 *Hen.* VI. iii. 4.)

If thou fall'st, thou fall'st a blessed martyr. (*Hen.* VIII. iii. 2.)

But she must die,

She must ; the saints must have her.

(*Ib.* v. 4, and *John*, iii. 1, 177.)

**348.** *Felix qui(n) potuit rerum cognoscere causas.*—*Virg. Georg.* ii. 490. (*Happy he who has been able to trace out the causes of things.*)

Now remains that we find the cause of this effect, or rather say the cause of this defect. For this effect defection comes by cause. (*Ham.* ii. 2.)

The effects discovered are due to chance. . . . The sole cause and root of almost every defect in the sciences is that while we falsely admire and extol the powers of the human mind . . . we do not search for its real helps ! (*Nov. Org.* i.)

*Anne.* Thou art the cause and most cursed effect.

*Glou.* Your beauty was the cause of that effect.

(*R.* III. i. 2.)

(Upwards of 300 references to *causes.* *Comp.* f. 91b, 455.)

**349.** Magistratus virum indicat. (*The magisterial office proclaims the man. Measure for Measure is founded on this idea; it is its key-note.*)

*Isab.* I would to heaven I had your potency  
And you were Isabel! Should it be thus?  
No: I would tell you what 'twere to be a judge,  
And what a prisoner. (*M. M.* ii. 2.)

*Lear.* What, art mad? A man may see how this world goes with no eyes. Look with thine ears: see how yond justice rails upon yond simple thief. Hark in thine ears; change places, and handy-dandy, which is justice, which is the thief? (*Lear*, iv. 6.)

**350.** Da sapienti occasionem et addetur ei sapientia.—*Prov.* ix. 9. (*Give occasion to a wise man, and his wisdom will be increased.*)

(Quoted in *Advt. of L.* viii. 2; *Aphorisms*, Spedding, iv. 452.)

The honourablest part of talk is to give the occasion; and again to moderate and pass to somewhat else; for then a man leads the dance. (*Ess. Of Discourse.*)

I am not only witty in myself, but the *cause of wit* in others.  
(2 *H. IV.* i. 2.)

Unless you laugh and minister occasion to (the barren rascal) he is gagged. (*Tw. N.* i. 5.)

O! these encounterers, so glib of tongue,  
That give *occasion*<sup>1</sup> welcome ere it comes. (*Tr. Cr.* iv. 5.)

**351.** Vitæ me redde priori.—*Hor.* 1 *Ep.* i. 95. (*Let me back to my former life.*)

O, the mad days that I have spent!  
O, the days that we have seen! (2 *Hen. IV.* iii. 2.)  
'Where is the life that late I led,' say they.  
Why here it is: welcome this pleasant day.  
(2 *Hen. IV.* iv. 5.)

If ever you have look'd on better days . . .  
We have seen better days. (*As Y. L.* ii. 7.)  
Let us shake our heads and say . . .  
We have seen better days. (*Tim. Ath.* iv. 2.)

<sup>1</sup> *Occasion* in Mr. Collier's text; *a coasting* in older editions.

352. I had rather know than be knowne.

(Compare 1 Cor. xiii. 12.)

*Folio 90.*

353. Orpheus in sylvis, inter delphinas Arion.—Virg. *Ecl.* viii. 56. (*An Orpheus in the woods, an Arion among the dolphins.*)

The proof and persuasion of rhetoric must be varied according to the audience, like a musician suiting himself to different ears.  
—*Orpheus in sylvis, inter delphinas Arion.* (*Advt. of L.* vi. 3.)

You must lay lime to tangle her desires  
By wailful sonnets, whose composed rhymes  
Should be full fraught with serviceable vows. . . .  
Write till your ink be dry, and with your tears  
Moist it again; and frame some feeling line . . .  
For Orpheus' lute was strung with poet's sinews,  
Whose golden touch could soften steel and stones,  
Make tigers tame, and huge leviathans  
Forsake unsounded deeps. &c. (*Tw. G. Ver.* iii. 2.)  
(*And Mer. Ven.* v. 1, 79, 82; *Hen. VIII.* iii. 1, song.)

354. Inopem me copia fecit. (*Plenty made me poor.*)

Full oft 'tis seen

Our wants<sup>1</sup> secure us, and our mere defects

Prove our commodities. (*Lear*, iv. 1.)

Thou that art most rich, being poor. (*Lear*, i. 1.)

But poorly rich so wanteth in his store,

That, cloyed with much, he pineth still for more.

(*Lucrece*, 96.)

Thus part we rich in sorrow, parting poor. (*Tim. Ath.* iv. 2.)

Wealth comes where an estate is least. (*Ib.* iv. 3.)

Nothing brings me all things. (*Ib.* v. 2.)

355. An instrument in tunyng.

*Ham.* Will you play upon this pipe?

*Guil.* My lord, I cannot.

*Ham.* You would play upon me, you would seem to know my stops. You would sound me from my lowest note to the top of my compass. . . . Do you think I am easier to be played on than a pipe? Call me what *instrument* you will; though you may fret me, you cannot play upon me. (*Ham.* iii. 3.)

<sup>1</sup> *Wants* in Mr. Collier's text; *means* in other editions.



That noble and most sovereign reason, like sweet bells jangled,  
out of tune. (*Ham.* iii. 1.)

She is well tuned now. (*Oth.* ii. 1.)

He is not in this tune, is he?

No, but he is out of tune thus. (*Tr. Cr.* iii. 3, and i. 3, 110.)

Hope doth tune us otherwise. (*Per.* i. 1.)

**356.** Like as children do with their babies (dolls); when they have plaid enough with them, they take sport to undoe them.

Protest me the baby of a girl. (*Macb.* iii. 4.)

As flies to wanton boys are we to the gods,

They kill us for their sport. (*Lear*, iv. 1.)

**357.** Faber quisque fortunæ suæ.—Appius in *Sall. de Republ. Ordin.* 1 (*Every man is the artificer of his own fortune.*)

(Quoted Essay on *Fortune.*)

You may be *faber fortunæ propriæ*. (*Let. to Essex*, 1600.)

Every artificer rules over his work. (*Wis. Ant.* xxviii.)

Let him be his own *carver*, and cut out his way.

(*R. II.* ii. 3.)

You shall not be your own *carver*. ('Sophisms,' *Advt.* vi. 3.)

He may not, as unvalued persons do, *carve* for himself.

(*Ham.* i. 3.)

Build me thy fortunes upon the basis of valour. (*Tw. N.* iii.)

(See *Tim. Ath.* i. 1, 146; *Oth.* iii. 3, 151.)

I'll work myself a former fortune. (*Cor.* v. 3.)

I must play the *workman*. . . . Out, sword, to a sore purpose!  
Fortune, put them into my hand. (See *Cymb.* iv. 1.)

**358.** Hinc errores multiplices quod de partibus vitæ singuli deliberant de summa nemo. (*Many deliberate on portions of life, none on life as a whole; hence arise many errors.*)

**359.** Utilitas magnos hominesque deosque efficit auxiliis quoque favente suis.—Ov. *Ex Pont.* ii. 9, 35.  
(*It is usefulness that makes men and gods great, as everyone favours what is of help to himself.*)

. . . I will use him well. A friend i' the court is better than a penny in purse. Use his men well, Davy ; for they are arrant knaves, and will backbite. (2 *Hen. IV.* v. 1.)

My uses cry to me : I must serve my time out of mine own.  
(*Tim. Ath.* ii. 1.)

(And see *ib.* iii. 2, 38, 89.)

Caesar having made use of him in the wars 'gainst Pompey, presently denies him rivalry, would not let him partake in the glory of the action . . . seizes him : so the poor third is up, till death enlarge his confine. (*Ant. Cl.* iii. 5.)

**360.** Qui in agone contendit a multis abstinet.—1 *Cor.* ix. 2. (*He that striveth for the mastery abstains from many things.*)

A man of stricture and firm abstinence. (*M. M.* i. 4.)

He doth with holy abstinence subdue that in himself which he spurs on his power to qualify in others. (*Ib.* iv. 2.)

**361.** Quodque cupit sperat suæque illum oracula fallunt.—*Ov. Met.* i. 49. (*And what he desires he hopes for, and his own oracles deceive him.*)

Thy wish was father, Harry, to that thought. (2 *H. IV.* iv. 4).  
(See *Mer. Ven.* ii. 7, 38, 70 ; *Cymb.* i. 7, 6–9.)

*Cleo.* (*Breaks the seal and reads.*) The oracle is read.

*Lords.* Now blessed be the great Apollo ! . . .

*Leon.* There is no truth at all in the oracle. . . . The session shall proceed : this is mere falsehood. (*W. T.* iii. 3.)

**362.** Serpens nisi serpentem comederit non fit draco.—*Erasmus, Adagia*, 703. (*A serpent must have eaten another serpent before he can become a dragon.*)

The strong and powerful become more so at the cost of the less powerful, as Aaron's rod, turned into a serpent, swallowed up those of the magicians.

(Quoted, with translation as above, in the *Essay Of Fortune.*)

3 *Fish.* Master, I marvel how the fishes live in the sea.

1 *Fish.* Why, as men do a-land : the great ones eat up the little ones. I can compare our rich misers to nothing so fitly

as to a whale; 'a plays and tumbles, driving the poor fry before him, and at last devours them at a mouthful. Such whales have I heard on o' the land, who never leave gaping till they've swallowed the whole parish, church, steeple, bells, and all.

(*Per.* ii. 1')

**363.** The Athenian's holiday.

*The.* Now, Hippolyta, our nuptial hour draws on apace.  
Go, Philostrate. Stir up the Athenian youth to merriment.  
Awake the pert and nimble spirit of mirth. (*Mid. N. D.*)

This is a solemn rite

They owe bloom'd May, and the Athenians pay it  
To the heart of ceremony. (*Tw. Noble Kin.* iii. 1.)

*Scene* : A forest near Athens—People a-Maying.

**364.** *Optimi consilii mortui.* (*The dead are the best counsellors.*)

(Quoted in the *Essay Of Counsel.*)

*Hamlet* (*pointing to the dead body of Polonius*). Indeed,  
this counsellor

Is now most still, most secret, and most grave,  
Who was in life a foolish prating knave. (*Ham.* iii. 4.)

*Aur.* Two may keep counsel when the third's away.  
(*Kills the nurse.*) (*Tit. And.* iv. 2.)

**365.** *Cum tot populis stipatus est.* (*Among so many people one is pressed or crowded—lit. he was thronged, &c.*  
(Compare *Mark* v. 24.)

The crowd that follows Cæsar at the heels . . . .  
Will crowd a feeble man almost to death. (*Jul. Cæs.* ii. 2.)

God save you, sir, where have you been broiling?

Among the crowd i' the Abbey; where a finger could not be  
wedged in more. . . . No man living could say 'This is my wife  
there,' all were woven so strangely in one piece. (*Hen.* VIII.  
iv. 1.)

(See also *Cor.* ii. 1, 218–228; *Hen.* VIII. Prol.)

**366.** *In tot populis vis una fides.* (*Among so many peoples (nations) force is the only faith.*

We may not take up the third sword; . . . that is, to propagate  
religion by wars, or by sanguinary persecutions to force consciences.  
(See *Of Unity in Religion*, Spedding, Works, vol. vi.)

An iron man  
Turning the word to sword, and life to death.

(See 2 *Hen. IV.* iv. 2, 1-32, and *ib.* i. 1, 200; iv. 1, 40-52).

**367.** Odere reges dicta quæ dici jubent. (*Kings hate when uttered the very words they order to be uttered.*)

I have seen  
When, after execution judgment hath  
Repented o'er his doom. (*M. M.* ii. 2.)

For kings' orders given and repented of see *John*, iv. 2, 203-215, 227-242; *R. II.* i. 3, 113-115, 148-153, 178-190; *Cymb.* v. 1, 5-7.

**368.** Nolite confidere in principibus.—*Ps.* cxlvi. 3.  
(*Put not your trust in princes.*)

O, how wretched is that poor man that hangs on princes'  
favours.

There is betwixt that smile we would aspire to,  
That sweet aspect of princes and their ruin,  
More pangs and fears than wars or women have.

(*Hen. VIII.* iii. 2.)

**369.** Et multis utile bellum.—*Lucan, Ess. Of Disturbances.* (*And war is useful to many.*)

**370.** Pulchrorum autumnus pulcher. (*Beautiful is the autumn of beauty.*)

(Quoted in *Ess. Of Beauty.*)

A beauty-waning and distressed widow, in the autumn of her days. (*R. III.* iii. 7.)

**371.** Usque adeone times quem tu facis ipse timendum.  
—(*Do you so much fear him whom you yourself make formidable?*)

**372.** Dux femina facti.—*Virg. Æn.* i. 364. (*A woman leads the way.*—*Dryden.*)

*Q. Mar.* Great lords, wise men ne'er sit and wail their loss,  
But cheerly seek how to redress their harms.

Why, courage then ! what cannot be avoided,  
'Twere childish weakness to lament or fear.

*Prince.* Methinks a woman of this valiant spirit  
Should, if a coward heard her speak these words,  
Infuse his breast with magnanimity.

*Oxford.* Women and children of so high a courage,  
And warriors faint ! why, 'twere perpetual shame.

(3 *Hen. VI.* v. 4, 1-65.)

*Mess.* The French have gathered head :  
The Dauphin with one Joan la Pucelle joined,  
Is come with a great power to raise the siege.

(*Enter Joan driving Englishmen before her, and exit.*)

*Tal.* Where is my strength, my valour, and my force ?  
Our English troops retire. I cannot stay them.  
A woman clad in armour chaseth them. (1 *Hen. VI.* i. 6.)

**373.** Res est ingeniosa dare.—Ov. *Am.* i. 8, 62. (*Giving requires good sense.*)

Never anything can be amiss  
When simpleness and duty tender it. (*M. N. D.* v. 1.)  
Rich gifts wax poor when givers grow unkind. (*Ham.* iii. 1.)  
Her pretty action did outsell her gift. (*Cymb.* ii. 4.)

**374.** A long wynter maketh a full ear.

Bear you well in this new spring of time,  
Lest you be cropped before you come to prime. (*R. II.* v. 2.)  
Though I look old, yet am I strong and lusty ;  
For in my youth I never did apply  
Hot and rebellious liquids in my blood. . . .  
Therefore my age is as a lusty winter,  
Frosty but kindly. (*As Y. L.* ii. 3.)

**375.** Declinat cursus aurumque volubile tollit.—Ov. *Met.* 10, 667. (*Atalanta swerves her course aside and lifts the rolling gold.*)

You have a nimble wit : I think 'twas made of Atalanta's  
heels. (*As Y. L.* iii. 2.)



**376** Romaniscult.

(Compare with remarks on Roman Catholics in *Advice to Villiers* and *Controversies on the Church*.)

Tricks of Rome. (*Hen. VIII.* ii. 4.)

Twenty popish tricks. (*Tit. And.* v. 1.)

**377.** Unum augurium optimum tueri patriam.—From the Greek of Homer. (*The best of all auguries is to fight in defence of one's country.*)

(See No. 39.)

**378.** Bene omnia fecit.—*Mark* vii. 37. (*He hath done all things well.*)

A true confession and applause. God, when He created all things, saw that everything in particular, and all things in general, were exceeding good. (*Med. Sacrae.*)

To see how God in all his creatures works! (*2 H. VI.* ii. 1.)

Tongues in trees, books in the running brooks,  
Sermons in stones, and good in everything. (*As Y. L.* ii. 1.)

## Folio 90b.

**379.** Et quo quemque modo fugiatque feratque laborem edocet.—*Æn.* vi. 893. (*Teaches him how either to avoid or endure all troubles.*)

(See *Rich. II.* i. 3, 275–303, and iii. 2, 93–105.)

*Cor.*

You were used

To say extremity was the trier of the spirits . . . Fortune's  
blows

When most struck home, being gentle-minded, craves

A noble cunning; you were us'd to load me

With precepts that would make invincible

The heart that conned them. (*Cor.* iv. 1.)

Do not please sharp fate

To grace it with your sorrows: bid that welcome

Which come to punish us, and we punish it,

Seeming to bear it lightly. (*Ant. Cl.* iv. 2.)

I do think they have patience to make any adversity ashamed.

. . . They are noble sufferers . . . that, with such a constant nobility, enforce a freedom out of bondage, making misery their mirth, and affliction a toy to jest at. (*Two Noble Kinsmen*, ii. 1.)

One, in suffering all, that suffers nothing. (*Ham.* iii. 2, 65-71.)

Rather bear those ills we have  
Than fly to others that we know not of. (*Ib.* iii. 1.)

If thou art privy to thy country's fate,  
Which happily foreknowing may *avoid*, speak. (*Ib.* i. 1.)

'Tis safer to  
*Avoid* what's grown than question how 'twas born.  
(*W. T.* i. 2, 431 ; and see *ib.* 400-406).

(And see *Jul. Cæs.* iv. 3, 190-194 ; *Tr. Cr.* i. 1, 30 ; *Ant. Cl.* iii. 10, 34.)

380. Non ulla laborum,  
O virgo, nova mi facies inopinave surgit ;  
Omnia præcepi atque animo mecum ante peregi.  
*Æn.* vi. 103, 45.

(*To me, O virgin ! no aspect of sufferings arises new or unexpected : I have anticipated all things and gone over them beforehand in my mind.*

To be, or not to be, that is the question :  
Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune :  
Or to take arms against a sea of troubles,  
And by opposing end them. (*Ham.* iii. i. 56-88.)  
Antiochus, I thank thee who hath taught  
My frail mortality to know itself,  
And by those fearful objects to prepare  
This body, like to them, to what it must. (*Per.* i. 1.)

381. Cultus major censu. (*His dress is beyond his income.*)

Costly thy habit as thy purse can buy,  
But not expressed in fancy ; rich, not gaudy ;  
For the apparel oft proclaims the man ;  
And they in France of the best rank and station  
Are most select and generous, chief in that. (*Ham.* i. 3.)  
(Compare *Essay Of Expense* and *Essay Of Travel*.)

382. Tale of the frogge that swelled.

**383.** Viderit utilitas. (*Let expediency take care of itself—**I'll none of it.*)

That smooth-faced gentleman, tickling commodity,  
Commodity the bias of the world . . . . this commodity  
Makes it take head from all indifferency,  
From all direction, purpose, course, intent :  
And this same bias, this commodity . . . .  
Hath drawn him from his own determined aid . . . .  
To a most base and vile-concluded peace.  
But why rail I upon commodity . . . .  
Since kings break faith upon commodity.  
Gain, be my lord, for I will worship thee ! (*John*, ii. 2.)  
Throw physic to the dogs : I'll none of it. (*Macb.* v. 3.)

**384.** Qui eget versetur in turbâ.—Erasmus, *Adagia*,  
836. (*A man in need should keep in a crowd—not in solitude.* His prospect of gain would be better.)

When *cut-purses* come not to *throngs* . . . .  
Then shall the realm of Albion  
Come to great confusion. (*Lear*, iii. 1.)  
The *throng* that follows Cæsar at the heels  
Of senators, of prætors, *common suitors*,  
Would crowd a feeble man almost to death. (*Jul. Cæs.* ii. 4.)

**385.** While the legge warmeth the boote harmeth.

**386.** Augustus rapide ad locum leviter in loco. (*The Emperor Augustus (moved) rapidly to his place, easily in his place.*)

**387.** My father was chudd for not being a baron.

*Ber.* I knew her well ;  
She had her breeding at my father's charge.  
A poor physician's daughter, my wife ! Disdain,  
Rather corrupt me ever !

*King.* 'Tis only title thou disdainest in her.  
. . . . Strange is it that our bloods of  
Colour, weight, and heat, poured all together,  
Would quite confound distinction, yet stand off  
In differences so mighty. If she be

All that is virtuous, save what thou dislikest,  
A poor physician's daughter, thou dislikest  
Of virtue for the name. (*A. W.* ii. 3, 120-151.)

Are we not brothers? So man and man should be;  
But clay and chaff differs in dignity,  
Whose dust is both alike. (*Cymb.* iv. 2.)

Why should I love this gentleman? 'tis odds  
He never will affect me: I am base,  
My father the mean keeper of this prison,  
And he a prince. (*Tw. N. Kins.* ii. 4.)

**388.** Proud when I may doe man good.

I count myself in nothing else so happy  
As in a soul remembering my good friends. (*R. II.* ii. 3.)

Commend me to their loves; and I am proud, say,  
That my occasions have found time to use them  
Toward a supply of money. (*Tim. Ath.* ii. 2.)

Proud of employment, willingly I go. (*L. L. L.* ii. 1.)

I am proud to please you. (*Tw. N. Kins.* ii. 5.)

Our virtues would be proud if our vices whipped them not.  
(*All's W.* iv. 3.)

**389.** I contemn few men, but most things.

So like a courtier, contempt nor bitterness  
Were in his pride. (*As Y. L.* i. 3.)

He will require them,  
As if he did contemn what he requested  
Should be in them to give. (*Cor.* ii. 2.)

**390.** A un matto uno e mezzo. (*To a fool one and a half.*)

**391.** Tantæne animis celestibus iræ.—Virg. *Æn.* i. 15.  
(*Is there such wrath in heavenly minds?*)

**392.** Tela honoris tenerior. (*The stuff of which honour is made is rather tender.*)

Gonsalo was wont to say, 'Telam honoris crassio rem.'  
(*Ess. Anger.*)

The tender honour of a maid. (*All's Well,* iii. v.)

**393.** Alter rixatur de lana sæpe caprina. Horace,  
*Ep.* i. 18, 15. (*The other often wrangles about goat's wool.*)

We sit too long on trifles. (*Per.* ii. 3.)

Himself upbraids us on every trifle. (*Lear*, i. 2.)

**394.** Propugnat nugis armatus scilicet ut non sit mihi  
prima fides. (*He fights with armour on for trifles, forsooth,*  
*that I should not have the first claim to be believed.*)

*Gre.* I will frown as I pass by, and let them take it as they list.

*Sam.* Nay, an' they dare. I will bite my thumb at them, which is a disgrace to them if they bear it.

*Abr.* Do you bite your thumb at us, sir? . . .

*Gre.* Do you quarrel, sir? . . .

*Sam.* Draw, if you be men. Gregory, remember thy swashing blow. (*They fight.*)

*Prince.* Throw your mistempered weapons to the ground . . .  
Three civil wars bred of an airy word . . .

Have thrice disturbed the streets. (*Rom. Jul.* i. 1.)

(See *Rom. Jul.* iii. 1, 1-90; *Tw. N.* ii. 4; 142-252.)

**295.** Nam cur ego amicum offendo in nugis.—Horace,  
*Ep.* i. 18. (*Why offend my friend in mere trifles?*)

Good Lord! what madness rules in brain-sick men,

When, for so slight and frivolous a cause

Such factious emulations rise. (1 *Hen. VI.* iv. 3.)

Himself upbraids us on every trifle. (*Lear*, i. 2.)

Do you find some occasion to anger Cassio, either by speaking too loud, or tainting his discipline: or from what other course you please. . . . He is rash and very sudden in choler. (*Oth.* ii. 3.)

(See *ante*, 392.)

**396.** A skulker.

Is whispering nothing? . . . Skulking in corners?

(*W. T.* i. 2.)

**397.** We have not drunke all of one water.

I am for all waters. (*Tw. Night*, iv. 2.)

I think you all have drunk of Circe's cup. (*Com. Er.* v. 1.)



**398.** *Ilicet obruimur numero.*—Virg. *Æn.* ii. 424.  
(*Forthwith we are overwhelmed by numbers.*)

(*See No. 21.*)

**399.** Numbering, not weighing.

You . . . shall this night  
 . . . hear all, all see,  
 And like her most whose merit most shall be,  
 Which on more view of many (mine being one),  
 May stand in number, though in reckoning none. (*R. J.* i. 2.)  
 You weigh me not? Oh then, you care not for me.  
 (*L. L. L.* v. 2.)

A recompense more frightful  
 Than their offence can weigh down by the dram;  
 Ay, even such heaps and sums of love and wealth  
 As shall to them blot out what wrongs were theirs,  
 And write in thee the figures of their love. (*Tim. Ath.* v. 2.)

**400.** Let them have long mornyngs that have not good afternoons.

*Abhor.* Truly, sir . . . the warrant's come.

*Bar.* You rogue, I have been drinking all night: I am not fitted for't.

*Clo.* O, the better, sir; for he that drinks all night, and is hanged betimes in the morning, may sleep the sounder all the next day. (*M. M.* iv. 3.)

**401.** Court houres.

(*See No. 1222.*)

**402.** Constancy to remain in the same state.

Kind is my love to-day, to-morrow kind:  
 Still constant in a wondrous excellence,  
 Therefore my verse, to constancy confined,  
 One thing expressing leaves out difference.  
 (*Sonnet cv.*)

Nor, Princes, is it matter how to us  
 That we come short of our suppose so far  
 That after seven years' siege Troy's walls yet stand.

Why then do you . . . call them shames,  
Which are not else but the protractive trials  
Of the constant service of the antique world ?

(*As Y. Like*, ii. 3.)

Great Jove !

To find persistive constancy in men. (*Tr. Cr.* i. 3.)

(See *Jul. Cæs.* ii. 4, 7 ; *M. M.* iv. 3, 155.)

#### 403. The art of forgetting.

*Ben.* Be ruled by me, forget to think of her.

*Rom.* O teach me how I should forget to think. . . . Fare-  
well, thou canst not teach me to forget. (*Rom. Jul.* i. 1.)

(See Nos. 114, 1168, 1241.)

#### 404. Rather men than maskers.

With two striplings—lads . . . with faces fit for masks . .  
made good the passage. (*Cymb.* iv. 3.)

*Bru.* O, if thou wert the noblest of thy strain,  
Young man, thou could'st not die more honourable.

*Cas.* O peevish schoolboy, worthless of such honour,  
Joined to a masker and a reveller. (*Jul. Cæs.* v. 1.)

#### 405. Variam dant otia mentem. (*Leisure gives change of thoughts.*)

Fruits of my leisure. (*Let. to the King*, 1609.)

Works of my recreation. (*Let. to Sir Tobie Matthew.*)

The unyoked partner of your idleness. (1 *H. IV.* i. 2.)

O, then we bring forth weeds, when our quick minds lie still.  
(*Ant. Cl.* i. 2.)

Ten thousand harms, more than the ills I know,  
My idleness doth hatch. (*Ib.*)

O, absence, what a torment would'st thou prove  
Were it not thy sour leisure gave sweet leave  
To entertain the time with thoughts of love. (*Son.* xxxiv.)

(See *Essay Of Studies.*)

#### 406. Spire lynes.

Hence the fiction that all celestial bodies move . . . in perfect  
circles, thus rejecting spiral and serpentine lines.

(*Nov. Org.* i. 45.)

Mercury lose all the *serpentine* craft of thy caduceus.

(*Tr. Cr.* ii. 3.)

## Folio 91.

407. Veruntamen vane conturbatur omnis homo.—  
*Ps.* xxxix. 6. (*Surely every man walketh in a vain shadow: surely they are disquieted in vain.*)

*King.* O Ratcliff, I have dreamed a fearful dream. . . .

*Rat.* Nay, good my lord, be not afraid of shadows.

(*Rich. III.* v. 3.)

Life's but a walking shadow. (*Macb.* v. 5.)

Show his eyes and grieve his heart,

Come like shadows, so depart. (*Ib.* iv. 2.)

I am but shadow of myself [rep.]. (*1 Hen.* VI. ii. 3.)

*Guild.* The very substance of the ambitious is merely the shadow of a dream.

*Ham.* A dream itself is but a shadow

*Ros.* . . . But a shadow's shadow. (*Ham.* ii. 2.)

I am sufficient to tell the world, 'tis but a gaudy shadow that old Time, as he passes by, takes with him. (*Tw. N. Kins.* ii. 2.)

408. Be the day never so long, at last it ringeth to evensong.

We see yonder the beginning of the day, but I think we shall never see the end of it. (*Hen.* V. iv. 7.)

Yet this my comfort: when your words are done

My woes end likewise, with the evening sun.

(*Com. Er.* i. 1.)

The long day's task is done and we must sleep.

(*Ant. Cl.* iv. 12.)

Oh, that a man might know the end of this day's business ere it comes. But it sufficeth that the day will end, and then the end be known. (*Jul. Cæs.* v. 1.)

The night is long that never finds the day. (*Macb.* iv. 3.)

Finish, good lady, the bright day is done,

And we are in the dark. (*Ant. Cl.* v. 2.)

So out went the candle and we were left darkling.

(*Lear*, i. 4.)

409. Vita salillum. (*Life is a little salt cellar.*—  
 from Eras. *Adag.* p. 1046, where, quoting Plautus,

Erasmus uses the expression, 'Salillum animæ,' *for a brief span of life.*)

How brief the life of man  
Runs his erring pilgrimage,  
That the stretching of a span  
Buckles in his sum of age. (*As Y. L. iii. 2.*)

Timon is dead, who hath outstretched his span.  
(*Tim. Ath. v. 4.*)

A man's life's but a span. (*Oth. ii. 3.*)

You have scarce time  
To steal from spiritual leisure a brief span. (*H. VIII. iii. 2.*)  
Make use of thy salt hours. (*Tim. Ath. v. 3.*)

410. Non possumus aliquid contra veritatem sed pro veritate.—2 Cor. xiii. 8. (*We can do nothing against the truth, but for the truth.*)

Truth will soon come to light . . . in the end truth will out.  
(*Mer. Ven. ii. 2.*)

Truth is truth. (*L. L. L. iv. 1; John, i. 1; All's W. iv. 2.*)

Truth's a truth to the end of the chapter. (*M. M. v. 1.*)

411. Sapientia quoque perseveravit mecum.—*Ecc. ii. 9*, Vulgate. (*Also my wisdom remained with me.*)

So I leave you to your wisdom. (*All's W. ii. 5.*)

And so we'll leave you to your meditations  
How to live better. (*Hen. VIII. iii. 2.*)

412. Magnorum fluviorum navigabiles fontes.—Eras. *Adagia*, 122. (*The sources of great rivers are navigable.* i.e. A little coming from a great man outweighs the whole merits of smaller men.)

You are the fount that makes small brooks to flow.  
Now stops the spring; my sea shall suck thee dry,  
And swell so much the higher by their ebb. (3 *Hen. VI. iv. 8.*)  
All the treasons for these eighteen years,  
Complotted and contrived in this land,  
Fetch from false Mowbray their first head and spring.  
(*R. II. i. 1.*)

The spring, the head, the fountain of your blood  
Is stopped; the very source of it destroyed.  
Your royal father's murder'd. (*Macb.* ii. 4.)

413. *Dos est uxoria lites.* (*A wife's dowry is strife!*)

For what is wedlock forced by a hell,  
An age of discord and continual *strife*. (1 *Hen.* VI. 5.)

*Pet.* What dowry shall I have with her to wife?

*Bap.* After my death, the one half of my lands . . .

Well may'st thou woo, and happy be thy speed!

But be thou arm'd for some unhappy words.

*Pet.* Ay to the proof, as mountains are for winds.

(*Tam. Sh.* ii. 1.)

414. *Haud numine nostro.*—Virg. *Æn.* ii. 396. (Lit.  
*not with heaven's power on our side.*)

Pray to the devils. The gods have given us o'er.

(*Tit. And.* iv. 2.)

Heavens, can you suffer hell so to prevail? (1 *Hen.* VI. i. 6.)

Tongues of heaven plainly denouncing vengeance upon John.

(*John,* iii. 4.)

Heaven itself doth frown upon the land. (*Ib.* iv. 3.)

415. *Atque animis illabere nostris.*—Virg. *Æn.* iii. 89.  
(*And glide into our minds.*)

Dry up thy marrows, vines, and plough-torn leas;

Whereof ungrateful man with liquorish draughts

And morsels unctuous greases his pure mind

That from it all consideration slips. (*Tim. Ath.* iv. 3.)

(See *ante*, 22.)

416. *Animos nil magnæ laudis egentes.*—Virg. v. 751.  
(*Minds that have no craving for high praise.*)

My lords, 'tis but a base ignoble mind

That mounts no higher than a bird can soar.

(2 *Hen.* VI. ii. 1.)

417. *Magnanimj heroes natj melioribus annis.*—Virg.  
*Æn.* vi. 649.

(*Old heroic race*

*Born better times and happier years to grace.*—Dryden.)

(See No. 25.)



418. *Ævo rarissima nostro simplicitas.*—Ovid, *Ars Am.*  
i. 241. (*Simplicity most rare in our times.*)

I am as truth's simplicity,  
And simpler than the infancy of truth. (*Tr. Cr.* iii. 2.)

(See No. 30.)

419. *Qui silet est firmus.*—Ovid, *Rem. Am.* 697. (*He who is silent is strong.*)

It constantly happens that *they who speak much, boast much, and promise largely, are but barren . . . and but feed and satisfy themselves with discourse alone as with wind*; whilst, as the poet intimates, 'he who is conscious to himself that he can really effect,' feels the satisfaction inwardly, and keeps silent: '*Qui silet est firmus.* (*Advt. of L.* viii. 2.)

Compare the passages in italics with the following:—

Words are but wind. (*Com. Er.* iii. 1.)

I eat the air promise-crammed. (*Ham.* iii. 2.)

*Poet.* What have you now to present unto him?

*Pain.* Nothing . . . only I will promise him an excellent piece.

*Poet.* I must serve him, too; tell him of an intent that's coming towards him.

*Pain.* Good as the best. Promising is the very air o' the time. . . . To promise is most courtly and fashionable.

(*Tim. Ath.* v. 1.)

*Pan.* What says she?

*Pro.* Words, words, mere words, no matter from the heart;  
(*Tearing the letter.*)

Go wind to wind, there turn and change together.

My love with words and errors still she feeds. (*Tr. Cr.* v. 3.)

420. *Si nunquam fallit imago.*—Virg. *Ecl.* ii. 2. (*If the glass be true.*—Dryden. *Lit. if the reflection does not deceive.*)

Any judgment that a man maketh of his own doings had need to be spoken of with a *si nunquam fallit imago*. (*Letter to Dr. Playfer*, 1606.)

(And see *De Aug.* v. 3; Spedding, iv. 476.)

As yet the glass seems true. (*Tw. N.* v. 1.)

Why, what a brood of traitors have we here.  
 Look in a glass and call thine *image* so. (2 *H. VI.* v. 1.)  
 (And see *Jul. Cæs.* i. 1, 50-70; *R. III.* i. 2, ii. 2.)

421. And I would have thought.

I would have thought that her spirit had been invincible—  
 I would have sworn it, my lord. (*M. Ado.* ii. 3.)

422. Sed fugit interea fugit irreparabile tempus.—  
*Virg. Georg.* iii. 284. (*But time, irreparable time, flies on.*)  
 (Quoted *De Aug.* v. 2; Spedding, iv. 469.)

The swift course of time. (*Tw. G. Ver.* i. 3.)

Night's swift dragons. (*M. N. D.* iii. 2.)

We chid the hasty-footed time. (*Ib.* iii. 2.)

Swift, swift, ye dragons of the night. (*Cymb.* ii. 2.)

I carry winged time

Post on the lame feet of my winged rhyme. (*Per.* iv. Gower.)

Time that is so briefly spent. (*Ib.* iii. Gower.)

(Comp. *Son.* civ.; *Tw. N. Kins.* ii. 2, 102, quoted *ante*, 407.)

423. Totum est quod superest. (*That which remains is the whole.*)

My spirit is thine, the better part of me;  
 So then thou hast but lost the dregs of life,  
 The prey of worms, his body being dead.  
 The worth of that is that which it contains,  
 And that is this, and this with thee remains. (*Sonnet lxxiv.*)  
 Thus it remains, and the remainder thus. (*Ham.* ii. 2.)

I have lost the immortal part of myself, and what remains is  
 bestial. (*Oth.* ii. 3.)

All the remain is welcome. (*Cymb.* iii. 2.)

424. In a good belief.

My niece is already in the belief. (*Tw. Night.* iii. 4.)

She's in a wrong belief. (1 *Hen. VI.* ii. 3.)

In a received belief. (*Mer. Wiv.* v. 5.)

425. Possunt quia posse videntur.—*Virg. Æn.* v. 231.  
 (*They are able because they seem to be able.*)

(Quoted *Adv. of L.* ii.; Spedding, iv. 322.)

*Tit.* Mistrust of my success hath done this deed.

*Mess.* Mistrust of good success hath done this deed.

(*Jul. Cæs.* v. 4.)

426. *Justitiamque omnes cupida de mente fugamus.*

(*And we out of a covetous spirit put justice to the rout.*)

(See No. 7.)

427. *Qui bene nugatur*

*Ad mensam sæpe vocatur.*

(*He who plays the fool well is often invited to dinner.*)

*Grat.* Let me play the fool :

With mirth and laughter let old wrinkles come,

And let my liver rather heat with wine,

Than my heart cool with mortifying groans. (*Mer. Ven.* i. 1.)

A trusty villain, sir, that very oft . . . .

Lightens my humour with his merry jests. (*Com. Er.* i. 1.)

428. *Faciunt et tædium finitum.* (*They put an end*

*even to tediousness, or disgust.*)

That is the brief and tedious of it. (*A. W.* ii. 3.)

Come, you are a tedious fool—to the purpose. (*M. M.* ii. 1.)

O weary night, O long and tedious night,

Abate thy hours ! (*M. N. D.* iii. 2.)

429. *Male bene conditum ne moveris.*—Eras. *Adagia*,

45. (*Do not stir an evil that is fairly settled.*)

Your speech is passion ;

But pray you stir no embers up. (*Ant. Cl.* ii. 1.)

Stir Demetrius up with bitter wrong. (*M. N. D.* iii. 2.)

430. Be it better, be it woorse,

Doe or goe you after him that beareth the purse.

*Rod.* I take it much unkindly

That thou, Iago, who hast had my purse

As if the strings were thine, should know of this.

*Iago.* Thus do I ever make my fool my purse.

(See Iago's behaviour, *Oth.* i. 1, i. 3.)

*Fal.* The report goes she has all the rule of her husband's  
purse.

He hath a legion of angels.

*Pist.* As many devils entertain, and to her boy say I.

*Fal.* I have writ a letter . . . to Page's wife. *She* bears the purse too. (*Mer. Wives*, i. 1.)

The mercenary poet and painter visit Timon at his cave to ascertain the truth of the report, that he still has abundance of gold. The latter says to the former (*Tim. Ath.* iv. 3):—

'It will show honestly in us; and is very likely to load our purses with what we travel for.'<sup>1</sup>

431. Tranquillo qui libet gubernator.—Eras. *Ad.* 4496.  
(*Anyone can be a pilot in fine weather.*)

I am no pilot: yet wert thou as far  
As that vast shore . . . I would adventure. (*R. Jul.* ii. 2.)

Come bitter conduct, come unsavoury guide!  
Thou desperate pilot, now at once run on  
The dashing rocks thy sea-sick weary bark! (*Ib.* v. 3.)

*Cor.* . . . Nay, mother,  
Where is your ancient courage? You were used  
To say, extremity was the trier of spirits;  
That common chances common men could bear;  
That when the sea was calm all boats alike  
Showed mastership in floating. (*Cor.* iv. 1.)

432. Nullus emptor difficilis emit opsonium. (*No buyer that is hard to please buys a good article—lit. viands or fish.*)

The hand that hath made you fair hath made you good: the goodness that is cheap in beauty makes beauty cheap in goodness.  
(*M. M.* iii. 1.)

433. Chi semina spine non vada discalzo. (*He who sows thorns should not go barefoot.*)

A sower of thorns.—*De Aug.* viii. 2.

*Ros.* How full of briars is this working-day world.

*Cel.* They are but burs, cousin . . . if we walk not in the trodden paths . . . our very petticoats will catch them.

(*As Y. L.* i. 2.)

O the thorns we stand upon. (*W. T.* iv. 3.)

<sup>1</sup> Collier's Notes and Emendations, p. 394.

The care you have of us, to mow down thorns that would  
annoy our feet,  
Is worthy praise. (2 *Hen. VI.* iii. 1.)

434. Quoniam Moses ad duritiam cordis permisit  
vobis.—*Matt.* xix. 8, Vulgate. (*For Moses, because of the  
hardness of your hearts, suffered you, &c.*)

Renew her charitable heart, now hard and harsher  
Than strife or war can be. (*Tw. N. Kins.* i. 2.)

(See No. 13.)

*Folio 91b.*

435. Non nossem peccatum nisi per legem.—*Rom.*  
vii. 7. (*I had not known sin but by the law.*)

*Escal.* What think you of the trade, Pompey, is it a lawful  
trade?

*Clo.* If the law will allow it, sir.

*Escal.* But the law will not allow it, Pompey. (*M. M.* ii. 1.)

Your brother is the forfeit of the law. (*Ib.*)

It is the law, not I, condemns your brother. (*Ib.*)

*Fab.* A good note that keeps you from the blow of the law.

*Sir To.* I will waylay thee going home; where if it be thy  
chance to kill me . . . thou killest me like a rogue and a  
villain.

*Fal.* Still you keep the windy side o' the law. Good.

2 *Clo.* But is this law?

1 *Clo.* Ay, marry, 'tis crowners' quest law. (*Tw. N.* iii. 1.)

2 *Clo.* If this had been a gentlewoman, she should have been  
buried out of a Christian burial.

1 *Clo.* Why, there thou say'st: and the more the pity, that  
great folks shall have countenance in this world to hang or drown  
themselves, more than their even Christian. (See *Ham.* v. 1.)

436. Discite justitiam monitj.—*Virg.* vi. (*Be admon-  
ished, and learn to be just.*)

*Gaunt.* Will the king come that I may breathe my last  
In wholesome counsel to his unstaid youth.

*York.* Vex not yourself, nor strive not with your breath;  
For all in vain comes counsel to his ear. (*R. II.* ii. 1, i. 139.)



*Mrs. Ov.* Good my lord, be good to me . . . Good my lord !

*Escal.* Double and treble *admonition*, and still forfeit in the same kind ?

This would make mercy play the tyrant. (*M. M.* iii. 2.)

(See No. 1092.)

**437.** Ubi testamentum ibi necesse est mors intercedat testatoris.—*Heb.* ix. 16. (*Where a testament is, there must also be the death of the testator.*)

*Ant.* Here's the parchment with the seal of Cæsar :

I found it in his closet, 'tis his will.

Let but the Commons hear this testament . . .

And they would go and kiss dead Cæsar's wounds.

4 *Cit.* We'll hear the will : read it, Mark Antony.

*Ant.* I fear I wrong the honourable men

Whose daggers have stabb'd Cæsar : I do fear it.

*All.* The will ! The testament ! (*Jul. Cæs.* iii. 3.)

**438.** Scimus quia lex bona est si quis ea utatur legitime.—1 *Tim.* i. 8. (*We know that the law is good if a man use it lawfully.*)

O just but severe law !

O it is excellent to have a giant's strength :

But it is tyrannous to use it like a giant. (*M. M.* ii. 2)

**439.** Væ vobis jurisperitj.—*Luke* xi. 46. (*Woe unto you lawyers.*)

O fie, fie, fie !

What dost thou, or what art thou, Angelo ? . . .

Thieves for their robbery have authority

When judges steal themselves. (*M. M.* ii. 2.)

**440.** Nec me verbosas leges ediscere nec me ingrato vocem prostituisse foro.—*Ovid. Am.* i. 15, 5. (*That I neither study verbose laws, nor have sold my voice for gain to the thankless forum.*)

Crack the lawyer's voice

That he may never more false title plead,

Nor sound his quilllets shrilly. (*Tim. Ath.* iv. 3.)

(Compare the passages in italics with No. 442.)

(See for the *verbose laws*, *Ham.* v. 1, 91, 117—‘The very conveyances of his lands will hardly lie in this box, and must the inheritor himself have no more?’)

441. *Fixit leges pretio atque refixit.*—Virg. (*He fixed and annulled the laws at a price.*)

Why may not that be the skull of a lawyer? Where be his quiddits now, his cases, his tenures, and *his tricks*? (*Ham.* v. 1.)

(Compare italics with 442.)

*Ang.* Admit no other way to save his life . . . but that  
either

You must lay down the treasures of your body  
To this supposed, or else to let him suffer.

*Isab.* And ’twere the cheaper way. (*M. M.* ii. 4.)

There is a devilish mercy in the judge,  
If you’ll implore it, that will free your life,  
But fetter you till death. (*Ib.* iii. 1.)

442. *Nec ferrea jura insanumque forum et populi tabularia vidit.*—Virg. *Georg.* ii. 501.

(*The senate’s mad decrees he never saw,  
Nor heard, at bawling bars, corrupted laws.*)

Offence’s gilded hand may shove by justice.  
Oft ’tis seen the wicked *purse*<sup>1</sup> itself  
Buys out the law. (*Ham.* iii. 3.)

(Compare with 440.)

443. *Miscueruntque novercæ non innoxia verba.*

“*Pocula si quando sævæ infecere novercæ  
Miscueruntque herbas et non innoxia verba.*”

(Virg. *Georg.* ii. 128.)

“*A present antidote  
Against the direful stepdame’s deadly draught,  
Who, mixing wicked weeds with words impure,  
The fate of envied orphans would procure.*”

(Dryden.)

<sup>1</sup> *Purse* in Mr. Collier’s text; *prize* in older editions.

*Queen.* No, be assured, you shall not find me after the slander of most step-mothers, evil-eyed unto you.

*Imogen.* O dissenting courtesy! How fine this tyrant can tickle where she wounds. (*Cymb.* i. 1.)

*Queen.* Whiles yet the dew is on the ground, gather these flowers.

Now, master doctor, have you brought those drugs?

*Cor.* Pleaseth your highness, ay: here they are, madam; But I beseech your grace . . . wherefore have you Commanded of me these most poisonous compounds, Which are the movers of a languishing death; But though slow, deadly?

*Queen.* I will try the forces Of these thy compounds on such creatures as We count not worth the hanging (but none human), To try the vigour of them, and apply Allayments to their act.

*Cor.* Your highness Shall from this practice but make hard your heart: Besides, the seeing these effects will be Both noisome and infectious. (*Aside*) I do not like her . . . I do know her spirit, And will not trust one of her malice with A drug of such damned nature.

(See *Cymb.* i. v. and the Queen's attempt to poison her step-daughter)

444. Jurisconsultj domus oraculum civitatis now as ambiguous as oracles.—Cic. (*The house of the lawyer is the oracle of the state.*)

445. Hic clamosi rabiosa forj.

446. Jurgia tendens improbus. (*Shamelessly straining (aggravating) quarrels.*)

This *strained* passion does you wrong, my lord.

(2 *Hen.* IV. i. 2.)

Thou art a traitor and a miscreant. . . .

Once more, the more to *aggravate* the note

With a foul traitor's name stuff I thy throat. (*R.* II. i. 1.)

(See 2 *Hen.* IV. ii. 4.)

447. Iras et verba locat. (*He hires out anger and words.*)

Why this is hire and salary, not revenge! (*Ham. iii. 3.*)

448. In veste varietas sit, scissura non sit. (*Variety in your dress (if you please), but no rent in it.*)

(Quoted in *Articles touching the Union of the Church*, in the *Pacification of the Church*, and in a *Discourse of the Union of Kingdoms.*)

Thou then didst *rend* thy faith into a thousand oaths.

(*Tw. G. Ver. v. 4, 47.*)

Will you rend our ancient love asunder? (*M. N. D. iii. 2.*)

What . . . frights, changes, horrors . . . *rend* and deracinate  
The unity and married calm of states. (*Tr. Cr. i. 3, 75-137.*)

We must not *rend* our subjects from our laws,  
And stick them in our will. (*Hen. VIII. i. 2.*)

449. Plenitudo potestatis est plenitudo tempestatis.  
(*Lit. Fulness of power is fulness of time, or season.*)

The truth you speak doth lack some gentleness,  
And *time to speak it in.* (*Temp. ii. 1.*)

There am I

Till *time* and vantage crave my company. (*2 H. IV. ii. 3.*)

*Ang.* He must die to-morrow.

*Isab.* To-morrow! O, that's sudden! Spare him, spare him!  
He's not prepared for death. Even for our kitchens  
We kill the fowl of *season.* (*M. M. ii. 2.*)

450. Iliacos intra muros peccatur et estra.—Horace,  
1 *Ep. ii. 16.* (*Outside as well as inside Troy men sin.*)  
(*Ante, f. 83, 35.*)

451. Prosperum et felix scelus virtus vocatur. (*Successful crime passes for virtue.*)

*Duke (to Angelo).* There is a kind of character in thy life  
That to the observer doth thy history  
Fully unfold. Thy self and thy belongings  
Are not thine own so proper as to waste  
Thyself upon thy virtues. (*M. M. i. 1.*)

*Isabel.* I will proclaim thee, Angelo, look for 't. . .  
I'll tell the world aloud what man thou art !

*Ang.* Who would believe thee, Isabel ?  
My unsoiled name, the austereness of my life,  
My vouch against you and my peace i' the state,  
Will so your accusation overweigh. (*M. M.* ii. 4.)

(Proverb quoted *Adv. of L.* vii. 3.)

452. Da mihi fallere da justum sanctumque viderj.—  
*Hor.* 1 *Ep.* xvi. 61. ('*Da mihi fallere, da justo sanctoque viderj.*' *Grant though a sinner that a saint I seem.*)

Apparel vice like virtue's harbinger,  
Bear a fair presence though your heart be tainted,  
Teach sin the carriage of an holy saint. (*Com. Er.* iii. 2.)

And thus I clothe my naked villainy . . .  
And seem a saint, when most I play the devil. (*R. III.* i. 3.)

O what authority and show of truth  
Can cunning sin cover itself withal. (*Much Ado*, iv. 1.)

This outward-sainted deputy . . . is yet a devil.  
(*M. M.* iii. 1.)

Villain, villain ! smiling damned villain. . . .  
One may smile and smile, and be a villain. (*Ham.* i. 5.)

'Tis too much proved that with devotion's visage  
And pious action we sugar o'er  
The devil himself. (*Ib.* iii. 1.)

This earthly saint, adored by this devil,  
Little suspecteth the false worshipper. (*Lucrece*, 85.)  
Thus have I . . . apparell'd sin in virtuous sentences.  
(*Tw. N. Kins.* ii. 2.)

(And see *Oth.* ii. 3, 348.)

453. Nil nisi turpe viget curæ est sua cuique voluptas.  
(*Nought thrives but what is shameless—everyone cares for his own pleasure alone.*)

Up, vanity !

Down, royal state ! All you sage counsellors, hence !  
And to the English court assemble now  
From every region apes of idleness . . .  
Have you a ruffian that will swear, drink, dance,  
Revel the night, rob, murder, and commit



The oldest sins the newest kind of ways? . . .  
 England shall give him office, honour, might.

(2 *Hen. IV.* iv. 4.)

All is oblique :

There's nothing level in our cursed natures  
 But direct villainy. Therefore, be abhorr'd  
 All feasts, societies, and throngs of men ! . . .  
 Be thou a flatterer now, and seek to thrive  
 By that which has undone thee  
 . . . . Whom thou'lt observe  
 Praise his most vicious strain  
 And call it excellent. (*Tim.* iv. 3.)

454. Hec quoque ab alterina grata dolore crucem.  
 (*His (pain) also was pleasant (by comparison) with the  
 sorrow of my neighbours. Uncertain, owing to the corrupt  
 spelling.*)

When we our betters see bearing our woes  
 We scarcely think our miseries our foes ;  
 Who alone suffers, suffers most i' the mind,  
 Leaving free things and happy shows behind ;  
 But then the mind much sufferance doth o'erskip  
 When grief hath mates, and bearing fellowship.  
 How light and portable my pain seems now,  
 When that which makes me bend makes the king bow.  
 (*Lear*, iii. 6.)

455. Casus ne.

456. Fabulæque manes.—Hor. 1 *Od.* iv. 16. (*The  
 manes of fable—i.e., the shades of the departed ghosts.*)

Ad manes fratrum sacrifice his flesh. . . .  
 That so the shadows be not unappeased. (*Tit. And.* i. 1.)  
 Per manes vehor. (*Ib.* ii. 2.)

(For ghosts and spirits see *Jul. Cæs.* i. 3, 63 ; ii. 2, 24 ; *Ham.*  
 i. 1 and 5.)

Folio 92.

457. Ille Bioneis sermonibus et sale nigro.—Hor.  
*Ep.* ii. 2, 60. (*That man (is delighted) with satires written  
 in the manner of Bion, and with biting wit, or sarcasm.*)

Dost thou think that I care for a satire? (*M. Ado*, v. 2.)

*Pol.* What do you read, my lord? . . .

*Ham.* Slanders, sir; for the satirical slave says here that old men have grey beards; that their faces are wrinkled; their eyes purging thick amber and plum-tree gum; and that they have a plentiful lack of wit, together with most weak hams. (*Ham.* ii. 2.)

457a. Estimavit divitem omnia jure recta. (*He thought that the rich man was right in all that he did.* 'Facere' or 'agere'; 'recta' seems wrong.)

O! what a world of vile ill-favoured faults  
Looks handsome in three hundred pounds a year.

(*Mer. Wiv.* iii. 4.)

Faults that are rich are fair. (*Tim. Ath.* i. 1.)

The learned pate ducks to the golden fool. (*Ib.* iv. 3.)

Why should the poor be flatter'd?

No, let the candied tongue lick absurd pomp

Where thrift may follow fawning. . . .

The poor advanced makes friends of enemies,

And hitherto doth love on fortune tend;

For who not needs shall never lack a friend. (*Ham.* iii. 2.)

458. Quarunt con quâ gente cedant.

459. Totus mundus in materie positus (*sic*). (*All the world consists of (so much) matter or stuff.*)

Yet are these feet unable to support this lump of clay.

(1 *Hen.* VI. ii. 5.)

Men are but gilded loam or painted clay. (*Rich.* II. i. 1.)

All this thou seest is but a clod

And module of confounded royalty. (*John*, v. 7.)

This was now a king, and now is clay. (*Ib.*)

The meteors . . . all of one nature, of one substance bred.

(1 *Hen.* IV. i. 1.)

This foolish-compounded clay, man. (2 *Hen.* IV. i. 2.)

We are made of stuff so flat and dull. (*Ham.* iv. 7.)

Alexander died, Alexander was buried, Alexander returneth into dust; the dust is earth; of earth is loam; and why of that loam, whereto he was converted, might they not stop a beer-

barrel? (*Ham.* v. 1.) (This idea seems to be the key-note of the whole scene.)

Kingdoms are clay; our dungy earth alike

Feeds beast as man. (*Ant. Cl.* i. 1.)

Nature wants stuff. (*Ib.* v. 2.)

Great Nature moulded the stuff so fair. (*Cymb.* v. 5.)

(See No. 387.)

460. O major tandem parcas, insane minori.—Hor.  
*Sat.* II. iii. 326. (*O greater lunatic than I, spare me who am in this at least thy inferior.*)

*Oliv.* Take the fool away.

*Clown.* Do you hear, fellows? Take away the lady. . . .

*Oliv.* Sir, I bade them take you away.

*Clown.* Misprision in the highest degree! Good madonna, give me leave to prove you a fool. . . . Good madonna, why mournest thou?

*Oliv.* Good fool, for my brother's death.

*Clown.* I think his soul is in hell, madonna.

*Oliv.* I know it is in heaven, fool.

*Clown.* The more fool, madonna, to mourn for your brother's soul being in heaven. Take away the fool, gentlemen.

(*Tw. N.* i. 5; see also lines 70-87.)

(See also *Lear*, i. 4, 140, 171; ii. 4, 64, 87.)

461. Reall. (*Sp. Royal.* A real was a piece worth 10s.)

He that is only *real*, had need of exceeding great parts of virtue; as the stone had need to be rich which is set without foil.

(*Ess. Of Ceremonies.*)

*King.* Is it *real* that I see?

*Hel.* No, my good lord;

'Tis but the shadow of a wife you see,

The name, and not the thing. (*All's Well*, v. 3.)

(Compare *Hen.* VIII. i. 1, 42, 'All was royal,' in the answer of Norfolk to Buckingham, who is inclined to discredit his story. The word seems here to combine the triple meanings regal, actual, and of sterling goodness.)

*Host.* My lord, there is a nobleman . . . would speak to you.

*P. Hen.* Give him as much as will make him a royal man, and send him back. (*1 Hen.* IV. ii. 4.)

—A quibble between the words *noble*, a coin worth 6s. 8d., and the *real*, 10s.

So, in *Winter's Tale*, v. 3, 38, Leontes apostrophises the statue of the queen Hermione—'O *royal piece*!' and in *Lear*, iv. 6—

*Lear*. Come, come, I am a king.

2 *Gen*. You are a *royal* one !

While we falsely admire and extol the powers of the human mind, we do not search for its *real* helps. (*Nov. Org.* 1.)

I wish you peace of mind, most *regal* complement.

(*L. L. L.* v. 1.)

Add a *royal* number to the dead. (*John*, i. 1.)

Sport *royal*. (*Tw. N.* ii. 3.)

Royal fool. (*W. T.* iv. 3.)

Royal hope. (*Macb.* i. 3.)

Sorrow so *royally* in you appears,

That I will deeply put the fashion on. (2 *Hen. IV.* v. 2.)

Royal peril. (*Ant. Cl.* iv. 8.)

O *royal* knavery. (*Ham.* v. 2.)

Good friend, be *royal*. (*Tw. N. Kins.* iv. 3.)

His *real* habitude gave life and grace

To appertainings and to ornament

Accomplished in himself. (*Lover's Complaint*, l. 114.)

*Hor.* Is't not possible to understand in another tongue? You'll do it, sir, *really*. (*Ham.* v. 2.)

**462.** *Forma dat esse.* (*Form* [or *law*] *confers being.*)

Your words have took such pains, as if they laboured

To bring manslaughter into form. (*Tim. Ath.* iii. 5.)

That work presents itself to the doing: now 'twill take form.

(*Tw. N. Kins.* i. 1.)

[Let us] digest our complots in some form. (*R. III.* iii. 1.)

**463.** *Nec fandi fictor Uliesses.*—Virg. *Æn.* ix. 602.  
(*Ulysses sly in speech.*)

I'll . . . deceive more slyly than Ulysses would.

(3 *Hen. VI.* iii. 3.)

*Nestor.* What says Ulysses ?

*Ulys.* Give pardon to my speech : . . .

Let us, like merchants, show our foulest wares,  
And think perchance they'll sell : if not,  
The lustre of the better yet to show,  
Shall show the better. Do not consent  
That ever Hector and Achilles meet . . .

No, make a lottery ;

And, by device, let blockish Ajax draw  
The sort to fight with Hector ; . . .  
If the dull brainless Ajax come safe off,  
We'll dress him up in voices : if he fail,  
Yet go we under our opinion still  
That we have better men. (*Tr. Cr.* i. 3.)

The policy of those crafty-swearing rascals . . . Nestor and  
that dog-fox Ulysses. (*Tr. Cr.* v. 3.)

464. Non tu plus cernis sed plus temerarius andes.  
(*Thou dost not discern more, but thou art more rashly  
daring.*)

You should be ruled and led  
By some discretion, that discerns your state  
Better than you do yourself. (*Lear*, ii. 4.)

465. Nec tibi plus cordis sed minus oris inest. (*There  
is not in thee more heart [or affection], but less talk.*)

As Tacitus says of (Pompey), "A more reserved but not a  
better character." (*De Aug.* viii. 2.)

(Compare Angelo in *M. M.* ii. 4, 150, 160, &c. ; Cordelia in  
*Lear*, i. 1.)

466. Invidiam placare parat virtute relicta.—Horace,  
*Serm.* ii. 3, 13. (*He sets about appeasing envy [or jealousy]  
by quitting the path of manliness.*)

(*See No.* 34.)

467. Ὁ πολλὰ κλέψας ὀλίγα δ' οὐκ ἐκφεύξεται (*sic*).  
(? *He who steals much [is praised], but he who steals little  
will not escape.*)



468. Botrus oppositus botro citius maturescit.—Eras.  
*Ad.* 672. (*Cluster against cluster ripens the quicker.*)

Wholesome berries thrive and ripen best  
 Neighbour'd by fruit of baser quality. (*H. V. i. 1.*)

469. Old treacle new losange.

An old cloak makes a new jerkin; a withered serving-man, a  
 fresh tapster. (*Mer. Wiv. i. 3.*)

A pair of old breeches thrice turned. (*Tam. Sh. iii. 2.*)

Your old smock brings forth a new one. (*Ant. Cl. i. 2.*)  
 (2 *Hen. VI. iv. 2. 4-6.*)

470. Soft fire makes sweet malt.

471. Good to be merry and wise.

Wives may be merry and yet honest too.  
 We do not act that often jest and laugh. (*Mer. Wiv. iv. 2.*)

Your experience makes you sad. I had rather have a fool to  
 make me merry than experience to make me sad. (*As Y. L. iv. 1.*)

472. Seldome cometh the better.

Seldom cometh the better. (*R. III. ii. 2.*)

473. He must needes swymme that is held up by the  
 chynne.

I have ventured,  
 Like little wanton boys that swim on bladders,  
 This many summers in a sea of glory;  
 But far beyond my depth. My high-blown pride  
 At length broke under me, and now has left me,  
 Weary and old with service, to the mercy  
 Of a rude stream, that must for ever hide me.

(*H. VIII. iii. 2.*)

Your shallowest help will hold me up afloat. (*Sonnet lxxx.*)

474. He that will sell lawne before he can fold it shall  
 repent him before he hath sold it.

**475.** No man loveth his fetters though they be of gold.<sup>1</sup>

To bear the golden yoke of sovereignty,  
Which fondly you would here impose on me. (*R. III. iii. 7.*)  
A manacle of love. (*Cymb. i. 1.*)

**476.** The nearer the Church the further from God.

Name not religion, for thou lov'st the flesh,  
And ne'er throughout the year to church thou goest,  
Except it be to pray against thy foes. (1 *Hen. VI. i. 1.*)

**477.** All is not gold that glisters.

All that glisters is not gold. (*Mer. Ven. ii. 7.*)  
Glistening semblances of piety. (*H. V. ii. 2.*)  
How he glisters through my rust. (*W. T. iii. 2.*)

Verily,

I swear, 'tis better to be lowly born . . . .  
Than to be perked up in a glistening grief,  
And wear a golden sorrow. (*H. VIII. ii. 3.*)

**478.** Beggars should be no chuzers.

Not that I have the power to clutch my hand  
When his fair angels would salute my palm,  
But for my hand, as unattempted yet  
Like a poor beggar, raileth on the rich. (*John, iii. 1.*)  
*Lord.* Would not the beggar then forget himself?  
1 *Hun.* Believe me, lord, I think he cannot choose.  
(*Tam. Sh. Ind. i.*)

**479.** A beck is as good as a dieu vous garde.

Dieu vous garde, Monsieur. (*Tw. N. iii. 1.*)

Over my spirit

Thy full supremacy thou know'st; and that  
Thy beck might from the bidding of the gods  
Command me. (*Ant. Cl. iii. 9, and iii. 6, 65.*)

Whose eye beck'd forth my wars, and call'd them home.  
(*Ib. iv. 10.*)

*Cassius.* Must bend his body  
If Cæsar carelessly but nod at him. (*Jul. Cæs. i. 1.*)  
(About thirty-six passages on Nodding and Beckoning.)

<sup>1</sup> See Spanish Proverbs, Appendix C.

480. The rowling stone never gathereth mosse.  
(*Saxum volutum non obducitur musco*.—Er. *Ad.* 723.)

481. Better children weep than old men.

You see me here, you gods, *a poor old man*,

As full of grief as age ; . . . .

*You think I'll weep ;*

*No, I'll not weep ;*

I have full cause for weeping ; but this heart

Shall break into a hundred thousand flaws

Or ere I'll weep. (*Lear*, ii. 4.)

I cannot weep ; for all my body's moisture

Scarce serves to quench my furnace-burning heart . . . .

To weep is to make less the depth of grief ;

*Tears, then, for babes* : blows and revenge for me.

(3 *H. VI.* ii. 1.)

*Folio 92b.*

482. When fall is heckst boot is next.

483. Ill plaieing with short dager (taunting replie).

*Tub.* Your daughter spent in Genoa . . . . in one night . . . .  
fourscore ducats.

*Shy.* Thou stick'st a dagger in me ! (*Mer. Ven.* iii. 1.)

I wear not my dagger in my mouth. (*Cymb.* iv. 2.)

I will speak daggers to her ; but use none. (*Ham.* iii. 2.)

These words like daggers enter in. (*Ib.* iii. 4.)

She speaks poniards, and every word stabs. (*M. Ado.* ii. 1.)

This sudden stab of rancour. (*R. III.* iii. 2.)

Daggers in smiles. (*Cymb.* ii. 3.)

Let my words stab him, as he hath me. (2 *H. VI.* iv. 1.)

She I killed ! I did so ; but thou strik'st me

Sorely to say I did. (*W. T.* v. 1.)

484. He that never clymb never fell.

They that mount high, . . . . if they fall, they dash themselves  
to pieces. (*R. III.* i. 4.)

Art thou lame? How camest thou so?

A fall off a tree, . . . and bought his climbing dear.

(2 *Hen. VI.* ii. 1.)

The art of the court, . . . whose top to climb is certain falling. (*Cymb.* iii. 2.)

What a fall was there, my countrymen! (*Jul. Cæs.* iii. 2)

When he falls, he falls like Lucifer,

Never to rise again. (*Hen. VIII.* iii. 2.)

485. The loth stake standeth long.

486. Itch and ease can no man please.

Dissentious rogues,

That rubbing the poor itch of your opinion,

Make yourselves scabs. (*Cor.* i. 1.)

Socrates said that the felicity of the sophist was the felicity of one who is always itching and always scratching. (*Adv.* vii. 2.)

487. Too much of one thing is good for nothing.

More than a little is by much too much. (1 *Hen. IV.* iii. 2.)

Can we desire too much of a good thing? (*As Y. L.* iv. 1.)

*Fri. L.* Romeo shall thank thee, daughter, for us both.

*Jul.* As much to him—else in his thanks too much.

(*Rom. Jul.* ii. 6.)

God hath lent us but this only child;

And now I see this one is one too much. (*Ib.* iii. 5.)

Grieved I, I had but one? . . . O, one too much.

(*M. Ado.* iv. 128–130.)

488. Ever spare and ever bare.

She hath in that sparing made huge waste. (*Rom. Jul.* ii. 6.)

Love lacking vestals and self-loving nuns

That on the earth would breed a scarcity

And barren dearth of sons and daughters. (*Ven. Adonis.*)

489. A catt may look on a kynge.

*Ben.* What is Tybalt?

*Mer.* More than prince of cats. (*Rom. Jul.* iv. 2.)

*Ben.* We talk here in the public haunts of men :

. . . . All eyes gaze on us.

*Mr.* Men's eyes were made to look, and let them gaze.

*Tyb.* Here comes my man. . . .

What would'st thou have with me ?

*Mer.* Good king of cats, nothing but one of your nine lives.

(*R. Jul.* iii. 1.)

490. He had need to be a wily mouse should breed in the catt's ear.

That's a valiant flea that dare eat his breakfast

On the lip of a lion. (*H. V.* iii. 7.)

491. Many a man speaketh of Robin Hood that never shott in his bowe.

A man may by the eye set up the white right in the midst of the butt, though he be no archer. (*Advice to Essex.*)

492. Batchelors wives and maids children are well taught.

493. God sendeth fortune to fools.

'Good-morrow, fool,' quoth I. 'No, sir,' quoth he,

'Call me not fool till heaven hath sent me fortune.'

(*As Y. L.* i. 2.)

494. Better are meales many than one to mery.

495. Many kiss the child for the nurse's sake.

496. When the head akes, all the body is the woorse.

497. When thieves fall out, trew men come to their good.

A plague upon it when thieves cannot be true. (*II. IV.* ii. 2.)

Rich preys make true men thieves. (*Ven. Ad.*)

498. An yll wind that bloweth no man to good.

Ill blows the wind that profits nobody. (3 *Hen. VI.* ii. 5.)

What happy gale blows you to Padua? (*Tam. Sh.* i. 2.)



*Fal.* What wind blew thee hither, Pistol?

*Pis.* Not the ill wind which blows no man to good.

(2 *Hen. IV.* v. 3.)

**499.** Thear be more ways to the wood than one.

Heaven leads a thousand differing ways to one sure end.

(*Tw. N. Kins.* i. 4.)

The path is smooth that leadeth on to danger. (*Ven. Ad.*)

Many things having full reference to one consent may work contrariously. . . . As many ways meet in one town; so may a thousand actions end in one purpose. (*Hen. V.* i.; and see *Cor.* v. i. 59.)

**500.** Tymely crooks the tree that will a good camocke be.

**501.** Better is the last smile than the first laughter.

*Oth.* Look how he laughs already . . .

*Cass.* Ha, ha, ha! . . .

*Oth.* So, so, so, so. . . . They laugh that win. (*Oth.* iv. 1.)

**502.** No peny no paternoster.

**503.** Every one for himself, and God for us all.

We must every one be a man of his own fancy.

(*All's W.* iv 1.)

Every leader to his charge . . . and God befriend us, as our cause is just. (1 *Hen. IV.* v. 1.)

In God's name, cheerly on, courageous friends . . .

In God's name, march. (*R. III.* 5. 2.)

God and his good angels fight for you. [Twice.] (*Ib.* v. 3.)

*Folio 93.*

**504.** Long standing and small offering.

**505.** The catt knows whose lippes she lickes.

Dogs easily won to fawn on any man. (*R. II.* iii. 2.)

Nature teaches beasts to know their friends. (*Cor.* ii. 1.)

506. As good never the whit as never the better.

(Quoted in 'Rhetorical Sophistries,' *Adv.* vi. 3.)

Ne'er a whit, not a jot, Tranio. (*Tam. Sh.* i. 1.)

Well, more or less or ne'er a whit at all. (*Tit. And.* iv. 2.)

507. Fluvius quæ procul sunt irrigat.—Eras. *Ad.* 644.

The current that with gentle murmur glides,

Thou know'st, being stopp'd impatiently, doth rage ;

But, when his fair course is not hindered,

He makes sweet music to the enamell'd stones,

Giving a gentle kiss to every sedge

He overtaketh in his *pilgrimage* ;

And so by many winding nooks he strays

With willing sport to the wide ocean. (*Tw. G. Ver.* iii. 7.)

508. As far goeth the pilgryme as the post.

Then let me go, and hinder not my course.

I'll . . . make a pastime of each weary step.

'Tis the last step have brought me to my love. (*Tw. G. Ver.*  
iii. 7. ? Connect with the last passage, of which this is the sequel.)

509. Cura esse quod audis.—Er. *Ad.* 879 ; Horace.  
(*Take care to be what you are reported to be.*)

A mighty man of Pisa ; by report

I know him well. (*Tam. Sh.* ii. 1, and *ib.* 237-246 ; iv. 4, 28.)

His clothes made a false report of him.

(*Cor.* iv. 6, and *ib.* i. 3, 18-20 ; i. 9, 53-55.)

She's a most triumphant lady, if report be square to her, &c.

(*Ant. Cl.* ii. 2, 189-195, and *ib.* i. 4, 39, 40.)

I honour him even out of your report.

(*Cymb.* i. 1, 54, and see *ib.* 16-27.)

(Frequent.)

510. *Εργα νεων, βουλαι δε μεσων ευχ αν δε γεροντων.*  
(*The deeds of young men, the counsels of middle-aged men,*  
*the prayers of old men.*)<sup>1</sup>

511. Taurum tollet qui vitulum sustulerit.—Er. *Ad.* 79.  
(*The man who carried a calf will carry a bull.*)

<sup>1</sup> A similar idea runs through a short anonymous poem, supposed to be addressed to Lord Burghley, circ. 1591-2. See Appendix D.

Milo of Crotona, from carrying a calf daily some distance, was able to do so when it became a bull.

512. Lunæ radiis non maturescit botrus.—Er. *Ad.* 987.  
(*The cluster does not ripen in the rays of the moon.*)

The cold and fruitless moon. (*M. N. D.* i. 1.)

Honeysuckles ripened by the sun. (*M. Ado.* iii. 1.)

No sun to ripe the bloom. (*John.* ii. 2.)

Things grow fair against the sun. (*Oth.* ii. 3.)

She is not hot, but temperate as the moon.<sup>1</sup> (*Tam. Sh.* ii. 1.)

513. Nil profuerit bulbos Ye potado will do no good.  
—Er. *Ad.* 888. (= *Study is of no use without ability.*)

Study is like the heaven's glorious sun,

That will not be deep-search'd with saucy looks :

Small have continual plodders ever won, &c.

(*L. L. L.* i. 2, and *Tam. Sh.* i. 1, 39.)

514. All this wynd shakes no corn.

Small winds shake him. (*Tw. Nob. Kins.* i. 3.)

Like to the summer's corn, by tempest lodged.

(2 *Hen. VI.* iii. 2.)

Swifter than the wind upon a field of corn.

(*Tw. N. Kins.* ii. 3.)

(See *Tam. Sh.* i. 2, 70, 95, 200, 210.)

515. Dormientis rete trahit.—Er. *Ad.* 186. (*The sleeping man's nett draweth*—said of those who obtain, without an effort, what they desire.)

516. Ijsdem e'literis efficitur tragædia et comedia.

Tragedies and comedies are made of one alphabet.

(Er. *Ad.* 725.)

I have sent you some copies of the *Advancement*, which you desired ; and a little work of my recreation, which you desired not. My *Instauration* I reserve for our conference—it sleeps not. Those works of the *Alphabet* are in my opinion of less use to you where you are now, than at Paris, and therefore I conceived that you had sent me a kind of tacit countermand of your former

<sup>1</sup> Mr. Collier's text. Other editions have 'morn.'

request. But in regard that some friends of yours have still insisted here, I send them to you ; and for my part, I value your own reading more than your publishing them to others. Thus, in extreme haste, I have scribbled to you I know not what.

(*Letter from Bacon to Sir Tobie Matthew*, 1609.)

What these ‘works of the alphabet’ may have been I cannot guess ; unless they related to Bacon’s cipher, &c. (Mr. Spedding’s comment on the above, *Phil. Works*, i. 659.)

(See also *Advt. of L.* ii. (Spedding, iii. 399), where Bacon quotes Aristotle, who says that words are the images of cogitations, and letters are the images of words.)

517. Good wine needes no bush.

Good wine needs no bush. (*As Y. L. Epilogue.*)

518. Heroum filij noxæ.—Erasmus, *Ad.* 204. (*Heroes’ sons are banes*—or *plagues*, being usually degenerate.)

Who . . . saw his heroical seed mangle the work of nature.  
(*Hen. V.* ii.)

519. The hasty bytche whelpes a blind litter.

The rogues lighted me into the river with as little remorse as they would have drowned a blind bitch’s puppies, fifteen i’ the litter. (*Mer. Wiv.* iii. 4.)

520. Alia res sceptrum, alia plectrum.—Eras. *Adagia*, 872. (*A sceptre and a lyre are quite different things.*)

Desired at a feast to touch a lute, he (Themistocles) said : ‘ He could not fiddle, but yet he could make a small town a great city.’ These words—holpen a little with a metaphor—may express two different abilities in those that deal in business of state. (See *Essay Of True Greatness of Kingdoms*, *Advt. L.* i. ; and *De Aug.* viii. 3.)

Princes many times make themselves desires and set their hearts upon a toy . . . as *Nero for playing on the harp.*  
(*Ess. Of Empire.*)

Plantagenet, I will ; and *like thee, Nero,*

*Play on the lute*, beholding the towns burn. (1 *Hen. VI.* i. 4.)

521. Fere Danaides. (*Almost [like] the daughters of Danus, whose punishment in hell was to pour water into an empty sieve.*)

Thy counsel . . . falls as profitless into my ears as water into a sieve. (*M. Ad. v. 1.*)

I know I love in vain, strive against hope ;  
Yet in this captious and intenible sieve  
I still pour in the waters of my love. (*All's Well, i. 3.*)

522. Arbore dejectâ quivis ligna collegit.—*Er. Ad. 655.*  
(*Any man can gather wood when the tree is down.*)

We take from every tree top, bark, and part o' the timber ;  
And though we leave it with a root thus hacked,  
The air will drink the sap. (*Hen. VIII. i. 2.*)

523. The strives of demy goddes demi men.

Thus can the *demi-god* authority make us pay down for our offence. (*M. M. i. 2.*)

(Demi-god three times in the plays.)

Demi-atlas. (*Ant. Cl. i. 3, 23.*)

Demi-cannon. (*Tam. Sh. iv. 3, 88.*)

Demi-devil. (*Oth. v. 2, 303.*)

Demi-natured. (*Ham. iv. 7, 86.*)

Demi-paradise. (*R. II. ii. 1, 42.*)

524. Priscis credendum.—*Eras. Ad. 1036.* (*We must believe the ancients (them of old time).*)

Old fashions please me best. (*Tam. Sh. iii. 1.*)

Let me not live . . . to be the snuff of younger spirits, whose apprehensive spirits all but new things dislain. (*All's W. i. 3.*)

(Connect with No. 530.)

Custom calls me to 't ;  
What custom wills, in all things should we do 't ;  
The dust on antique time would lie unswept,  
And mountainous error be too highly heaped  
For truth to o'erpeer. (*Cor. ii. 3.*)

525. We must believe the witnesses are dead.



526. There is no trusting a woman nor a tapp.

Constant you are,  
But yet a woman, and for secrecy  
No lady closer, for I well believe  
Thou wilt not utter what thou dost not know.

(1 *Hen. IV. ii. 3.*)

I grant I am a woman, but withal . . . .  
A woman well reputed . . . .  
Tell me your counsels, I'll not disclose them.  
I have made strong proof of my constancy,  
Giving myself a voluntary wound  
Here in the thigh. Can I bear that with patience  
And not my husband's secrets? (*Jul. Cæs. ii. 1.*)

*Folio 93b.*

527. Not only ye Spring but ye Michelmas Spring.

My May<sup>1</sup> of life  
Is fallen into the sear and yellow leaf. (*Macbeth, v. 3.*)  
My wife to France: from whence, set forth in pomp,  
She came adorned hither like sweet May,  
Sent back like Hallowmas or shortest of day. (*R. II. v. 1.*)  
The middle summer's spring. (*M. N. D. ii. 2.*)  
Farewell, thou latter spring! farewell,  
All-Hallow'n summer! (1 *H. IV. i. 2.*)

Posthumus . . . .

In his spring became a harvest. (*Cymb. i. 1.*)

528. Virj juregurando (*sic*), pueri talis fallendij.—Er.  
*Ad. 699.* (*Men are to be deceived with oaths, boys with dice.*)

Children are deceived with comfits, men with oaths.

(*De Aug. viii. 2.*)

As false as dicers' oaths. (*Ham. iii. 4.*)

529. Ipsa dies quandoque parens quandoque noverca  
est.—Er. *Ad. 282.* (*Time is now a parent, now a step-*  
*mother.*)

(Quoted from a verse of Hesiod on observations concerning  
auspicious and inauspicious days.)

<sup>1</sup> Dr. Johnson thus reads it. Other editions have 'way.'

You will not find me, after the slander of *most stepmothers*,  
*evil-eyed* to you. (*Cymb.* i. 2.)

530. Ubi non sis qui fueris non est cur velis vivere.—  
Er. *Ad.* 275. (*When you are no longer what you have been*,  
*there is no cause why you should wish to live.*)

*Shy.* May take my life and all: pardon not that:  
You take my house when you do take the prop  
That doth sustain my house; you take my life  
When you do take the means whereby I live.

(*Mer. Ven.* iv. 2.)

Let me not live, quoth he,  
After my flame lacks oil, to be the snuff  
Of younger spirits. (*All's Well*, i. 3.)

(Connect with No. 524, and compare with the latter part of  
the second Essay *Of Death*.)

531. Compendiaria res improbitas.—Er. *Ad.* 681. *Vil-*  
*lainy is a thing quickly learnt—or arrived at.*)

The villainy you teach me I will execute. (*Mer. Ven.* iii. 2.)  
Do villainy like workmen. I'll example you with thievery.  
(*Tim. Ath.* iv. 3.)

(See *Cymb.* iii. 6, 107–129.)

532. It is in action as it is in wayes; commonly the  
nearest is the foulest.

(Quoted Antitheta, *Adv. L.* iii.; *De Aug.* viii. 2.)

God knows by how many by-paths and indirect and crooked  
ways I won the crown. (2 *Hen. IV.* iv. 4.)

[Your heart] is too full of the milk of human kindness  
To catch the nearest way. (*Macb.* i. 2.)

(See No. 1256.)

533. Lachrimâ nil citius arescit.—Eras. *Ad.* 1014.  
(*Nothing dries up more quickly than tears.*)

*Ham.* A little month; or ere those shoes were old  
With which she followed my poor father's body,  
Like Niobe, all tears . . . within a month,  
Ere yet the salt of most unrighteous tears

Had left the flushing in her galled eyes,  
She married. (*Ham.* i. 2.)

What manner of thing is your crocodile?  
'Tis a strange serpent, and the tears of it are wet.

(*Ant. Cl.* ii. 7.)

*Q. Marg.* What, weeping-ripe, my lord Northumberland?  
Think but upon the wrong he did us all,  
And that will quickly dry thy melting tears.

(3 *Hen. VI.* i. 4, 144, 174.)

534. Woorke when God woorkes.

To see how God in all His creatures works. (2 *Hen. VI.* ii. 1.)

Heaven shall work in me for thine avail. (*All's W.* i. 3.)

With Him above to ratify the work. (*Macb.* iii. 6.)

535. A shrewd turn comes unbidden.

This young maid might do her a shrewd turn if she pleased.

(*All's W.* iii. 5.)

536. *Hirundines sub eodem tecto ne habeas.*—*Er. Ad.*  
20. (*Allow no swallows under thy roof.* Interpreted by  
Hieronymus of garrulous and gossiping persons.)

Sparrows must not build in his house, because they are lecherous. (*M. M.* iii. 2.)

This temple-haunting martlet does approve,  
By his lov'd mansionry, that the heaven's breath  
Smells wooingly here: no jutting, frieze,  
Buttress, nor coign of vantage, but this bird  
Hath made his pendent bed and procreant cradle:  
Where they most breed and haunt, I have observed,  
The air is delicate. (*Macb.* i. 6.)

537. A thorn is gentle when it is young.

Does so young a thorn begin to prick? (3 *H. VI.* v. 5.)

So young and so untender? (*Lear*, i. 1.)

538. *Aut regem aut fatuum nasci oportet*—(of a free  
jester).—*Eras. Ad.* 93. (*One ought to be born a king or a  
fool*—each having carte-blanche for what they say or do.)

This your all-licensed fool. (*Lear*, i. 4.)

The skipping king he ambled up and down  
 With shallow jesters, and rash bavin wits . . . .  
 Mingled his royalty with carping fools. (1 *Hen. IV.* iii. 2.)  
 (See 2 *Hen. IV.* v. 5, 40-63; *Ham.* v. 1, 187.)

539. *Exigua res est ipsa justitia.*—Eras. *Ad.* 377.  
 (*The being just is of itself of slight consequence.* Aristotle,  
 the author of the saying, meant by it that to be just or  
 righteous is of less importance, carries less weight, than  
 to have the character of being so.)

(See throughout *M. Meas.* an illustration in the character of  
 Angelo.)

*Duke.* I have delivered to Lord Angelo,  
 A man of stricture and firm abstinence,  
 My absolute power and place here in Vienna. (*M. M.* i. 4.)

*Isabel.* I will proclaim thee, Angelo. . . .  
 . . . I'll tell the world aloud  
 What man thou art.

*Ang.* Who would believe thee, Isabel?  
 My unsoil'd name, the austereness of my life . . . .  
 Will so your accusation overweigh. (*M. M.* ii. 4.)

540. *Quæ non posuisti ne tollas.*—Er. *Ad.* 716: Plato.  
 (*Take not up what thou layedst not down.* See *Luke* xix. 21.)

Come hither, Moor,  
 I do here give thee that with all my heart,  
 Which, but thou hast already, with all my heart  
 I would keep from thee. (*Oth.* i. 3.)  
 Take all my loves, my love, yea, take them all;  
 What hast thou then more than thou hadst before. (*Son.* xl.)

541. *Dat veniam corvis vexat censura columbas.*—Er.  
*Ad.* 745. (*Censure which spares the raven torments the  
 dove.*)

(*Ante*, see 41.)

542. *Lapsa lingua verum dicis.* ('Verum solet pro-  
 lapsa lingua dicere.'—Eras. *Ad.* 234. *A slip of the tongue  
 is wont to tell the truth.*)

*Fer.* I do beseech you—  
 Chiefly that I may set it in my prayers—  
 What is your name?

*Mir.* Miranda. . . . O my father !  
 I have broken your hest to say so. (*Temp.* iii. 1.)  
 I have overshot myself to tell you of it. (*Jul. Cæs.* iii. 3.)  
 In this rapture I shall surely speak  
 The thing I shall repent. . . .  
 My lord, I do beseech you, pardon me ;  
 'Twas not my purpose, thus to beg a kiss ;  
 I am asham'd. O heavens ! what have I done ?  
 . . . . Where is my wit ?  
 I would be gone. (*Tr. Cr.* iii. 2.)

**543.** The tongue trippes upon teeth.

Speak it trippingly upon the tongue. (*Ham.* iii. 1.)

**544.** The evil is best that is lest knowne.

Who cannot feel nor see the rain, being in 't,  
 Knows neither wet nor dry. (*Tw. N. Kins.* i. 1.)  
 The dread . . . .  
 Makes us rather bear those ills we have  
 Than fly to others that we know not of. (*Ham.* iii. 1.)  
 A fault to thought unknown is as a fault unacted.  
(*Cymb.* v. 5.)  
 What we do not see we tread upon, and never think of it.  
(*M. M.* ii. 1.)  
 (Compare 976.)

**545.** A Mercury cannot be made of every wood (but Priapus may). (*Ne e quoris ligno Mercurius fiat.*—*Er. Ad.* 499.—*i.e.* A dullard will never make a sage.)

I am no unlikely piece of wood to shape you a true servant of.  
(*Let. to Lord Pickering,* 1594.)  
 Is ebony like her ? O wood divine !  
 A wife of such wood were felicity. (*L. L. L.* iv. 3.)

**546.** Princes have a cypher.

(See *De Aug.* v. 2, Spedding, iv. 421, for an account of various sorts of cypher used in 'the courts of kings.')

**547.** Anger of all passions beareth the age best. (*Ira omnium tardissime senescit.*—*Eras. Ad.* 231—*i.e.* It is last to decay.)



From ancient grudge to break to new. (*Rom. Jul. Prol.*)

Who set this ancient quarrel abroad? (*Ib. i. 1.*)

If he appeal to the duke on *ancient* malice. (*R. II. i. 1.*)

Him hath he fined for ancient quarrels. (*Ib. ii. 1.*)

A root of ancient envy. (*Cor. iv. 5.*)

548. One hand washeth another.—Eras. *Ad. 35.* (Much like *One good turn deserves another.* *Χεὶρ χεῖρα νίπτει.*)

549. Iron sharpeth against iron.—*Prov. xxvii. 17.*

(Quoted in *Essay Of Vain Glory.*)

Peradventure this is not Fortune's work, but Nature's, who perceiveth our natural wits too dull to reason . . . and hath sent this natural for our whetstone; for always the dulness of the fool is the whetstone of the wit. (*As Y. L. i. 2.*)

2 *Mus.* Pray you, put up your dagger and put out your wit.

*Pet.* Then have at you with my wit; I will drybeat you with an iron wit and put up my iron dagger. (*Rom. Jul. iv. 4.*)

*Folio 94.*

550. Either bate conceyte or put to strength. (*Aut minus animi aut plus potentie.*—Er. *Ad. 893.*)

Foul spoken coward, that thunderest with thy tongue,  
And with thy weapons nothing doth perform.

(*Tit. And. ii. 1.*)

Make your vaunting true. (*Jul. Cæs. iv. 3.*)

Your large speeches may your deeds approve. (*Lear, i. 1.*)

551. *Faciunt et spl'aceli immunitatem.*—Er. *Ad. 89.*  
(*Exemption from public burdens is bestowed even on bodily sufferings*—said of those who on any pretext obtain what they desire.)

552. He may be a freier that cannot be a ursline.

553. Milk the standing Cowe Why follow you the flying.

(Quoted *Gesta Grayorum*, 2nd Counsellor.)

(Compare 'Like a cow in June, hoists sail and flies,' *Mer. Ven.* ii. 1); *Ven. Adonis*; *Son.* cxliii.; and *Ant. Cl.* iii. 5.)

Love like a shadow flies, when substance love pursues,  
Pursuing that that flies, and flying what pursues.

(*Mer. Wiv.* ii. 3.)

554. He is the best prophite that telleth the best fortune.—(Based on *Er. Ad.* 451., *Qui bene conjiciet hunc vatem. A good guesser is a prophet.*)

*Enter a Messenger.*

*Cleo.*

O, from Italy!

Ram thou thy fruitful tidings in mine ears,  
That long time have been barren.

*Mess.*

Madam, madam—

*Cleo.* Antonius dead! If thou say so, villain,  
Thou kill'st thy mistress: but well and free,  
If thou so yield him, there is gold, and here  
My bluest veins to kiss; a hand that kings  
Have lipped, and trembled kissing.

*Mess.* First, madam, he is well.

*Cleo.*

Why, there's more gold.

But, sirrah, mark, we use  
To say the dead are well: bring it to that,  
The gold I give thee will I melt and pour  
Down thy ill-uttering throat.

*Mess.* Good madam, hear me.

*Cleo.*

Well, go to, I will;

But there's no goodness in thy face; if Antony  
Be free and healthful, so tart a favour  
To trumpet such good tidings! If not well,  
Thou should'st come like a fury crowned with snakes,  
Not like a formal man.

*Mess.*

Will't please you to hear me?

*Cleo.* I have a mind to strike thee ere thou speak'st.  
Yet, if thou say Antony lives—is well,  
Or friends with Cæsar, or not captive to him,  
I'll set thee in a shower of gold, and hail  
Rich pearls upon thee.

*Mess.*

Madam, he's well.

*Cleo.*

Well said.

*Mess.* And friends with Cæsar.

*Cleo.*

Thou art an honest man.

*Mess.* Cæsar and he are greater friends than ever.

*Cleo.* Make thee a fortune from me.

*Mess.*

But yet, madam,—

*Cleo.* I do not like 'But yet;' it does allay

The good precedence; fie upon 'But yet';

'But yet' is a gaoler, to bring forth

Some monstrous malefactor. Prithee, friend,

Pour out the pack of matter to mine ear,

The good and bad together: he's friends with Cæsar;

In state of health thou sayest; and, thou sayest, free.

*Mess.* Free, madam! no; I made no such report. . . .

Madam, he's married to Octavia.

*Cleo.* The most infectious pestilence upon thee.

(*Strikes him down.*)

*Mess.* Good madam, patience.

*Cleo.*

What say you?—Hence,

(*Strikes him again.*)

Horrible villain! or I'll spurn thine eyes

Like balls before me; I'll unhair thy head;

(*She hales him up and down.*)

Thou shalt be whipp'd with wire, and stew'd in brine,

Smarting in lingering pickle.

*Mess.*

Gracious madam,

I, that do bring the news, made not the match.

*Cleo.* Say, 'tis not so, a province will I give thee,

And make thy fortunes proud; the blow thou hadst

Shall make thy peace for moving me to rage. . . .

Though it be honest, it is never good

To bring bad news. (*Ant. Cl. ii. 5.*)

(Compare No. 1569. See also *Cor. iv. 6*; *John, v. 5, 8-14*;  
2 *H. IV. i. 1, 80-101*; *R. III. iv. 4, 499-509.*)

### 555. Garlicke and beans.

(*Ne allia comedas et fabas.*—*Er. Ad. 865.*)

Do not eat garlic and beans=*Beware of wars and law courts.* Garlic was soldier's food; beans were used for voting.

Eat no onions nor garlic. (*M. N. D. iv. 2.*)

She smelt of bread and garlic. (*M. M. iii. 2.*)

I'd rather live with cheese and garlic. (1 *Hen. IV. iii. 1.*)

Garlic to mend her kissing with. (*W. T.* iv. 4.)

You that stood upon . . . the breath of garlic eaters !

(*Cor.* iv. 6.)

556. Like lettize like lips.<sup>1</sup>

Similes habent labra lactucas.—Eras. *Ad.* 339 = *Like to like*—said of an ass eating thistles or lettuces resembling the former.)

(Compare *As You Like It*, ii. v., song—the man ‘seeking the food he eats,’ and turning ass.)

Shall I keep your hogs and eat husks with them ?

(*A. Y. L.* i. 1.)

The mightiest space in fortune Nature brings

To join like likes, and kiss like native things.

(*All's Well*, i. 3.)

As fit as ten groats is for the hand of an attorney . . . a pancake for Shrove-Tuesday . . . a morris for May-day, a nail to his hole . . . as a scolding queen to a wrangling knave, as the nun's lips to the friar's mouth ; nay, as the pudding to his skin.

(*All's Well*, ii. 2.)

Swine eat all the draff. (*Mer. W.* iv. 2.)

Sweets to the sweet. (*Ham.* v. 1.)

I cannot draw a cart, nor eat dried oats,

If it be man's work, I will do it. (*Lear*, v. 3.)

Folio 94b.

557. Mons cum monte non miscetur.—Eras. *Ad.* 699. (*Hills meet not.*)

Mons, the hill, at your pleasure, for the mountain.

(*L. L. L.* v. 1.)

*Clown.* O Lord, Lord ! it is a hard thing for friends to meet, but mountains may be removed with earthquakes, and so encounter. (*As Y. L.* iii. 2.)

558. A Northern man may speak broad.

You . . . talk like the vulgar sort of market men.

(1 *Hen. VI.* iii. 1.)

<sup>1</sup> ‘To give him lettuce fit for his lips.’—*Looking-glass for London*, R. Green, 1595 (Poetical Works of Green, Dyce's edition, p. 93.)

Speaking thick, which nature made his blemish.

(2 *H. IV.* ii. 3.)

Your accent is somewhat *finer* than you could purchase in so removed a dwelling. (*As Y. L.* iii. 2.)

559. *Hesitantia cantoris tussis.*—Er. *Ad.* 596. (*A singer's cough is only his [modest] hesitation.*)

Shall we into it roundly without hawking or spitting, or saying we are hoarse. (*As Y. L.* v. 3.)

I have seen (actors) shiver and look pale,

Make periods in the midst of sentences,

Throttle their practised accent in their fears. (*M. N. D.* v. 1.)

560. No hucking cator buyeth good achates. (Er. *Ad.* 700. The same as at No. 432, only the bad spelling disguises it. The Latin is: *Emptor difficilis haud bona emit obsonia. A crabbed purchaser never buys good viands.*)

*Emily.* To buy you I have lost what's dearest to me,

Save what's bought; and yet I purchase cheaply

As I do rate your value. (*Tw. N. Kins.* v. 4.)

(And see *Tit. And.* iii. 1, 192–199.)

561. *Spes alit exules.*—Eras. *Ad.* 658. (*Hope is the food of exiles.*)

The miserable have no other medicine but only hope.

(*M. M.* iii. 1.)

Hope is a lover's staff; walk hence with that

And manage it against despairing thoughts.

(*Tw. G. Ver.* iii. 2.)

*King.* Six years we banish him. . . .

*Gaunt.* The sullen passage of thy weary steps

Esteem a foil, wherein thou art to set

The precious jewel of thy home-return.

(See the banishment of Bolingbroke, *R. II.* i. 3.)

562. *Romanus sedendo vincit.*—Er. *Ad.* 329. (See *Isaiah xxx.* 9: 'The Roman conquers by sitting down'—i.e. by patience, scheming, or wearing out his adversary.)

*Lieut.* Sir, I beseech you, think you he'll carry Rome?

*Auf.* All places yield to him ere he sit down. (*Cor.* iv. 6.)



**563.** You must sow with the hand and not with the basket. (*Manu serendum, non thylaco.*—*Er. Ad. 647.* *Dispense your bounty carefully, not by wholesale.*)

I was desirous to prevent the uncertainty of life and time by uttering rather seeds than plants; nay, and furdur (as the proverb is) by sowing with the basket than with the hand. (*Let. to Dr. Playfer, 1606.*)

**564.** *Mentiuntur multa cantores.* Fair pleasing speech true. (*Er. Ad. 421. Poets tell many lies.*)

If I should tell the beauty of your eyes,  
The age to come would say, This poet lies. (*Sonnet xvii.*)

Nay, I have verses too, I thank Biron:  
The numbers true; and were the numbering too  
I were the fairest goddess on the ground!  
I am compared to twenty thousand fairs. (*L. L. L. v. 1.*)

Those lines which I have writ before do lie,  
Even those that said I could not love you dearer. (*Son. cxv.*)

Thou hast by moonlight at her window sung  
With feigning voice verses of feigning love. (*M. N. D. i. 1.*)

*And.* I do not know what poetical is. Is it a true thing?

*Touch.* No, truly; for the truest poetry is the most feigning.  
(*As Y. L. iii. 3.*)

Poets feign of bliss and joy. (*3 H. VI. i. 3.*)

**565.** It is nought if it be in verse.

O he hath drawn my picture in the letter! Anything like?  
Much in the letters, nothing in the praise. (*L. L. L. v. 1.*)

*Cin.* I am Cinna the poet; I am Cinna the poet.

*Fourth Cit.* Tear him for his bad verses! tear him for his bad verses! (*Jul. Cæs. iii. 2.*)

(And see *As Y. L. iii. 3, 7-16*; and comp. with No. 564.)

**566.** *Leonis catulum ne alas.*—*Er. Ad. 451.* (*Feed not the lion's whelp.* Aristophanes appl. to Alcibiades.)

Two of your whelps fell curs of bloody kind.  
(*Tit. And. ii. 4, and iv. 1, 95.*)

We were two lions littered in one day.  
(*Jul. Cæs. ii. 2; ii. 3, 9, 10.*)

The young whelp of Talbot's. (1 *H. VI.* iv. 7.)

Thou, Leonatus, art the lion's whelp. (*Cymb.* v. 5.)

567. He courtes a fury.

(See No. 43.)

568. *Dij laneos habent pedes.*—Er. *Ad.* 343. (*The gods have woollen feet—i.e.* steal on us unawares, because their vengeance often does so.)

Age with his stealing steps

Hath clawed me in his clutch. (*Ham.* v. 1.)

The thievish minutes. (*All's W.* ii. 1, 168.)

On our quick'st decrees

The inaudible and noiseless foot of Time

Steals ere we can affect them. (*All's W.* v. 1.)

569. The weary ox setteth strong. (*Bos lassus fortius figit pedem.*—Er. *Ad.* 42. The weary ox plants his foot more firmly—*i.e.* heavily. A young man should not challenge an old man to conflict, or he may suffer all the more.)

I am given, sir, secretly to understand that your younger brother, Orlando, hath a disposition to come in disguised against me to try a fall. . . . Your brother is but young and tender, and for your love I should be loath to foil him, as I must for mine own honour if he come in. (*As Y. L.* i. 2 and 3.)

570. A man's costumes are the mouldes where his fortune is cast.

(Compare the *Ess. Of Custom and Education* with such passages as the following:—*Cor.* ii. 3, 126; *Cymb.* iv. 2, 10; *Ham.* iii. 4, 161–170; i. 4, 12–26; *Oth.* i. 3, 230.)

The glass of fashion and the mould of form. (*Ham.* iii. 1.)

571. Beware of the vinegar of sweet wine.

Now seeming sweet convert to bitter gall. (*Rom. Jul.* i. 5.)

Sweetest things turn sourest by their deeds. (*Son.* xciv.)

The sweets we wish for turn to loathed sours. (*Lucrece.*)

(See No. 910.)

572. Adoraturi sedeant.—Er. *Ad.* 22. (*Let the worshippers sit*=Steadily persevere in what you have religiously undertaken.)

Thus, Indian-like,  
Religious in mine error, I adore  
The sun, that looks upon his worshipper,  
But knows of him no more. (*All's W.* i. 3.)  
Thy love to me 's religious. (*Ib.* ii. 3.)  
He's a devout coward, religious in it. (*Tw. N.* iii. 4.)

573. To a foolish people a preest possest.  
Mad slanderers by mad ears believed. (*Sonnet* cxl.)  
(See *John*, iv. 2, 140–154.)

574. The packes may be set right by the way.

575. It is the catt's nature and the wenches fault.  
If the cat will after kind,  
So be sure will Rosalind. (*As Y. L.* iii. 2, verses.)

576. Cæna fercula nostra.

577. Nam nimium curo nam cænæ fercula nostræ  
Mallem convivis quam placuisse cocis.  
(*Martial*, ix. 83.)

(*The dinner is for eating, and my wish is  
That guests and not the cooks should like the dishes.*)

The fault has been that some of (the poets), out of too much zeal for antiquity, have tried to train the modern languages into the ancient measures (hexameter, elegiac, sapphic, &c.); measures incompatible with the structure of the languages themselves, and no less offensive to the ear. In these things the judgment of the sense is to be preferred to the precepts of art;<sup>1</sup> as the poet says, 'Cæna fercula nostra' (&c. as above). (*De Aug.* vi. 2; Spedding, iv. 443.)

578. Al confessor, medico e avvocato non si de tener il re celato. (*From the confessor, the doctor, and the lawyer, one should hide nothing.*)

<sup>1</sup> 'He (Shakespeare) seems,' says Dennis, 'to have been the very original of our English tragical harmony—that is, the harmony of blank verse, &c. (See Dr. Johnson's preface to the plays.)

I am confessor to Angelo, and I know this to be true.

(*M. M.* iii. 1.)

One of your convent, his confessor, give me this instance.

(*Ib.* iv. 4.)

*Bran.* Here is a warrant from the king to attach the bodies of the duke's confessor, John de la Car, one Gilbert Peck his chancellor . . . . and a monk of the Chartreux . . . .

*Wol.* Stand forth, and with bold spirit relate what you have collected out of the Duke of Buckingham.

(See *Hen. VIII.* i. 2, how Buckingham is betrayed by his 'surveyor' and his 'confessor'.)

580.<sup>1</sup> Assaj ben balla a chi fortuna suona. (*He dances well to whom fortune plays a tune.*)

*Ben.* Will measure them a measure and be gone.

*Rom.* Give me a torch! I am not for this ambling;  
Being heavy, I will bear the light.

*Mer.* Nay, gentle Romeo, we must have you dance.

*Rom.* Not I; believe me, you have dancing shoes  
With nimble soles; I have a sole of lead  
So stakes me to the ground I cannot move. (*R. Jul.* i. 4.)

581. A young barber and an old physician.

Though love use reason for his physician,<sup>2</sup> he admits him not for his counsellor. You are not young, no more am I.

(Falstaff's letter, *M. Wiv.* ii. 1.)

582. Buon vin cattiva testa dice, il griego. (*Good wine makes a bad head, says the Greek.*)

I remember a mass of things, but nothing distinctly; a quarrel, but nothing wherefore. O God, that men should put an enemy in their mouths to steal away their brains! (*Oth.* ii. 3.)

(See also *Tw. N. Kins.* iii. 1, 10-53. See folio 99, 777.)

583. Buon vin favola lunga. (*Good wine talks long—makes a long tongue.*)

Drunk? and speak parrot? and squabble? swagger? swear? and discourse fustian with one's own shadow?—O thou invisible

<sup>1</sup> No. 579 omitted. See footnote, p. 155.

<sup>2</sup> Mr. Collier's text; 'precisian' in other editions.

spirit of wine, if thou hast no name to be known by, let us call thee—devil! (*Oth.* ii. 3.)

(And see *Ant. Cleo.* ii. 7, l. 95, 103; and *All's W.* ii. 5, 35.)

The red wine must first rise  
In their fair cheeks, my lord; then we shall have them  
Talk us to silence. (*Hen. VIII.* i. 4.)

584. Good watch chaseth yll adventure.

*Puc.* Improvident soldiers! had your watch been good,  
This sudden mischief never could have fallen . . .  
Question, my lords, no further of the case,  
How, or which way; 'tis sure they found some place  
But weakly guarded, where the breach was made.

(1 *Hen. VI.* ii. 1, 39–74.)

585. Campo rotto paga nuova. (*The camp broken up, fresh pay.*)

Let the world rank me in register, a master-leaver.

(*Ant. Cl.* iv. 9.)

Methinks thou art more honest now than wise:  
For by oppressing and betraying me  
Thou mightest have sooner got another service;  
For many so arrive at second masters. (*Tim. Ath.* iv. 3.)

'Ban, 'Ban, Ca—Caliban,

Has a new master—get a new man. (*Temp.* ii. 2, song.)

(See for new masters, *Mer. Ven.* ii. v. 110, 149.)

586. Better be martyr than confessor.

587. L'Imbassador no porta pena. (*The ambassador does not incur punishment*—The person of an envoy or herald was sacred.)

*Cæs.*

My messenger

He hath beat with rods. (*Ant. Cl.* iv. 1.)

*Agam.* Where is Achilles?

*Petro.* Within his tent, but ill-disposed . . .

He shent our messengers. (*Tr. Cr.* ii. 3.)

Beat the messenger. (*Cor.* iv. 7.)

(For heralds, see Montjoy, *Hen.* V. iii.; vi. 113, &c.; iv. 3, 120; iv. 7, 15; 1 *Hen. VI.* i. 1, 45; iv. 7, 51; 2 *Hen. VI.* iv. 2, 179, &c.)



588. Bella votta non ammazza vecello. (*A fine bird-bolt does not kill the bird.*)

589. A tender finger maketh a festered sore.

Festered fingers rot but by degrees. (1 *Hen. VI.* iii. 1.)

This festered joint cut off, the rest rest sound;

This let alone will all the rest confound. (*R. II.* v. 3.)

590. A catt will never drowne if she sees the shore.

'Tis double death to die in ken of shore. (*Lucrece*, l. 114.)

591. He that telleth tend (*sic*) lyeth is either a fool himself or he to whom he telleth them.

I can tell your fortune.

You are a fool. *Tell ten.* (*Tw. N. Kins.* iii. v.)

592. Chi posce a canna pierde piu che guadagna.

*Folio 95.*

593. Ramo curto vnidama lunga.

594. Tien l'amico tuo con viso suo. (*Hold your friend tightly by his face.*)

The friends thou hast . . .

Grapple them to thy soul with hooks of steel. (*Ham.* i. 3.)

[It] grapples you to the heart and love of us. (*Macb.* iii. 1.)

How his longing follows his friend ! . . .

Their knot of love

Tied, weaved, entangled, with so true, so long,

And with a finger of so deep a cunning,

May be outworn, never undone. (*Tw. N. Kin.* i. 3.)

(To hold friendship, &c., see *L. L. L.* i. 140; 1 *Hen. IV.* i. 3, 30; *R. III.* i. 4, 232, &c. Frequent.)

595. Gloria in the end of the Salme. (*Gloria Patria, &c.*)

We for thee . . . Glorify the Lord (2 *Hen. IV.* ii. 1.)

I shall be content with any choice

Tends to God's glory. (1 *Hen. VI.* v. 1.)

Laud be to God. (2 *Hen. IV.* iv. 5.)

Praised be God. (*H. V.* iv. 7, twice; *All's Well*, v. 2.)

God be thanked. (*R. III.* iv. 4; v. 4, &c.)

(It may be observed that on the occasion of victory or other great event some such expressions as the above are always introduced in the plays.)

**596.** An asses trot and a fyre of strawe.

Cudgel thy dull brains no more about it;

For your dull ass will not mend his pace with beating.

(*Ham.* v. 1.)

His soaring insolence . . .

Will be his fire . . . To kindle their dry stubble. (*Cor.* ii. 3.)

The strongest oaths are straw to fire in the blood.

(*Temp.* iv. 1.)

**597.** Por mucho madrugar no amanence mas ayuna.

(*Through getting up betimes one gets none the more accustomed to fasting.*)

(And folio 113.)

**598.** Erly rising susteneth not ye morning—(a free rendering of the foregoing).

**599.** Do yra el buey que no are? (*Where will the ox go who will not plough?*)

There's Ulysses and old Nestor, yoke you like draught-oxen, and make you plough up the wars. (*Tr. Cr.* ii. 1.)

**600.** Mas vale buena quexa que mala paga. (*Better good plaint than yll play.*)

**601.** He that pardons his enemy the amner shall have his goodes.

He who shows mercy to his enemy denies it to himself.

(*Adv.* vi. 5.)

Mercy is not itself that oft looks so.

Pardon is still the nurse of second woe. (*M. M.* ii. 1.)

Ill mayest thou thrive if thou grant any grace. (*R. II.* v. 3.)

Nothing emboldens sin so much as mercy. (*Tim. Ath.* iii. 5.)

602. Chi offende maj perdona. (*He who offends never pardons.*)

603. He that resolves in haste repents at leisure.

Men shall deal unadvisedly sometimes,  
Which after hours give leisure to repent. (*R. III. iv. 4.*)

I have seen, when after execution  
Judgment hath repented o'er his doom,  
Wo, that too late repents! (*M. M. ii. 1.*)

[He] wooed in haste and means to wed at leisure.

(*Tam. Sh. iii. 2.*)

604. A dineros pagados brazos quebrados. (*For money paid, arms [service of the body] required.*)

605. Mas vale bien de loexos, que mal de cerca. (*Good far off is better than evil near at hand.*)

606. El lobo et la vulpeja son todos d'una conseja. (*The wolf and the vulture are both of one mind.*)

Comrade with the wolf and the owl. (*Lear, ii. 4.*)

Let vultures gripe thy guts. (*Mer. Wiv. i. 3.*)

Sharp-toothed unkindness like a vulture. (*Lear, ii. 4.*)

Tooth of wolf. (*Macb. iv. 1.*)

Thy currisb spirit governed by a wolf. (*Mer. Ven. iv. 1.*)

607. No haze poco quien tu mal echa á otro (oster before). (*That which you cast away to another does not matter a little.*)

Fairest Cordelia, thou art most rich being most poor,

Most choice, forsaken; and most loved, despised!

Thee and thy virtues here I seize upon:

Be't lawful I take up what's cast away. (*Lear, i. 1.*)

608. El buen suena el mal v(u)ela. (*Good dreams, ill waking.*)

Poor wretches that depend on greatness' favour, dream as I have done, wake and find nothing. (*Cymb. v. 4.*)

What thou see'st when thou dost wake,  
Be it ounce, or cat, or bear. (*Cymb.* iv. 2, 306.)

Sing me now asleep. (*R. Lucrece*, 449, 455.)

(And see *Cymb.* iv. 4, 297-300; and *R. III.* v. 3, 177-8; and *M. N. D.* ii. 3, 27-34, and 80-84.)

**609.** At the heft of the ill the lest.

I will so offend to make offence a skill,  
Redeeming time when men least think I will. (1 *H. IV.* i. 2.)

**610.** Di mentira y sagueras verdad. (*Tell a lye to know a truth.*)

See you now;  
Your bait of falsehood takes a carp of truth;  
And thus do we of wisdom and of reach,  
With windlasses, and with assays of bias,  
By indirections find directions out. (*Ham.* ii. 1.)

O! 'tis most sweet

When in one line two crafts directly meet. (*Ham.* iii. 4.)

So disguise shall by the disguised,  
Pay with falsehood false exacting. (*M. M.* iii. 2.)

There's warrant in that theft,  
Which steals itself when there's no mercy left. (*Macb.* ii. 3.)

Whiles others fish with craft for great opinion,  
I with great truth catch mere simplicity. (*Tr. Cr.* iv. 4.)

(See No. 268.)

**611.** La oveja mansa mamma su madre y agena. (*The tame lamb sucks its mother and a stranger.*)

**612.** En fin la sogá quiebra por el mas delgado. (*At length the string cracks by being overstrained.*)

Now cracks a noble heart. (*Ham.* v. 2.)

The tackle of my heart is cracked and burn'd . . .  
My heart hath one poor string to stay it by,  
Which holds out till thy news be uttered. (*John*, v. 6.)

A heart that even cracks for woe. (*Per.* iii. 2.)

My old heart is cracked, is cracked. (*Lear*, ii. 1.)

His grief grew puissant, and the strings of life  
Began to crack. (*Lear*, v. 3.)

The bond cracked between son and father. (*Ib.* i. 2.)

Her bond of chastity quite cracked. (*Cymb.* v. 5.)

**613.** Quien ruyn es en su villa ruyn es en Sevilla.  
(*He who is mean in the country is mean in the town.*)

(*Ante*, No. 48.)

**614.** Quien no da nudo puerde punto. *He who does  
not tie the knot loses the end (of his string).*

You have now tied a knot as I wished, a jolly one.

(*Letter to Rutland*, 1523 : twice.)

He shall not knit a knot in his fortunes with the finger of my  
substance. (*Mer. Wiv.* iii. 3.)

Strong knots of love. (*Macb.* iv. 3.)

Surer bind this knot of amity. (1 *Hen.* VI. v. 1.)

(See *Tr. Cr.* ii. 3, 100 ; v. 2, 54-55.)

**615.** Quien al ciel escupe a la cara se le vuelve (*He  
who spits at heaven, it returns on his own face.*)

The watery kingdom whose ambitious head

Spits in the face of heaven. (*Mer. Ven.* ii. 7.)

These dread curses . . . like an o'ercharged gun, recoil

And turn the force of them upon thyself. (2 *Hen.* VI. iii. 2.)

**616.** Covetousness breaks the sack.

**617.** Dos pardales a una espiga hazen mala ligua.  
(*Two sandpipers to one ear of corn make a bad alliance.*)

Had not the old man come . . . and scared my choughs from  
the chaff, I had not left a purse alive. (*W. T.* iv. 3.)

*Folio 95b.*

**617a.** Quien ha las hechas ha las sospechas. (*He who  
has [done] the deeds has the suspicions.*)

O well-a-day ! . . . to give him such cause of suspicion.

(*Mer. Wives*, iii. 3.)



The king's two sons  
Are stolen away and fled, which puts upon them  
Suspicion of the deed. (*Macb.* ii. 4.)

*Oth.* I'll tear her all to pieces.  
*Iago.* Nay, but be wise: yet we see nothing done;  
She may be honest yet. (*Oth.* iii. 3.)  
(See 2 *H. VI.* iii. 1, 251, 260.)

What has he done to make him fly the land? (*Macb.* iv. 2.)  
Suspicion always haunts the guilty mind. (3 *H. VI.* v. 6.)

**618.** La muger que no vela no haze tela. (*The woman who does not sit up at night to work, does not make much cloth.*)

**619.** Todos los duelos con pan son buenos. (*All miseries are endurable with bread.*)

(Quoted in a letter to the king, 1623.)

You are all resolved rather to die than famish?—Resolved.  
Resolved. . . .

The gods know I speak this in hunger for bread, not in thirst  
for revenge. (*Cor.* i. 1.)

(See *Per.* i. 4.)

**620.** El mozo por no saber y el viejo por no poder  
dexan las cosas pierder. (*The boy from want of knowledge,  
and the old man from want of power, let things go to ruin.*)

The careless lapse of youth and ignorance. (*A. W.* ii. 3.)

Age and impotence. (*Ham.* ii. 2.)

Youth is hot and bold, age is weak and cold. (*Pass. Pil.*)

**621.** La hormiga quando se a de perder no siente alas.  
(*When the ant happens to lose itself, it hears no wings = it  
hears no bird coming to prey upon it.*)

**622.** De los leales se hinchén los hospitales. (*The  
almshouses are filled with loyal subjects.*)

(*Ante*, No. 49.)

**623.** Dos que se conosca de lexos se saludan. (*Two  
acquaintances salute each other from afar.*)

Those two lights of men met. . . .

I saw them salute on horseback. (*H. VIII.* i. 1.)

A soul feminine saluteth us. (*L. L. L. iv. 4.*)

*Cæs.* Where is Mark Antony now?

*Oct.* My lord, in Athens.

*Cæs.* No, my wronged sister; Cleopatra hath nodded him to her. (*Ant. Cl. iii. 6.*)

**624.** Bien cugina quien mal come. (*She is a good cook who is a bad feeder.*)

**625.** Por mejoria mi casa dexaria. (*I will leave my house for a better.*)

Now my soul's palace is become a prison :

Ah ! would she break from thence that this my body

Might in the ground be closed up in rest. (*3 Hen VI. ii. 1.*)

The incessant care and labour of his mind

Hath wrought the mure that should confine it in

So thin that life looks through and will break out.

(*2 Hen IV. iv. 4.*)

I am for the house with the narrow gate, which I take to be too little for pomp to enter. (*All's W. iv. 5.*)

The secret house of death. (*Ant. Cl. iv. 15.*)

This mortal house I'll ruin. (*Ib. v. 2.*)

Say to Athens

Timon hath made his everlasting mansion

Upon the beached verge of the salt flood. (*Tim. Ath. v. 2.*)

Soft ho ! what trunk is here without his top?

The ruin speaks, that sometime

It was a worthy building. (*Cymb. iv. 4.*)

**626.** Hombre apercebido medio combatido. (*The man who is espied is half overcome.*)

Because another first sees the enemy, shall I stand still . . . and never charge? (*Tw. N. Kins. ii. 2.*)

In such a night

Did Thisbe fearfully o'ertrip the dew,

And saw the lion's shadow ere himself,

And ran dismay'd away. (*Mer. Ven. v. 1.*)

**627.** He carrieth fier in one hand and water in the other.

**628.** To beat the bush while another catches the bird.

The flat transgression of a schoolboy ; who, being overjoy'd  
with finding a bird's nest, shows it his companion, and he steals  
it. (*M. Ado* ii. 1.)

A man . . . that holds his wife by the arm  
That little thinks his pond has been fished by his neighbour.  
(*W. T.* i. 2.)

**629.** To cast beyond the moon.

I aim a mile beyond the moon. (*Tit. And.* iv. 3.)  
Dogged York, that reaches at the moon. (2 *Hen.* VI. iii. 1.)  
His thinkings are below the moon. (*Hen.* VIII. iii. 2.)

**630.** His hand is on his halfpenny

Three farthings—remuneration . . .  
What is a remuneration ?  
Marry, sir, halfpenny farthing. (*L. L. L.* iii. 1.)  
My hat to a halfpenny. (*Ib.* v. 2.)  
My thanks are too dear a halfpenny. (*Ham.* ii. 2.)

**631.** As he brewes so he must drink.

That sunshine brewed a shower for him  
That washed his father's fortunes forth of France.  
(3 *Hen.* VI. ii. 5.)  
If I could temporise with my affection,  
Or brew it to a weak and colder palate. . . . (*Tr. Cress.* iv. 4.)  
She says she drinks no other drink but tears,  
Brew'd with her sorrow, mesh'd upon her cheeks.  
(*Tit. And.* iii. 2.)  
Our tears are not yet brewed. (*Macb.* ii. 3.)

**632.** Both badd me God speed, but nejther bad me welcome.

Marry, would the word 'farewell' have lengthened hours  
And added years to his short banishment,  
He should have had a volume of farewells ;  
But since it would not, he had none of me. (*Rich.* II. i. 4.)  
For these my present friends as they are to me nothing, so to  
nothing are they welcome. (*Tim. Ath.* iii. 6.)

Your native town you entered like a post,  
And had no welcomes home; but he returns  
Splitting the air with noise. (*Cor.* v. 6.)

(Compare *Tr. Cr.* iii. 3, 165, 169.)

**633. To bear two faces under a hood.**

Why, you bald-pated lying rascal, you must be hooded, must you? . . . Shew your sheep-biting face, and be hanged an hour! Will't not off? [*Pulls off the friar's hood and discovers the Duke.*] (*M. M.* v. 1.)

What, was your visard made without a tongue? . . . You have a *double tongue* within your mask, and would afford my speechless visard half. (*L. L. L.* v. 2.)

**634. To play to be prophett.**

Jesters do oft prove prophets. (*Lear*, v. 3.)

*Char.* E'en as the o'erflowing Nile presageth famine.

*Tras.* Go, you wild bedfellow, you cannot soothsay.

(*Ant. Cl.* i. 2.)

**635. To set up a candell to the devill.**

What, must I hold a candle to my shames? (*Mer. Ven.* ii. 6.)

Thou bearest the lantern in the poop, but 'tis in the nose of thee: thou art the knight of the burning lamp . . . I never see thy face but I think upon hell fire . . . I would swear by thy face. . . . 'By this fire.' (1 *Hen. IV.* iii. 3.)

**636. He thinketh his farthing good silver.**

Think yourself a baby that you have taken these tenders for true pay, that are not sterling. (*Ham.* i. 3.)

Your fire-new stamp of honour is scarce current.

(*Rich. III.* i. 3.)

Now do I play the touch

To see if thou be current coin indeed. (*Ib.* iv. 2.)

*Folio 96.*

**637. Let them that be a'cold blowe at the coal.**

You charge me that I have blown this coal. (*Hen VIII.* ii. 4.)

Ye blew the fire that burns ye. (*Ib.* v. 2.)

It is you that have blown this coal. (*Ib.*)

Lust . . . whose flames aspire  
As thoughts do blow them, higher and higher.

(*Mer. Wiv.* v. 5, song.)

That were to blow at a fire, in hopes to quench it. (*Per.* i. 4.)  
Perkin, advised to keep his fire, which hitherto burned as it  
were upon green wood, alive with continual blowing. (*Hen.* VII.)

(*See also 2 H. VI.* iii. 1, 302; *John* v. 2, 85.)

**638.** I have seen as far come as nigh.

Near or far off, well won is still well shot. (*John*, i. 1.)

Better far off, than, near, be ne'er the near. (*Rich.* II. v. 1.)

**639.** The catt would eat fish but she will not wett  
her foote.

Letting 'I dare not' wait upon 'I would,'  
Like the poor cat i' the adage. (*Macb.* i. 7.)

Here's a purr of Fortune's, sir, or Fortune's cat . . . that has  
fallen into the unclean fishpond of her displeasure. (*All's W.* v. 2.)

**640.** Jack would be a gentleman if he could speak  
French.

Because I cannot flatter and speak fair, . . .  
Duck with French nods and apish courtesy,  
. . . I must be abused  
By silken, sly, insinuating Jacks. (*R.* III. i. 3.)

**641.** Tell your cardes and tell me what you have  
wonne.

Have I not here the best cards for the game?  
To win this easy match played for a crown. (*John*, v. 2.)  
This is as sure a card as ever won the set. (*Tit. And.* v. 1.)  
I packed cards with Cæsar. (*Ant. Cl.* iv. 12.)  
I faced it with a card of ten. (*Tam. Sh.* ii. 1.)

*First Lord.* Your lordship is the most patient man in loss,  
the most coldest that ever turned up ace.

*Clown.* It would make me cold to lose. (*Cymb.* ii. 3.)

We cardholders have nothing to do but to keep close our cards  
and do as we are bidden. (*Let. to Mr. M. Hicks*, 1602.)



**642.** Men know how the market goeth by the market men.

Talk like the vulgar set of market men,  
That come to gather money for their corn. (1 *H. VI.* iii. 1)  
(And see *Cor.* iii. 2; and *Jul. Cæs.* i. 2 and 3.)

**643.** The keys hang not all by one man's gyrdell.

What shall I say to thee, Lord Scroop? . . .  
Thou that didst have the *key* to all my counsels.  
(*Hen. V.* ii. 2.)

Thy false uncle . . . having both the *key*  
Of officer and office, set all hearts i' the state  
To what tune pleased his ear. (*Temp.* i. 2.)

(This seems to be an instance of the author's manner of turning one figure into another—'Moralising two meanings in one word.')

**644.** While the grasse grows the horse starveth.

You have the voice of the King himself for your succession in Denmark?

Ay; but, sir, while the grass grows—the proverb is somewhat musty. (*Ham.* iii. 3.)

**645.** I will hang the bell about the cattles neck.

**646.** He is one of them to whom God bidd how.

**647.** I will take myne alter (*halter*) in myne armes.

Whoso please  
To stop affliction, let him take his halter,<sup>1</sup>  
Come hither, ere my tree hath felt the axe,  
And hang himself. (*Tim. Ath.* v. 2.)

If I must die,  
I will encounter darkness as a bride,  
And hug it in mine arms. (*M. M.* iii. 1.)  
He brings the dire occasion in his arms. (*Cymb.* iv. 2.)

**648.** For the moonshyne in the water.

O vain petitioner! beg a greater matter;  
Thou now request'st but moonshine in the water.  
(*L. L. L.* v. 2.)

<sup>1</sup> 'Halter' in Mr. Collier's text; *haste*, in other editions.

649. It may ryme but it accords not.

In the teeth of all rhyme and reason. (*Mer. Wiv.* v. 5.)

It is neither rhyme nor reason. (*Com. Er.* ii. 2.)

(See *Ham.* iii. 2, 290-6.)

650. To make a long harvest for a lytell corn.

Other slow arts

Scarce show a harvest of their heavy toil. (*L. L. L.* iv. 3.)

I trust ere long to . . . make thee curse the harvest of that corn. (1 *H. VI.* iii. 2.)

Good youth, I will not have you ;

And yet when wit and youth is come to harvest,

Your wife is life to reap a proper man. (*Tw. N.* iii. 1.)

I have begun to plant thee, and will labour

To make thee full of growing . . .

If I grow, the harvest is your own. (*Macb.* i. 4.)

*Folio 96b.*

651. Nejther to heavy nor to hott.

Are you so hot, sir ? (1 *Hen.* VI. iii. 2.)

Now you grow too hot. (2 *Hen.* VI. i. 1.)

Churchmen so hot ? (*Ib.* ii. 1.)

Your wit's too hot. (*L. L. L.* ii. 1.)

I was too hot to do somebody good. (*Rich.* III. i. 3.)

He finds the testy gentleman so hot. (*Ib.* iii. 4.)

So hot an answer. (*Hen.* V. ii. 4.)

Fluellen . . . touch'd with choler, hot as gunpowder.

(*Ib.* iv. 7.)

Be not so hot. (*M. M.* v. 1, 311.)

(The rhyme) is too heavy for so light a tune.

Heavy ? Belike it hath some burden then.

(*Tw. G. Ver.* i. 2.)

She is lumpish, heavy melancholy. (*Ib.* iii. 2.)

The news I bring is heavy in my tongue. (*L. L. L.* v. 2.)

Heavy news. (1 *Hen.* IV. i. 1.)

A heavy summons lies like lead. (*Macb.* ii. 1.)

Heavy matters ! Heavy matters ! (*Wint. T.* ii. 1.)

Seneca cannot be too heavy nor Plautus too light.

(*Ham.* iv. 2.)

**652. Soft for dashing.**

A foolish, mild man . . . and soon dashed. (*L. L. L.* v. 2.)

**653. Thought is free.**

Thought is free. (*Temp.* iii. 2, song ; and *Tw. N.* i. 3, 69.)

Free and patient thought. (*Lear.* iv. 6.)

Unloose thy long imprisoned thoughts. (2 *H. VI.* v. 1.)

Thy freer thoughts may not fly forth. (*Ant. Cl.* i. 5.)

Our thoughts are ours, their ends none of our own.

(*Ham.* iii. 2.)

Make not your thoughts your prisons. (*Ant. Cl.* v. 2.)

Thought is bounty's foe ;

Being free itself, it thinks all others so. (*Tim. Ath.* ii. 2.)

Thoughts are no subjects. (*M. M.* v. 1.)

I am not bound to that, all slaves are free to—utter my thoughts. (*Oth.* iii. 2 ; and see *R. II.* iv. 1, 2, rep. ; *Ham.* ii. 2, 29.)

**654. The devil hath cast a bone to sett strife.**

England now is left

To tug and scramble and to part by the teeth

The unowed interest of proud swelling state.

Now for the bare-pick'd bone of majesty

Doth dogged war bristle his angry crest

And snarleth in the gentle eyes of peace. (*John*, iv. 3.)

**655. To put one's hand between the bark and the tree.**

As sure as bark on tree. (*L. L. L.* v. 2.)

**656. Who meddles in all things may shoe the gosling.**

An thou had'st hated meddlers sooner, thou would'st have loved thyself better now. (*Tim. of Ath.* iv. 3.)

(Twenty-four passages on meddlers and meddling.)

**657. Let the catt wynke and let the mowse runne.**

Playing the mouse in absence of the cat. (*Hen. V.* i. 2.)

As vigilant as a cat. (1 *Hen. IV.* iv. 2.)

More eyes to see withal than a cat. (*Tam. Sh.* i. 2.)

Use and liberty,  
Which have for long run by the hideous law,  
As mice by lions. (*M. M.* i. 5.)

The mouse ne'er shunned the cat as they did budge  
From rascals worse than they. (*Cor.* i. 6.)

**658.** He hath one point of a good haulke he is handy.

O for a falconer's voice,  
To lure this tassel-gentle back again! . . .  
I would have thee gone :  
And yet no further than a wanton's bird,  
Who lets it hop a little from her hand . . .  
And . . . plucks it back again. (*Rom. Jul.* ii. 2.)

**659.** The first poynt of a faulkener to hold fast.

We'll e'en to it like French falconers, fly at anything we see.  
(*Ham.* ii. 2.)  
Hold-fast is the only good dog. (*H. V.* iii. 3.)

**660.** Ech finger is thumb.

**661.** Out of God's blessing into the warme sunne.

Thou out of heaven's benediction comest to the warm sun.  
(*Lear*, ii. 2, 168.)

**662.** At every dogges bark to awake.

Thou had'st been better have been born a dog  
Than answer my wak'd wrath. (*Oth.* iii. 4.)

**663.** A tome day. (Tome = leisure.—*Halliwell's Archaic Dictionary*.)

**664.** My self can tell best where my shoe wrings me.

The king began to find where the shoe did wring him.  
(*Hist. of Hen.* VII.)

O majesty ! when thou dost pinch thy wearer,  
Thou dost sit like a rich armour worn in heat of day.  
(2 *H. IV.* iv. 4.)

Here's the pang that pinches. (*H. VIII.* ii. 3.)

**665. A cloke for the rayne.**

Happy he whose cloak and ceinter can  
Hold out this tempest. (*John*, iv. 3.)

Come, come, we fear the worst, all shall be well :  
When clouds appear wise men put on their cloaks.

(*R. III.* ii. 1.)

Why did'st thou promise such a beauteous day  
And make me travel forth without my cloak,  
To let base clouds o'ertake me in their way,  
Hiding thy bravery in their rotten smoke? (*Son.* xxxiv.)

**666. To leap out of the frieing pan into the fyre.**

When nature hath made a fair creature,  
May she not by nature fall into the fire.  
Thus must I out of the smoke into the smother.

(*As Y. L.* i. 2.)

Thus have I shunned the fire for fear of burning,  
And drenched me in the sea where I am drowned.

(*Tw. G. Ver.* i. 2.)

**667. New toe on her distaff then she can spin.**

*Sir And.* O had I but followed the arts !

*Sir Toby.* Then had'st thou an excellent head of hair . . .

*Sir And.* It becomes me well enough, does it not ?

*Sir Toby.* Excellent. It hangs like flax upon a distaff, and  
I hope to see a housewife take thee between her legs and spin it  
off. (*Tw. N.* i. 3.)

**668. To byte and whyne.**

When he fawns he bites. (*R. III.* i. 3.)

You play the spaniel,

And think with wagging of your tongue to win me ;  
But . . . I am sure thou hast a cruel nature and a bloody.

(*Hen. VIII.* v. 4.)

**669. The world runs on wheells.**

The world upon wheels. (*Two G. V.* iii. 1.)

Sit by my side and let the world slide. (*Tam. Sh.* i. Induc.)



*Speed.* Item—She can spin.

*Saunce.* Then can I set the world on wheels, when she can spin for her living. (*T. Gen. Ver.* iii. 1.)

The third part [of the world] is drunk : would it were all,  
That it might go on wheels. (*Ant. Cl.* ii. 7.)

**670.** He would have better bread than can be made of wheat.

**671.** To take hart of grace.

They had no heart to fight. (1 *Hen. VI.* ii. 1.)

I shall be out of heart. (1 *Hen. IV.* iii. 3.)

Take a good heart. (*As Y. L.* iv. 3.)

**672.** Thear was no more water than the shippe drewe.

**673.** A man must tell you tales and find your ears.

Friends, Romans, countrymen, lend me your ears.

(*Jul. Cæs.* iii. 2.)

Fasten your ear to my advisings. (*M. M.* iii. 1.)

Help me to his Majesty's ear. (*All's W.* v. 1.)

We do request your kindest ears. (*Cor.* ii. 2.)

**674.** Harvest ears (of a busy man).

This is a thing which you might from relation likewise reap.

(*Cymb.* ii. 4.)

The harvest of thine own report. (*Per.* iv. 3.)

He useless barns the harvest of his wits. (*Lucrece*, l. 859.)

Ram thou thy fruitful tidings in mine ears,

That long have been barren. (*Ant. Cl.* ii. 5.)

**675.** When thrift is in the field he is in the towne.

(Nineteen references to 'thrift' in the plays.)

**676.** That he wynnes in the hundreth he louseth in the shyre.

(Quoted in *Hist. of Hen. VII.*)

**677.** To stumble over a straw and leap over a blocc,

678. To stoppe two gappes with one bush.

Thus I moralize two meanings in one word. (*R. III. iii. 1.*)

679. To do more than the preest spake of on Sunday.

680. To throw the hatchet after the helve.

681. You would be over the stile before you come at it.

Patience is sottish, and impatience does  
Become a dog that's mad : then it is a sin  
To rush into the secret house of death  
Ere death dare come to us. (*Ant. Cl. iv. 5.*)

(Compare *Tr. Cr. i. 1* :—

*Pan.* He that will have a cake out of the wheat must needs  
tarry the grinding.)

682. Asinus avis (a foolish conjecture).—Eras. *Ad.*  
785. (*The ass is a bird*—i.e. an omen may be drawn even  
from an ass. See the story in Erasmus.)

O this woodcock ! what an ass it is ! (*Tam. Sh. i. 2.*)

683. Heraclis Cothurnos aptare infantj.—Eras. *Ad.*  
760. (*To put a child's leg into Hercules buskin.*)

*Hol.* The page [shall present] Hercules.

*Arm.* Pardon, sir ; error : he is not quantity enough for that  
Worthy's thumb ; he is not so big as the end of his club.

*Hol.* . . . He shall present Hercules in minority.

(*L. L. L. v. 1.*)

*Boyet.* But is this Hector ?

*King.* I think Hector is not so clean-timbered.

*Long.* His leg is too big for Hector's.

*Dum.* More calf for certain.

*Boyet.* No, his is best indued in the small. (*L. L. L. v. 2.*)

684. Jupiter orbus.—Eras. *Ad.* 315. (*Jupiter [was]  
childless.*) Said of those who told glaring falsehoods.

685. Tales of Jupiter dead without issue.

**686.** Juxta fluvium puteum fodere.—Eras. 704. (*To dig a well by the ryver side.*)

Who hath added water to the sea,  
Or brought a faggot to bright-burning Troy? (*Tit. Anl.* iii. 1.)  
To add more coals to cancer. (*Tr. Cr.* ii. 3.)

**687.** A ring of gold on a swynes snoute.—*Prov.* xi. 22.  
A rich jewel in an Ethiop's ear. (*Rom. Jul.* i. 5.)

**688.** To help the sunne with lantornes.—Eras. *Ad.* 998.

Therefore to be possessed with double pomp,  
To guard a title that was rich before,  
To gild refined gold, to paint the lily,  
To throw a perfume on the violet,  
To smooth ice, or add another hue  
Unto the rainbow, or with taper light  
To seek the beauteous eye of heaven to garnish,  
Is wasteful and ridiculous excess. (*John*, iv. 2.)

**689.** In ostio formosus. (*Gracious to shewe.*—Er. *Ad.* 765. *Beautiful in the doorway.* Said of those who are beloved, and who are possessed of popular favour above all others. From Aristophanes, Εὐ δύρα μαλός.)

Achilles stands i' the entrance of his tent :  
Please it our general to pass strangely by him,  
As if he were forgot.

(See how Achilles finds that he has lost popular favour, *Tr. Cr.* iii. 3, 38-98.)

**690.** Myosobæ (*Fly-flappers, officious fellows.* Gr. μυιοσόβου.—Eras. *Ad.* 977.)

Is not this a lamentable thing . . . that we should be thus afflicted with these strange flies, these fashion-mongers.

(*Rom. Jul.* ii. 4.)

He wants not buzzers to infect his ears. (*Ham.* iv. 5; or Polonius] iii. 4, 32.)

Most smiling, smooth, detested parasites . . . time's flies.

(*Tim. Ath.* iii. 6.)

Some busy and insinuating rogue,  
Some cogging cozening slave. (*Oth.* iv. 2.)

(Comp. No. 836.)

**691.** Αδελφιζειν. *To brothers in [fayne] . . .* (Eras. *Ad.* 1030.)

I assure thee, and almost with tears I speak it,  
There is not one so young and so villanous this day living ;  
I speak but *brotherly* of him. (*As Y. L.* i. 1.)  
Take this service . . . *fatherly*. (*Cymb.* ii. 3.)  
Use your brothers *brotherly*. (3 *Hen. VI.* iv. 3.)  
I love thee *brotherly*. (*Cymb.* iv. 2.)

**692.** Jactare jugum.—Eras. *Ad.* 798. (*To shake the yoke.*)

We shall shake off our slavish yoke. (*Rich. II.* ii. 1.)  
Bruised under the yoke of tyranny. (*R.* III. iv. 2.)  
Our yoke and sufferance show us womanish :  
Cassius from bondage will deliver Cassius. (*Jul. Cæs.* i. 3.)

**693.** When it was too salt to wash it with fresh water  
(when speech groweth in bitterness to find taulke more grateful.

And generally men ought to find the difference between salt-  
ness and bitterness. (*Essay Of Discourse.*)

Contempt nor bitterness were in his pride, or sharpness.  
(*All's W.* i. 3.)

I'll sauce her with bitter words. (*As Y. L.* iii. 5.)

Salt imagination. (*M. M.* v. 1.)

Salt Cleopatra. (*Ant. Cl.* ii. 1.)

The salt and spice that season a man. (*Tr. Cr.* i. 2.)

*Folio 97.*

**694.** Mira de lente.—Eras. *Ad.* 940. (*To talk wonders of a lentil.* When a trumpery thing was much lauded.)

You dwarf, you minimus, . . . you bead, you acorn.  
(*M. N. D.* iii. 2.)

I remember when I was in love, . . . the wooing of a peascod  
instead of her. (*As Y. L.* ii. 4.)

That's a shell'd peascod. (*Lear*, i. 4.)

*Arm.* The armnpotent Mars, of lances the almighty,  
Gave Hector a gift,—

*Dum.* A gilt nutmeg.

*Biron.* A lemon.

*Long.* Stuck with cloves.

*Dum.* No, cloven.

*Arm.* Peace . . .

Gave Hector a gift, the heir of Ilion. . . .

I am that flower.

*Dum.* That mint.

*Long.* That columbine. (*L. L. L.* v. 2.)

(And see *Tam. Sh.* iv. 3, 109; 1 *Hen. IV.* iii. 2, 8; 2 *H. IV.* v. 4, 34.)

**695.** Quid ad farinas?—Eras. *Ad.* 755. (*What [help is it] to bread-winning?—lit. barley-meal.*)

Let us kill him, and we'll have corn at our own price. . . .  
The gods know, I speak this in hunger for bread, not in thirst for revenge. (*Cor.* i. 1; and see *Per.* i. 4, 33, 41.)

**696.** Quarta lunâ natj (Hercules' nativity. *Quarta luna nati, dicuntur qui parum feliciter nati sunt.*—Eras. *Ad.* 50).

At my nativity

The front of heaven was full of fiery shapes

Of burning cressets. (1 *Hen. IV.* iii. 1.)

My nativity was under Ursa Major. (*Lear*, i. 2.)

**697.** Ollae amicitia.—Eras. 165. (*Cupboard love.*)

(*Timon's prayer*). Make the meat more beloved,  
More than the man that gives it. (*Tim. Ath.* iii. 6.)

May you a better feast never behold,  
You knot of mouth friends . . . trencher friends! (*Ib.*)

**698.** Vasis fons. ('Vasis instar.'—Eras. *Ad.* 992. *Like a vessel.*) Said of him who, on account of ignorance, can produce nothing from himself, but who draws from others. Erasmus contrasts such a *vessel* with a *fountain* or original source.

I never did know so full a voice issue from so empty a heart;  
but the saying is true, the empty vessel makes the greatest sound.  
(*Hen. V.* iv. 4.)

The vessels of my love. (*Tim. Ath.* ii. 2, 180.)



*Achil.* My mind is like a fountain stirred.

*Thers.* Would the fountain of your mind were clear again.

(*Tr. Cr.* iii. 3.)

You are the fount that makes small brooks run dry.

(3 *Hen. VI.* iv. 8.)

Thou sheer, immaculate, and silver fountain,

From whence this stream through muddy passages

Thy overflow of good converts to bad. (*R. II.* v. 3.)

**699.** *Vtroque nutans sententia.*—Eras. 763. (*An opinion that wavers this way and that.*)

If he did not care whether he had their love or no,

He waved indifferently betwixt doing them neither good nor harm. (*Cor.* ii. 2.)

The discordant wavering multitude. (2 *H. IV.* Ind.)

A fickle, wavering nation. (1 *H. VI.* iv. 1.)

The wavering Commons. (*R. II.* ii. 2.)

**700.** *Hasta caduceum.*—Eras. *Ad.* 626. (*A spear—a herald's staff.* Of one who at the same time threatens and would be friends.)

Thou a sceptre's heir that thus affectest a sheep-hook.

(*W. T.* iv. 4.)

The nobleness which should have turned a distaff to a sheep-hook. (*Cymb.* iv. 3.)

(See folio 93, 520; and *Lear*, iv. 2, 17.)

**701.** The two that went to a feast both at dyner to supper, neither knowne, the one a tall, the other a short man, and said they would be another's shadowes. It was replied it fell out fitt, for at noone the short man might be the long man's shadow, and at night the contrary.

Let me see, Simon Shadow! yes, marry, let me have him to sit under: he's like to be a cold soldier. . . . Shadow will serve for summer. (2 *H. IV.* iii. 2.)

**702.** A sweet dampe (a dislike of moist perfume.

**703.** Wyld tyme in the grownd hath a sent like a cypresse chest.

I know a bank whereon the wild thyme blows.

(*M. N. D.* ii. 2.)

**704.** Panis lapidosus (*grytty bread*.—Eras. *Ad.* 922.  
(Of a favour harshly bestowed.)

Lord Angelo scarcely confesses that his appetite  
Is more to bread than stone. (*M. M.* i. 4.)

Timon of Athens (iii. 6) gives his faithless friends a feast, not of gritty bread, but of smoke and lukewarm water, and ends by throwing the water and the dishes at them. A guest remarks, 'One day he gives us diamonds, next day stones.'

**705.** Plutoes helmet. Invisibility.

The helmet of Pluto, which maketh the politic man to go invisible, is secrecy in the counsel, celerity in the execution. (*Ess. Of Delays.*)

*Lady M.* Come, thick night,  
And pall thee in the dunnest smoke of hell,  
That my keen knife see not the wound it makes,  
Nor heaven peep through the blanket of the dark,  
To cry 'Hold, hold!' . . . .  
*Macb.* If it were done, when 'tis done, then 'twere well  
It were done quickly. (*Macb.* i. 5 and 7.)

**706.** Laconismus.—Eras. *Ad.* 388, 617.

Like the Roman in brevity. [Twice.] (2 *Hen. IV.* ii. 2.)  
Brevity is the soul of wit. (*Ham.* ii. 2.)  
'Tis brief, my lord. (*Ib.* iii. 2.)  
Do it and be brief. (*Oth.* v. 2 ; *Cymb.* i. 2.)  
I must be brief. (*John*, iv. 2 ; *Mer. Wiv.* ii. 2 ; *Rom. Jul.*  
v. 3, rep.)  
(These forms about a hundred times.)

**707.** Omnem vocem mittere (from enchantments.—  
Eras. *Ad.* 966. (To employ every kind of utterance to  
persuade, to move anyone.)

Where should this music be? i' the air or in the earth?  
It sounds no more; sure it waits upon some god o' the island.  
(*Temp.* i. 2.)

The isle is full of noises,  
Sounds, and sweet airs, that give delight, and hurt not.  
(*Ib.* iii. 2.)

Lamentings were heard i' the air ; strange screams of death,  
And prophesying with accents terrible. (*Macb.* ii. 3.)

I'll charm the air to give a sound. (*Ib.* iv. 1.)

Hark ! music i' the air. Under the earth.

It signs well, does it not ? No. . . . 'Tis the god Hercules.  
(*Ant. Cl.* iv. 3.)

**708.** Tertium caput—of one overcharged, that hath a burden on either shoulder, and the third upon his head. (Said first of porters, then of persons distracted with various kinds of business.—See Eras. *Ad.* 800.)

Men in great place are thrice servants—servants of the sovereign or state, servants of fame, and servants of business. So, as they have no freedom, neither in their persons, nor in their actions, nor in their times, . . . the rising unto place is laborious, and by pains men come to greater pains. (*Ess. Of Gt. Place.*)

Princes . . . have no rest. (*Ess. Of Empire.*)

As the king is the greatest power, so he is subject to the greatest cares, made the servant of his people, or else he were without calling at all. (*Of a King.*)

*K. Hen.* Upon the king ! let us our lives, our souls,  
Our debts, our careful wives,  
Our children, and our sins lay on the king !  
We must bear all. O ! hard condition ! (*Hen. V.* iv. 1.)

*Wol.* The king has cured me.  
I humbly thank his grace, and from these shoulders,  
These ruin'd pillars, out of pity, taken  
A load would sink a navy,—too much honour.  
O ! 'tis a burden, Cromwell, 'tis a burden,  
Too heavy for a man that hopes for heaven.  
(*Hen. VIII.* iii. 2.)

**709.** Triceps Mercurius (great runying.—Eras. *Ad.* 800. *Three-headed Mercury.*)

Be Mercury ; set feathers to thy heels,  
And fly like thought from them to me again. (*John,* iv. 2.)  
But he, poor soul, by your first order died,  
And that a winged Mercury did bear. (*Rich. III.* ii. 1.)

**710.** Creta notare (chaulking and coloring.—Eras. *Ad.* 176. (*To mark with chalk*—as a note of approval of good omen.)

Whose grace chalks successors their way. (*Hen. VIII.* i. 1.)

It is you that have chalked forth the way. (*Temp.* v. 1.)

No. 97b.

*Folio 98.*

**711.** Ut Phidiai signum (presently allowed.—Eras. *Ad.* 1070. *Like a statue of Phidias.* That which takes at the very first look.)

*Mira.* What is't? a spirit? . . .

It carries a brave form. . . . I might call him

A thing divine, for nothing natural

I ever saw so noble.

*Pro. (aside.)* It goes on, I see,

As my soul prompts it. Spirit, fine spirit! *I'll free thee for this.*

. . . . *At the first sight.*

*They have changed eyes.* Delicate Ariel,

*I'll set thee free for this.* (*Temp.* i. 2.)

**712.** Jovis sandalium. (*Jupiter's slipper.* A man esteemed only for nearnesse to some great personage.—Eras. *Ad.* 5, 558.)

I'll kiss thy foot, I prythee be my God. (*Temp.* iii. 2.)

Do that good mischief which shall make this island thine for ever.

. . . And I thy Caliban will be for aye thy foot-licker.

(*Temp.* v. 1.)

I do adore thy sweet grace's slipper. (*L. L. L.* v. 2.)

Now by my sceptre's awe I make a vow,

Such neighbour nearness to our sacred blood

Shall nothing privilege him. (*R. II.* i. 2, and *ib.* ii. 2, 126.)

**713** Pennas nido majores extendere.—Eras. *Ad.* 224. (*To spread wings larger than the nest (will contain.)*)

*Shy.* You knew of my daughter's flight. . . .

*Salan.* And Shylock, for his part, knew the bird was fledged;

and then it is the complexion of them all to leave the dam.  
(*Mer. Ven.* iii. 1.)

Have never winged from view of the nest, nor know not what  
airs from home. (*Cymb.* iii. 2.)

Each new-hatched, unfledged comrade. (*Ham.* i. 3.)

**714.** Hic Rhodus hîc saltus (exacting demonstration.—  
Eras. 696. (A youth boasted he had made a wonderful  
leap at Rhodes. Then said one, ‘Do it here: here is  
Rhodes,’ &c.)

**715.** Atticus in Portum.—Eras. *Ad.* 327. (Said of vain  
display. *An Athenian [sailing] into harbour.*)

The scarfs and bannerets about thee did manifoldly dissuade  
me from believing thee a vessel of too great burden. (*All’s  
Well*, ii. 3.)

**716.** Divinum excipio sermonem.—Eras. *Ad.* 941.  
(*I except the speech of the gods.* Used when anything  
seemed to have been spoken too boastfully.)

There was never yet philosopher  
That could bear the toothache patiently,  
However they have writ the style of the Gods,  
And made a push at chance and sufferance. (*M. Ado.* v. 1.)

**717.** Agamemnonis hostia.—Eras. *Ad.* 503. (*Agamem-  
non’s victim—Iphigenia.* Said of those who do anything  
unwillingly and by compulsion.)

**718.** With sailes and oares (*i.e. every kind of effort.*  
*Remis velisque.*—Eras. *Ad.* 139.)

You are now sailed into the north of my lady’s opinion.  
(*Tw. N.* iii. 1.)

Will you hoist, sir? Here lies your way?  
No, good swabber, I am to hull here a little longer. (*Ib.* i. 5.)

Accuse me . . .

That I have hoisted sails to all the winds

Which shall transport me fartbest from your sight. (*Son.* 117.)



**718a.** To way ancre. (*Ancoras tollere.*—Eras. *Ad.* 518.)

He hath studied her will. . . . The anchor is deep; will that humour hold? (*Mer. Wiv.* i. 3.)

There would he anchor his aspect. (*Ant. Cl.* i. 5.)

(Thirteen similes of the same kind in the plays.)

Judgments are the anchors of the laws, as laws are the anchors of states. (*Adv. of L.* viii. 3.)

**718b.** To keep stroke (fitt conjunctes. (*Pariter remum ducere.*—Eras. *Ad.* 1009.)

Thou keep'st the stroke betwixt thy begging and my meditation. (*R. III.* iv. 2.)

(The figure is here applied to a clock, which seems to be the form in which it is used throughout the plays.)

I love thee not a jar of the clock behind. (*W. T.* i. 2.)

His honour, clock to itself, knew the true minute when exception bade him speak. (*All's W.* i. 2.)

**719.** To myngle heaven and earth together. (*Mare cælo miscere.*—Eras. *Ad.* 124.)

Let heaven kiss earth. (2 *H. IV.* i. 1.)

Let the premised flames of the last day

*Knit heaven and earth together.* (2 *Hen. VI.* v. 2.)

The poet's eye . . . doth glance from heaven to earth—from earth to heaven. (*M. N. D.* v. 1.)

Heaven and earth together demonstrated. (*Ham.* i. 1.)

O heavenly *mingle*? (*Ant. Cl.* i. 5.)

[Let] heaven and earth strike their sounds together. (*Ib.* iv. 9.)

**720.** To stir his corteynes, to raise his wyttes and spirits.

Why are these things hid?

Wherefore have these gifts a curtain before them.

(*Tw. N.* i. 3.)

**721.** To judge the corne by the strawe. (*E culmo spicam conjicere.*—Eras. *Ad.* 881. The child is father of the man.)

*Val.* O' my word, the father's son. . . . I saw him run after a gilded butterfly. . . . O, I warrant he mammocked it!

*Vol.* One of his father's moods. (*Cor.* i. 3.)

It is a gallant child . . . they that went on crutches before he was born, desire yet their life to see him a man. (*W. T.* i. 1.)

(See *R. III.* ii. 4, 27; iii. 1, 91, 154; iv. 4, 167-172; 3 *Hen.* VI. v. 6, 70.)

**722.** Domj conjecturam facere (οἴκοθεν εἰκάζειν. *To make conjectures at home.*—Eras. *Ad.* 335.)

They sit by the fire and presume to know  
What's done i' the Capitol . . . and give out  
Conjectural marriages. (*Cor.* i. 1.)

Rumour is a pipe

Blown by surmises, jealousies, *conjectures*,  
And of so easy and so plain a stop,  
That the blunt monster with uncounted heads  
. . . Can play on it . . . in my household. (2 *Hen.* IV. Ind.)

**723.** To devine with a sieve. (*Cribro divinare.*—Eras. *Ad.* 324.)

*1st. Witch.* Her husband's to Aleppo gone; . . .  
But in a sieve I'll thither sail,  
And like a rat without a tail,<sup>1</sup>  
I'll do, I'll do, I'll do. (*Mach.* i. 3.)

**723a.** Mortuus per somnum vacabis curis (of one that interprets all things to the best.—Eras. *Ad.* 865. *If dead while asleep you will be free from cares.*—Said of those who dreamt they were dead.)

If I may trust the flattering truth of sleep,  
My dreams presage some joyful news at hand . . .  
I dreamt, my lady came and found me dead;  
(Strange dream that gives a dead man leave to think!)  
And breathed such life with kisses in my lips  
That I revived and was an emperor. (*Rom. Jul.* v. 1.)

**724.** Nil sacrj es (Hercules to Adonis—Eras. *Ad.* 272. *Thou art nothing sacred*: expressive of contempt.)

<sup>1</sup> Perhaps this idea was suggested by the passage of a comet, which Bacon describes 'as a star without a tail.' The Clarendon Press note explains this differently: 'A witch, assuming the form of an animal, could not have a tail.'

The excess (of plausible elocution) is so justly contemptible, that as Hercules, when he saw the statue of Adonis, who was the delight of Venus, in the temple, said with indignation, 'There is no divinity in thee': so all the followers of Hercules in learning . . . will despise these affectations. (*Adv. i.*)

What a piece of work is man! . . . in action how like an angel! in apprehension how like a god! . . . And yet to me what is this quintessence of dust! (*Ham. ii. 2.*)

**725.** Plumbeo jugulare gladio (a tame argument. *To kill with a leaden sword.*—Eras. *Ad.* 490.)

You leer upon me, do you? There's an eye  
Wounds like a leaden sword. (*L. L. L. v. 2.*)

Your wit is as blunt as the fencers' foils, which hit and hurt not. (*M. Ado, v. 2.*)

Base slave, thy words are blunt, and so art thou.  
(*2 Hen. VI. iv. 1.*)

To you our swords have leaden points, Mark Antony.  
(*Jul. Cæs. iii. 1.*)

**726.** Locrensis bos (a mean present. *A Locrian ox.*—Eras. *Ad.* 761.)

**727.** Ollaris deus a man respected for his profession without worth in himself.—Eras. *Ad.* 761. *An earthenware god.* Some of the minor deities were made of wood or clay, like pots (ollæ).

Aristotle . . . saith, our ancestors were extreme gross, as those that came newly from being moulded out of clay or some earth substance. (*Int. Nat., Sped. Works, iii. 225.*)

Men are but gilded loam and painted clay. (*R. II. i. 2.*)

This was now a king and now is clay. (*John, v. 7.*)

Earthly man is but a substance that must yield. (*Per. ii. 1.*)

What a piece of work is man! . . . in apprehension how like a god! . . . And yet, to me, what is this quintessence of dust?  
(*Ham. ii. 2*; and see *ib. v. 1, 211–224*.)

Of what coarse metal are ye moulded? (*Hen. VIII. iii. 2, &c.*)

**728.** In foribus urceum. (*An earthen pot in the threshold.* Said of what is contemptible and not worth carrying off.—Eras. *Ad.* 376.)

Shards, flints, pebbles, should be thrown on her. (*Ham.* v. 1.)

**729.** Numerus.—Eras. *Ad.* 429. (Said of a man of no worth = a mere cypher.)

*Armado.* A fine figure.

*Moth.* To prove you a cipher.

(*L. L. L.* i. 2.)

O pardon! since a crooked figure may  
Attest in a little place a million,  
And let us, ciphers in this great accompt,  
On your imaginary forces work. (*Hen. V.* i. chorus.)

*Jaq.* There I shall see mine own figure,

*Orl.* Which I take to be either a fool or a cipher.

(*As Y. L.* iii. 2.)

Like a cipher,

Yet standing in a rich place, I multiply  
With one 'I thank you' many thousands more  
That go before it. (*Win. Tale,* i. 2.)

Mine were the very cipher of a function  
To fine the faults, whose fine stands on record,  
And let go the actor. (*M. M.* ii. 2.)

Now thou art an 0 without a figure. I am better than thou  
art now: I am a fool—thou art nothing. (*Lear,* i. 5.)

**730.** To drawe of(f) the dregges. (*De face haurire,* Eras. *Ad.* 323. Said of those who pursue or discourse of what is sordid, plebeian, &c.)

The wine of life is drawn, and the mere lees  
Is left this vault to brag of. (*Macb.* ii. 3.)

Friendship's full of dregs. (*Tim. Ath.* i. 2.)

Thou hast but lost the dregs of life. (*Sonnet lxxiv.*)

(And *Tr. Cr.* iii. 2, 71–73; iv. 1, 62; *Cor.* v. 2, 84; *Tw. N.* *Kins.* i. 2, 97, dregs; and i. 4, 29, lees.)

The memory of King Richard lay like lees at the bottom of  
men's hearts. (*Hist. of Hen. VII.*)

*Folio 98b.*

**731.** Lightening out of a phyle (*phial*). (*Fulgur ex pelvi*.—Eras. *Ad.* 560 Lit. lightning out of a basin, *i.e.* imitating a flash by vibrating some bright vessel. Used of the empty threats of those who cannot hurt = A flash in the pan.)

**732.** Dust trampled with bloode. (*Lutum sanguine maceratum*.—Eras. *Ad.* 614. Lit. *clay* soaked with blood. Originally said of Tiberius Cæsar by his tutor in rhetoric, alluding to his stupidity mingled with ferocity.)

I'll shed my dear blood drop by drop in the dust.

(1 *Hen.* IV. i. 3.)

Low now my glory smeared in dust and blood.

(3 *Hen.* VI. v. 2.)

Lay the dust in summer's blood. (*R.* II. iii. 13.)

We shall your tawny ground with your red blood discolour.

(*H.* V. iii. 6.)

Here shall they make their ransom on this sand,

Or with their blood stain this discoloured shore.

(2 *Hen.* VI. iv. 1.)

**733.** Ni pater esses. (*If you were not a father*.—Eras. *Ad.* 544. When a rebuke is suppressed because of the dignity, &c., of the person spoken to.)

Wert thou not brother to great Edward's son,  
This tongue, that runs so roundly in thy head,  
Should run thy head from thy unreverent shoulders.

(*R.* II. ii. 1, 122.)

Both are my kinsmen :

The one is my sovereign, whom both my oath  
And duty bids me to defend. (*Ib.* ii. 2, 111.)

Your long coat, priest, protects you. (*Hen.* VIII. iii. 2.)

**734.** Vates secum auferat omen.—Eras. *Ad.* 1039. (*Let the prophet take himself off with his (ill) omen*—May it alight upon him and his !)

*K. Hen.* Hadst thou been kill'd, when first thou didst  
presume,

Thou hadst not lived to kill a son of mine.



And thus I prophesy that many a thousand . .  
 Shall rue the hour that ever thou wast born. . . .  
 Teeth hadst thou in thy head when thou wast born  
 To signify thou cam'st to bite the world. . . .

*Glou.* I'll hear no more : die, prophet, in thy speech :

[*Stabs him.*

For this, amongst the rest, was I ordained. (3 *H. VI.* v. 6.)

**735.** In eo ipso stat lapide ubi præco prædicat (of one that is about to be bought and sold. (*He stands on the very stone where the crier [or auctioneer] makes his announcements.*)

It would make a man mad as a buck to be so bought and sold.

(*Com. Er.* iii. 1.)

Fly, noble English, ye are bought and sold. (*John*, v. 4.)

The bought and sold Lord Talbot. (1 *Hen. VI.* iv. 4.)

Thou art bought and sold. (*Tr. Cr.* ii. 1.)

**736.** Lydus ostium clausit (of one that is gone away with his purpose. (*A Lydian shut the door.*—*Eras. Ad.* 528. The Lydians being thievish, and not leaving a place without carrying off something.)

**737.** Utramque paginam facit an auditor's booke of one to whom both good and yll is imputed. (*She does both pages.*—*Eras. Ad.* 563. Said of Fortune, the metaphor being drawn from an account book with 'debtor' and 'creditor' on opposite pages.)

How his audit stands, who knows save heaven? (*Ham.* iii. 3.)

You have scarce time

To steal from spiritual leisure a brief span

To keep your earthly audit; sure in that

I deem you an ill husband. (*Hen. VIII.* iii. 2.)

When we shall meet at compt,

This look of thine shall hurl my soul from heaven.

(*Oth.* v. 2.)

And so, great powers,

If you will take this audit, take this life. (*Cymb.* v. 4.)

738. Non navigas noctu of one that governs himself, 'a casu,' by cause the starres which were wont to be the shipman's direction appear but in the night. (*You are not sailing by night*, and may therefore miss your course.—Eras. *Ad.* 898.)

739. It smelleth of the lamp. (*'Lucernam olet.'*—Eras. *Ad.* 254.)

Demosthenes was upbraided by Æschines that his speeches did smell of the lamp. But Demosthenes said, 'Indeed there is a great deal of difference between that which you and I do by lamplight.' (*Apothegms*, and *Adv.* i. 1.)

The lamp that burns by night

Dries up his oil to lend the world his light. (*Ven. Ad.*)

He wastes the lamps of night in revels. (*Ant. Cl.* i. 3.)

(See folio 100, 739.)

740. You are in the same shippe. (*In eadem es navi.*—Eras. *Ad.* 359. *i.e.* In common danger with another.)

O! too much folly is it, well I wot,

To hazard all our lives in one small boat. (*1 Hen. VI.* iv. 6.)

741. Between the hammer and the anvill. (*Inter malleum et incudem.*—Eras. *Ad.* 29.)

Since thou hast . . . with strained pride

To come betwixt our sentence and our power. . . .

Take thy reward. (*Lear*, i. 1.)

Come not between the dragon and his wrath. (*Ib.*)

I will stand between you and danger. (*W. T.* ii. 2.)

742. Res in cardine.—Eras. *Ad.* 29. (*The matter is at the turning-point—crisis-hinge.*)

Prove it—that the probation bear no hinge nor loop

To hang a doubt upon. (*Oth.* iii. 3.)

743. Undarum in ulnis.—Eras. *Ad.* 962. (*In the arms of the waves.* Said of those who are tossed about in a sea of troubles.)

We all, that are engaged in this loss,  
Knew well that we ventured on such dangerous seas,  
That if we wrought out life 'twere ten to one.

(2 *Hen. IV. i. 2*, and *ib. iii. 1, 16.*)

I would rather hide me from my greatness,  
Being a bark to brook no mighty sea. (*R. III. iii. 7.*)

Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune,  
Or to take arms against a sea of troubles,  
And by opposing end them? (*Ham. iii. 1.*)

Take I your wish, I leap into the seas,  
Where's hourly trouble for a minute's ease. (*Per. ii. 5.*)

**744.** *Lepus pro carnibus* Of a man persecuted for  
profite, not for malice. (*The hare is hunted for its flesh.*—  
Eras. *Ad. 383.*)

We'll take 'em as we do hares. (*Ant. Cl. iv. 7.*)

You are hare. . . . I'll smoke your skin coat ere I catch you.  
(*Ant. Cl. ii. 1.*)

**745.** *Corpore effugere.*—Eras. *Ad. 417.* (*To avoid*  
[danger] *by [a dexterous turn of] the body.*)

**746.** *Nunquam est Saul inter prophetas.*—1 *Sam. x.*  
11. (*Saul is never among the prophets.*)

**747.** A dog in the manger. (*Canis in procsepi.*—Eras.  
*Ad. 326.*)

**747a.** *Οικουπος*, a house dowe (*dove*) a ded man. (*A*  
*home-keeper = stay-at-home.*—See Eras. *Ad. 698.* Said of  
sluggards, &c.)

Homekeeping youth have ever homely wits. . . .

I rather would entreat thy company

To see the world abroad,

Than, living dully sluggardis'd at home,

Wear out thy youth with shapeless idleness.

(*Tw. G. Ver. i. 1.*)

At that time the world altogether was *home-bred* . . . whereby  
there could not be that contribution of *wits*, one to help another,  
&c. (*Interpretation of Nat., Sped. Works, iii. 225.*)

(Compare this and *Ham. i. 3, 58-80*, with the *Essay Of Travel.*)

*Folio 99.*

**748.** Efficere luminibus. (*To work in [or by] the lights.*)

As painfully to pore upon a book  
To see the light of truth; while truth the while  
Doth falsely blind the eyesight of his look,  
Light seeking light, doth light of light beguile;  
So ere you find where light in darkness lies  
Your light grows dark by losing of your eyes. (*L. L. L. i. 1.*)

**749.** I may be in their light, but not in their way.

*Slen.* Truly I will not go first, truly la! I will not do you that wrong.

*Anne.* I pray you, sir.

*Slen.* I'll rather be unmannerly than troublesome.

(*Mer. Wiv. i. 2.*)

**750.** Felicibus sunt et trimestres liberj.—Eras. *Ad.* 241.  
(*The fortunate have even three-months children—i.e. The high-placed and wealthy are congratulated on what would be held very culpable in those of lowly estate.*)

(Compare *M. for Meas.* iii. 2, 118–130.)

That in the captain's but a choleric word  
Which in the soldier is flat blasphemy. (*M. M. ii. 2.*)

**751.** To stumble at the threshold. (*In limine offendere.*  
—Eras. *Ad.* 184.)

For many men that stumble at the threshold  
Are well foretold that danger lurks within. (*3 Hen. IV. iv. 7.*)

**752.** Aquilæ senectus.—Eras. *Ad.* 311. (*The old age of an eagle.*)

These mossed trees that have outlived the eagle.  
(*Tim. Ath. iv. 3.*)

**753.** Of the age now they make popes of.

**754.** Nil ad Parmenonis suem.—Er. *Ad.* 26. (*Nothing to Parmeno's pig. Said of those, first, who prefer an*

imitation to the reality; then, of any whose judgment leads them astray.)

755. *Aquila in nubibus* (a thing excellent but remote.—Eras. *Ad.* 299. (*An eagle in the clouds.*)

What peremptory eagle-sighted eye  
Dares look upon the heaven of her brow,  
That is most blinded with her majesty. (*L. L. L.* iv. 3.)

756. *Mox sciemus melius vate.*—Eras. *Ad.* 840. (*We shall soon know better than a prophet—i.e. by actual trial.*)

I list not prophesy; but let Time's news  
Be known when 'tis brought forth. (*W. T.* iv. chorus.)

757. *In omni fabula et Dædali execratio* (of one made a party to all complaints.—Eras. *Ad.* 623. *In every story [is added] also a curse on Dædalus.* Said of the authors of great crimes or disasters, who are execrated whenever their deeds are related.)

758. *Semper tibi pendeat hamus.*—Eras. *Ad.* 307. From Ovid. *Amorum.* (*Always have thy hook dangling.*)

Bait the hook well: this hook will hold.  
(*M. Ado.* ii. and iii. 1.)

So angle we for Beatrice. (*Jb.* iii. 1.)

She I can hook to me. (*W. T.* ii. 3.)

She touched no unknown baits nor feared no hooks.  
(*R. Lucrece.*)

A bait for ladies. (*Cymb.* ii. 4.)

(A frequent figure.)

759. *Res redit ad triarios.*—Eras. *Ad.* 30. (*The thing is left to the triarii*—the third rank in the Roman army, composed of veterans. When the supreme effort has to be made in any case.)

760. *Tentantes ad Trojam pervenere Græci.*—Eras. *Ad.* 400. (*By making the trial the Greeks arrived at Troy.* Try, and you will succeed.)

(Also folio 114.)



761. Inopica cautio (*sic*).

762. To mowe moss (unseasonable taking of use or profit. (*Muscum demetere*.—Eras. *Ad.* 676.)

763. Ex tripode.—Eras. *Ad.* 260. (*Spoken as from the tripod.*)

Will you hear this letter with attention ?

As we would hear an oracle. (*L. L. L.* i. 1.)

His oaths are oracles. (*Tw. G. Ver.* ii. 7.)

I am Sir Oracle, and when I ope my mouth let no dog bark.  
(*Mer. Ven.* i. 1.)

May they not be my oracles. (*Macb.* iii. 1.)

Let my gravestone be your oracle. (*Tim. Ath.* v. 2.)

Cranmer . . . is his oracle. (*Hen. VIII.* iii. 2.)

This oracle of comfort has so pleased me. (*Ib.* v. 4.)

764. Ominabitur aliquis te conspecto.—Eras. *Ad.* 889.  
(*Someone will draw an omen from the sight of you.*)

Thou ominous and fearful owl of death,

Our nation's terror and their bloody scourge!

The period of thy tyranny approacheth. (1 *H. VI.* iv. 2.)

It was the owl that shriek'd, the fatal bellman,

That gives the stern'st good-night. (*Macb.* ii. 2.)

I heard the owl scream. (*Ib.*)

765. He came of an egge.—Eras. *Ad.* 428. ('Ovo prognatus eodem.'—Horace.)

Out, gall ! Finch egg ! (*Tr. Cr.* iv. 1.)

What, you egg—young fry of treachery. (*Macb.* iv. 1.)

766. Leporem non edit. —Eras. *Ad.* 362. (*She has not eaten hare.* The ancients thought that eating hare's flesh produced beauty.)

*Folio 99b.*

**767.** Η ταν η επι τας.—Eras. *Ad.* 732. (Lit. *either this, or upon this*: said by a Spartan mother to her son when she handed him his shield to go to battle. Either bring it back, or be brought back upon it—dead.)

(See Volumnia's speech to Virgilia respecting Coriolanus, *Cor.* i. 3, 1–25.)

*Men.* Is he not wounded? He was wont to come home wounded.

*Vir.* Oh no, no, no.

*Vol.* Oh he is wounded. I thank the gods for 't.

*Men.* So do I too, if it be not too much: brings a' victory in his pocket? the wounds become him.

*Vol.* On's brows, Menenius: he comes the third time home with the oaken garland. (*Cor.* ii. 1.)

**768.** Dormientis rete trahit.—Eras. *Ad.* 186. (*A sleeper's net draws—i.e.* takes fish: of those whom Fortune favours without their own exertions.)

(*Ante*, 515.)

**769.** Vita doliaris.—Eras. *Ad.* 282. (*The life of a tub* [like that of Diogenes]: of those who live penuriously and 'far from the madding crowd.')

**770.** He caste another man's chance. (*Aliena jact.*—Eras. *Ad.* 169. When things fall out otherwise than has been hoped.)

Do not cast away an honest man. (2 *H.* VI. i. 3.)

Thence into destruction cast him. (*Cor.* iii. 1.)

('Cast yourself,' &c., *Tim. Ath.* iv. 3; *Jul. Cas.* i. 3; *Per.* ii. 1.)

**771.** I never liked proceeding upon articles before bookes nor betrothings before marriages.

(Thirty-eight passages upon drawing up *articles*; especially *Hen.* V. v. 2; *Hen.* VIII. iii. 2. Twelve passages on betrothals, *Rom. Jul.* v. 3, 37.)

**772.** Lupus circa puteum chorum agit. (*The wolvie danceth about the well*—Er. *Ad.* 414. (Said of disappointed persons = like the wolf when the well is too deep.)

**773.** Spem pretio emere.—Eras. *Ad.* 661. (*To buy hope at a price*—i.e. to seek an uncertain gain at present sacrifice.)

If haply won, perhaps a hapless gain ;  
If lost, why, then a grievous labour won :  
However, but a folly bought with wit. (*Two Gen. Ver.* i. 1.)

We go to buy a little patch of ground  
That hath no profit in it but the name. (*Ham.* iv. 5.)

Men, that for a fantasy and trick of fame,  
Go to their graves like beds. (*Ib.*)

(See 1 *Hen.* IV. iv. 1, 45–55 ; *ib.* 2, 4–8.)

**774.** Agricola semper in novum annum dives.—Eras. *Ad.* 590. (*The farmer is always rich against next year.* Of those who flatter themselves with the hope of future profit, and therefore make an outlay now. Just like the foregoing.)

**775.** To lean to a staffe of reed. (*Scipioni arundineo inniti*.—Eras. *Ad.* 533.)

Sweet Duke of York, our prop to lean upon,  
Now thou art gone, we have no staff, no stay.  
(3 *Hen.* VI. ii. 1.)

This it is to have a name in a great man's fellowship :  
I had as lief have a reed that will do me no service.  
(*Ant.* Cl. ii. 7.)

Of his fortunes you should make a staff to lean on. (*Ib.* iii. 13.)

**776.** Fuimus Troes.—Virg. ; Eras. *Ad.* 309. (*We Trojans were*—i.e. have now ceased to be ; as ‘Troja fuit,’ Troy was.)

So, Ilion, fall thou next ! now Troy sink down !  
Here lies thy heart, thy sinews and thy bone . . .  
Achilles has the mighty Hector slain. (*Tr. Cr.* v. 9.)

**777.** Ad vinum disertj.—Eras. *Ad.* 1024. (*Eloquent at the wine* ; but not where the gift might be of use.)

A good sherries sack has a twofold operation in it. It ascends me in the brain; dries me all the foolish and dull crudy vapours . . . makes it apprehensive, quick, full of nimble, fiery, and delectable shapes. . . . Skill is nothing . . . without sack . . . and learning is a mere hoard of gold kept by a devil, till wine sets it on. (*Hen. IV. iv. 3.*)

(See *All's Well*, ii. 5, 25. See No. 582.)

**778.** To knytt a rope of sand. (ἐξ ἄμμου σχοινίου πλέκειν.—*Columella*, 10 praef. § 4 fin.)

Resolution like a twist of rotten silk. (*Cor. v. 6.*)

His speech was like a tangled chain,

Nothing impaired, but all disordered. (*M. N. D. v. 1.*)

(Compare No. 1162.)

**779.** Pedum visa est via.—Eras. *Ad.* 742. (*A way for the feet has been seen*: when a thing has been tried and seems feasible.)

Thou show'st the naked pathway to thy life. (*R. II. i. 3.*)

Alas, that love, whose view is muffled still,

Should, without eyes, see pathways to his will.

(*Rom. Jul. i. 2.*)

A speedier course must we pursue . . . and I have found the path. (*Tit. And. ii. 1.*)

**780.** Panicus casus.—Eras. *Ad.* 780. (*A fit, a panic.*)

The power (Pan) had of striking terrors contains a very sensible doctrine . . . all things, if we could see their insides, would appear full of panic terrors. (*Wisd. Ant. Pan.*)

(Compare with the Essay on Pan or Nature, *Jul. Cæs. i. 3, 1-80.*)

It may be these apparent prodigies,

The unaccustomed terrors of this night . . .

May hold him from the Capitol to-day. (*Jul. Cæs. ii. 1.*)

**781.** Penelopes webb. (*Penelopes telam retegere*.---Eras. *Ad.* 156.)

You would be another Penelope; yet they say all the yarn she spun in Ulysses' absence did but fill Ithaca with moths.

(*Cor. i. 3.*)

**782.** To strive for an asses shade (*De asini umbra*, Eras. *Ad.* 116; Sophocles); i.e. for what is worthless.

These are the youths that . . . fight for bitten apples.  
(*Hen. V.* v. 3.)

(Compare the following to No. 788.)

**783.** Σκιαμαχεῖν.—Eras. *Ad.* 964. (*To fight with shadows.*)

He will fence with his own shadow. (*Mer. Ven.* i. 2.)

Course his own shadow for a traitor. (*Lear*, iii. 2.)

To fustian with one's own shadow. (*Oth.* ii. 3.)

**784.** Laborem serere.—Eras. *Ad.* 618. (*To sow labour; but reap nothing from it.*)

Sowed cockle reaped no corn. (*L. L. L.* iv. 2.)

I reap the harvest which that rascal sowed. (*1 Hen. VI.* iv. 1.)

In soothing them, we nourished against our state the cockle rebellion, which we have ploughed for, sowed, and scattered.  
(*Cor.* iii. 1.)

**785.** Hylam inclamas.—Eras. *Ad.* 151. (*In vain thou callest for Hylas.*)

**786.** Θεομαχεῖν.—Eras. *Ad.* 819. (*To fight against God.*)

God's is the quarrel; for God's substitute,

His deputy anointed in his sight,

Hath caused his death; the which, if wrongfully,

Let heaven revenge, for I may never lift

An angry arm against his minister. (*R.* II. i. 2.)

I come . . . to prove him a traitor to my God . . .

And as I truly fight, defend me heaven.

(*Ib.* i. 3, and see l. 39.)

**787.** To plowe the wynds. (*Ventos colis.*—Eras. *Ad.* 149.) Of those who use fruitless labour.)

Thou lovest labour;

As easy may'st thou the intrenchant air

With thy keen sword impress. (*Macb.* v. 7.)

Slander may hit the woundless air. (*Ham.* iv. 1.)



You fools ! I and my fellows  
 Are ministers of fate : the elements,  
 Of whom your swords are tempered, may as well  
 Wound the loud winds, or with bemocked stabs  
 Kill the still-closing waters, as diminish  
 One dowle that 's in my plume. (*Temp.* iii. 3.)

Where's the king ?  
 Contending with the fretful element ? (*Lear*, iii. 1.)  
 Thou plough'st the foam. (*Tim. Ath.* iv. 1.)

**788.** Actum agere.—Eras. *Ad.* 151. (Derived from the law-courts, where a cause that had been pleaded and settled could not be reopened.)

So all my best is dressing old words new,  
 Spending again what is already spent.

(See the whole *Sonnet* lxxvi.)

*K. John.* Here once again we sit, once again crown'd.

*Pem.* This 'once again,' but that your highness pleas'd,  
 Was once superfluous ; you were crown'd before.

(*John*, iv. 2, 1-20.)

**789.** Versuram soluere. To evade by a greater mischief. (*To pay by borrowing—i.e.* to get out of one difficulty by getting into another.)

(Compare No. 666.)

**790.** Bulbos quærit (of those that look down. (*He is searching for onions.*—Eras. *Ad.* 716.)

(Alluded to somewhere in Bacon's letters (?) à propos to a Spanish ambassador who gazed intently upon the ground. Reference lost.)

Why are thine eyes fixed to the sullen earth,  
 Gazing on that which seems to dim thy sight ?  
 What seest thou there ? (2 *Hen.* VI. i. 2.)

**791.** Between the mouth and the morsell. ('Inter manum et mentum.'—Er. *Ad.* 999. 'Twixt hand and chin.)

Time, whose million accidents  
 Creep in 'twixt vows, and change decrees of kings.

(*Son.* cxv.)

There is, betwixt that smile we would aspire to,  
That sweet aspect of princes, and their ruin,  
More pangs and fears than wars or women have.

(*Hen. VIII.* iii. 2.)

**792.** A buskin that will serve both legges. (*Cothurno versatilior*.—Eras. *Ad.* 56. More versatile than a buskin. Said of an inconstant, slippery man, who was now on this side, now on that.)

A sentence is but a cheveril glove to a good wit : how quickly  
The wrong side may be turned out. (*Tw. N.* iii. 1.)

This woman's an easy glove, my lord,  
She goes on and off at pleasure. (*All's W.* v. 3.)

**793.** Not an indifferent man but a double suretye.

A man who with a double suretye binds his fellows.

(2 *Hen. IV.* i. 1.)

*Folio 100.*

**794.** Chameleon, Proteus, Euripus. (Chameleon, Eras. *Ad.* 418, 709 ; Proteus, 413, 709 ; Euripus, 312.)

I can add colours to the chameleon,  
Change shapes with Proteus for advantages,  
And set the murderous Machiavel to school.

(3 *Hen. VI.* iii. 2.)

(See also the 'chameleon love' illustrated in Proteus. (*Tw. G. Ver.* iii. 1.)

**795.** Multa novit vulpes sed Echinus unum magnum.—Eras. *Ad.* 163. (*The fox knows many tricks, but the hedgehog one great one*—i.e. of rolling himself into a ball when he fears attack.)

[Prosper's] spirits hear me . . . they . . . fright me with  
shows . . .

Sometime like apes that mow and chatter at me,  
And after bite me, and then like hedgehogs which  
Lie tumbling in my barefoot way, and mount their pricks  
At my footfall. (*Temp.* ii. 2.)

**796.** Semper Africa aliquum (*sic*) monstri parit (in two forms).—Eras. *Ad.* 781. (*Africa is always producing some new monster.*)

I spake of . . . portance in my travels' history,  
 . . . Of the cannibals that each other eat,  
 The anthropophagi, and men whose heads  
 Do grow beneath their shoulders. (*Oth.* i. 3.)

Not Afric owns a serpent that I abhor more than thy fame  
 and envy. (*Cor.* i. 8.)

797. Ex eodem ore calidum et frigidum.—Eras. *Ad.*

270. (*Out of the same mouth hot and cold.*)

Very tragical mirth! . . . Merry and tragical,  
 Hot ice and wondrous strange snow. (*M. N. D.* v. 1.)

I was too hot to do somebody good;  
 That is too cold in thinking of it now. (*R. III.* i. 3.)

Were I not a little pot and soon hot, my very lips might  
 freeze to my teeth, my tongue to the roof of my mouth. (*Tam.*  
*Sh.* iv. 1.)

*Cleo.* Was he sad or merry?

*Alex.* Like to the time o' year between the extremes  
 Of hot and cold, he was nor sad nor merry.

*Cleo.* O well divided disposition! (*Ant. Cl.* i. v.)

*Mal.* Even now

I put myself to thy direction, and  
 Unspeak mine own detraction; here abjure  
 The taints and blames I laid upon myself. . . .  
 Why are you silent?

*Mac.* Such welcome and unwelcome thing at once  
 'Tis hard to reconcile. (*Macb.* iv. 3.)

O perilous mouths!

That bear in their one and the self-same tongue  
 Either of condemnation or approof. (*M. M.* iii. 1.)

797a. Ex se finxit velut araneus.<sup>1</sup>—Eras. *Ad.* 918. (*He  
 fabricated out of himself like a spider.*)

The wit and mind of man . . . if it work upon itself, as  
 the spider worketh his web, then it is endless, and brings forth  
 indeed cobwebs of learning, admirable for the fineness of the  
 thread, but of no substance or profit. (*Adv. of L.* i.; Spedding,  
 iii. 295.)

<sup>1</sup> Said, in the original, of falsehoods, &c. Bacon, however, does not  
 thus apply it, neither is it so applied in all cases in the plays.

My brain, more busy than the labouring spider,  
Weaves tedious snares to trap mine enemies.

(2 *Hen. VI.* iii. 1.)

How may likeness made in crimes . . .

. . . Draw with idle spiders' strings

Most pond'rous and substantial things ! (*M. M.* iii. 2.)

Surely, sir,

There's in him stuff that puts him to these ends.

For, being not propped up by ancestry . . . neither allied

To eminent assistants ; but, spider-like,

Out of his self-drawing web he gives us note,

The force of his own merit makes his way. (*Hen. VIII.* i. 1.)

(Figure changed from thread of spider to thread of distaff.)

He draweth out the thread of his verbosity finer than the  
staple of his argument. I abhor such fanatical phantasms.

(*L. L. L.* v. 1.)

(See also *John*, iv. 3, 127.)

798. *Laqueus laqueum cepit.*—Eras. *Ad.* 695. (*The  
snare caught the snare.* Of one rascal detecting another.  
'Set a thief to catch a thief.')

Sirrah, where's snare ? . . . Snare we must arrest ;

It may cost some of us our lives, for he'll stab.

(2 *Hen. IV.* ii. 11.)

That is good deceit

Which mates him first that first intends deceit.

(2 *Hen. VI.* iii. 1.)

So will I . . . out of her own goodness make the net that  
shall enmesh them. (*Oth.* ii. 3.)

799. *Hinc illæ lacrimæ.*—Eras. *Ad.* 122. (*Hence those  
tears.* As when a dissembler is found out, or the real  
cause of anyone's complaints or objections.)

*La. Cap.* Evermore weeping for thy cousin's death ? . . .

Well, girl, thou weepest not so much for his death

As that the villain lives which slaughtered him.

(*Rom. Jul.* iii. 5.)

799a. *Hydrus in dolio.*—Eras. *Ad.* 844. (*A water-  
snake in the cask.* Used of one afflicted by some hidden

calamity, or when the cause of some inveterate evil is brought to light.)

O serpent-heart ! hid with a flowering face. (*Rom. Jul.* iii. 2.)

Look like the innocent flower,  
But be the serpent under 't. (*Macb.* i. 5.)

As the mournful crocodile  
With sorrow snares relenting passengers,  
Or as the snake, roll'd in a flowery bank,  
With shining checked slough, doth sting a child.  
(2 *Hen.* V. iii. 1.)

(Compare 799.)

**800.** Dicas tria ex curia. Liberty upon dispaire.—Eras. *Ad.* 693. (*You may say three things on leaving the court. Of criminals who had this liberty given them after sentence, before being led away to death.*)

(See Buckingham's speech after his arraignment before being led away to death, *Hen.* VIII. ii. 1.)

**801.** Argi collis. A place of robbing.—Eras. *Ad.* 551. (*Hill of Argus. Infamous for murders and robberies.*)

(? of Gadshill—the only highway robbery mentioned in the plays takes place here (see 1 *Hen.* IV. ii. 2), and the only place mentioned in a similar connection in Bacon's tract *Of the Law.*)

**802.** Older than chaos. (*Antiquior quam chaos.*—Eras. *Ad.* 573.)

They say that love was the most ancient of all the gods, and existed before everything else, except chaos, which is held coeval therewith. . . . Love is represented absolutely without progenitor. (See *Wisdom of the Ancients; Cupid on an Atom.*)

O brawling love ! O loving hate !  
O anything of nothing first create !  
O heavy lightness ! serious vanity !  
Mis-shapen chaos of well-seeming forms. (*Rom. Jul.* i. 2.)

**803.** Samiorum Flores.—Eras. *Ad.* 592. (*The flowers of the Samians. A place so called from the pleasures it offered.*)



These flowers are like the pleasures of the world.

(*Cymb.* iv. 4.)

(Compare 806.)

**804.** A bridegroom's life. (*Sponsi vita.*—*Er. Ad.* 601.)

Fresh as a bridegroom. (1 *Hen.* IV. i. 3.)

I'll be a bridegroom in my death, and run into 't

As to a lover's bed. (*Ant. Cl.* iv. 14.)

Let us make ready straight,

Yea, with a bridegroom's fresh alacrity. (*Tr. Cr.* iv. 4.)

**805.** Samius comatus (of one of no expostulation and great proof.—*Eras. Ad.* 799. (*A hairy Samian.* Applied to anyone who, reputed idle and spiritless, has surpassed expectation when tried.)

**806.** Adonis gardens (things of great pleasure, but soon fading. (*Adonidis horti.*—*Eras. Ad.* 23.)

The gardens of love, wherein he now playeth himself, are fresh to-day and fading to-morrow. (*Gesta Gray.*)

Panting [Adonis] lies and breathes in her face . . . .

[She] wishing her cheeks were gardens full of flowers,

So they were dewed with such distilling showers.

(*Ven. Adonis.*)

Quoth she, behold two Adons dead . . . .

My eyes are turned to fire, my heart to lead. . . .

The flowers are sweet, their colours fresh and trim,

But true . . . . sweet beauty lived and died with him.

(*Ib.* 1069–1079 ; and see 1171–1182.)

Here's a few flowers . . . .

The ground that gave them first has them again ;

Their pleasures here are past, so is their pain. (*Cymb.* iv. 4.)

(See 803.)

**807.** Quæ sub axillis fiunt. ('Quæ sub alis fiunt.' *What is done under the arm-pits.*—*Eras. Ad.* 415. Of flatteries, and offices of a shameless character.)

*Tybalt* (*drawing*). I am for you.

*Mer.* Come, sir, your passado.

[*They fight.* *Tybalt*, under *Romeo's* arm, stabs *Mercutio*, and flies with his followers<sup>a</sup>.

*Mer.* I am hurt. . . . Why the devil came you between us ?  
I was hurt *under your arm*. (*Rom. J. iii. 1.*)

Underneath whose arm  
An envious thrust from Tybalt hit the life  
Of stout Mercutio. (*Ib.*)

**808.** In crastinum seria.—Eras. *Ad.* 984. (*Serious things for to-morrow* = ‘carpe diem.’)

To-morrow, and to-morrow, and to-morrow,  
Creeps in this petty pace from day to day, . . .  
And all our yesterdays have lighted fools  
To dusty death. (*Macb. v. 5.*)

Here will I lie to-night, but where to-morrow ?—  
Well that’s all one.

(*R. III. iv. 3*—eve of the battle of Bosworth.)

Kill me to-morrow. Let me live to-night. (*Oth. v. 2.*)

(And see *M. M. ii. 2, 3* ; *iii. 1, &c.*)

**809.** To remove an old tree. (*Annosam arborem transplantare*.—Eras. *Ad.* 147. Of those who try to unlearn when they are old what they were wont to do when young.)

The fruit I pray for heartily that it may find  
Good time to live ; but for the stock, Sir Thomas,  
I wish it grubbed up now. (*H. VIII. v. 1.*)

It will not once remove  
The root of his opinion, which is rotten  
As an oak or stone is sound. (*W. T. ii. 3.*)

His love was an eternal plant  
Whereof the root was fixed in virtue’s ground.

(3 *H. VI. iii. 3.*)

**810.** *κῦμα κωφόν* (of one that fretteth and wanteth boldnesse to utter choler.—Eras. *Ad.* 963. (*A dumb wave*. Of a swelling wave which had not yet burst.)

(For ‘swelling’ thoughts, &c., *Tit. And. i. 2, 90* ; *R. III. ii. 1, 51* ; *R. II. iv. 1, 299* ; *Oth. iii. 4, 454–461, &c.*)

So York must sit and fret and bite his tongue  
While his own lands are bargained for and sold.

(2 *H. VI. i. 2.*)

(Connect with the following note.)

**810a.** To bite the bridle. (*Mordere frenum.*—Eras. *Ad.* 307.=To resist.)

The iron bit he crusheth with his teeth,  
Controlling what he was controlled with. (*V. Adonis.*)

Those that tame wild horses  
Pace 'em not in their hands to make them gentle,  
But stop their mouths with stubborn bits. (*H. VIII. v. 3.*)

The fifth Harry from curbed license plucks the muzzle of restraint. (*2 H. IV. iv. 5.*)

(Connect with the preceding note.)

**811.** *Lesbia regula.*—Eras. *Ad.* 189. (*Lesbian rule*: adapting the laws to the manners, instead of *vice versâ.*)

Nor can we approve of too concise and affected a brevity . . . lest the laws should become like the Lesbian rule. (*Advt. viii. 3.*)

**812.** *Unguis in ulcere.*—Eras. *Ad.* 220. (*The nail in the ulcer.*)

To the quick o' the ulcer. (*Ham. iv. 7.*)

**813.** To feed upon mustard. (*Sinapi victitare.*—Eras. *Ad.* 948.) Of the crabbed and gloomy.

His wit is as thick as Tewkesbury mustard. (*2 Hen VI. ii. 4.*)

**814.** In antro trophonij (of one that never laugheth. In antro trophonij vaticinatus est.—Eras. *Ad.* 256. *He has prophesied in the cave of Trophonius.*)

**815.** *Aretum annulum ne gestato.*—Eras. *Ad.* 16. (*Do not wear a tight ring; i.e.* do not be swallowed up with anxiety, nor contract habits from which you cannot, when you would, get free.)

Ha, ha! look; he wears cruel garters. Horses are tied by the head, dogs and bears by the neck, monkeys by the loins, and men by the legs; when a man's over lusty at legs, then he wears wooden nether stocks. (*Lear, ii. 4*; and see *2 Hen. IV. iv. 4, 42*; and *Tr. Cr. ii. 2, 28-32.*)

**816.** *Areopagita.*—Eras. *Ad.* 305. Said of a severe person or of an incorruptible judge.

816a. Scytala tristis.—Eras. *Ad.* 391. (Properly, a *Spartan despatch written on paper that went round a staff*, σκυταλη.)

*Enter young Lucius and an attendant with a bundle of weapons and verses writ upon them.*

*Chi.* Demetrius, here's the son of Lucius ;  
He hath some message to deliver us. . . .

*Dem.* What's the news ? . . .  
What's here ? . . . A scroll ; and written round about ?  
Let's see :

*Integer vitæ, scelerisque purus,  
Non eget Mauri jaculis, nec arcu.*

*Chi.* O ! 'tis a verse in Horace ; I know it well ; I read it in the grammar long ago. . . .

*Aar. (aside).* . . . Here's no sound jest ! the old man hath found their guilt,

And sends them *weapons wrapped about with lines.*

(*Tit. And.* iv. 2.)

817. Cor ne edite.—Eras. *Ad.* 17. (*Eat not thy heart.*)

The parable of Pythagoras is dark but true, '*Cor ne edite.*' . . . 'Those that want friends to open themselves unto are cannibals of their own hearts. (*Ess. Friendship.*)

He that is proud eats up himself. (*Tr. Cr.* ii. 3.)

Anger's my meat ; I sup upon myself,  
And so shall starve with feeding. (*Cor.* iv. 2.)

#### Folio 100b.

818. Cream of nectar. (*Nectaris flos, veneris lac.*—Eras. *Ad.* 215.)

I am giddy, expectation turns me round.  
The imaginary relish is so sweet  
That it enchants my sense : what will it be  
When that the watery palate tastes  
Love's thrice-pure nectar ? (*Tr. Cr.* iii. 2.)

(*Tw. G. Ver.* ii. 4, 169 ; *Tw. N. Kins.* v. 4, 9-11.)

819. Promus magis quam condus.—Eras. *Ad.* 480.  
(*Butler, rather than storer. Drawer-out, rather than storer-*

*up. The supplies drawn out are greater than the store ; or, the raw materials in the storehouse furnish a larger quantity of ready-made articles.)*

To resume then, and pursue first private and self good, we will divide it into *good active and good passive* ; for this difference of good, not unlike to that which, amongst the Romans, was expressed in the familiar or household terms<sup>1</sup> of 'Promus' and 'Conduſ,' is formed also in all things, and is best diſcloſed in the two ſeveral appetites in creatures—the one, to preſerve or continue themſelves ; and the other to multiply and propagate themſelves.

*(De Augmentis, Spedding, Works, v. 10.)*

True it is that I receive the general food at firſt, and fit it is, Be cauſe I am the ſtorehouſe and the ſhop of the whole body.

*(Cor. i. 1.)*

*(See Cymb. v. 5, 167.)*

(The title of this collection of notes ſeems to owe its origin to this idea of a ſtorehouſe or ſhop full of materials for the manufacture of complete articles. The proverb is from Plautus : *promus* = cellarer or butler ; *conduſ* = purveyor.)

**820.** He maketh to keep a furrowe.

Thou canſt help time to furrow me with age,  
But ſtop no wrinkle in his pilgrimage. *(R. II. i. 3.)*

**821.** Charon's fare.

I ſtalk about her door

Like a ſtrange ſoul upon the Stygian ſhore,  
Staying for waftage. O be thou my Charon. *(Tr. Cr. iii. 2.)*

I paſſ'd, methought, the melancholy flood  
With that grim ferryman that poets write of. *(R. III. i. 4.)*

You muſt bring a piece of ſilver on the tip of your tongue, or no ferry ; then, if it be your chance to come where the bleſſed ſpirits, &c. *(Tw. N. Kins. iv. 3.)*

*(Ante, f. 100, 802.)*

**821a.** Amazonum cautilea (*sic*). The Amazons ſting delicate perſons. ('Amazonum cantilena.'—Eras. *Ad.* 370.)

The wolf of France, but worſe than wolves of France,  
Whoſe tongue more poisons than the adder's tooth !

<sup>1</sup> Compare 'Familiar in his mouth as houſehold words,' *Hen. V. iv. 3.*



How ill-beseeming is it in thy sex  
To triumph like an Amazonian trull  
Upon their woes whom fortune captivates. (3 *Hen. VI.* i. 4.)

*Pet.* Come, come, you wasp; i' faith you are too angry.

*Kath.* If I be waspish, beware of my sting. . . .

*Pet.* Who knows not where a wasp doth wear his sting? In his tail.

*Kath.* In his tongue. (*Tam. Sh.* ii. 1.)

Pale-visaged maids,  
Like Amazons, come tripping after drums,  
Their thimbles into armed gauntlets change,  
Their needs to lances. (*John*, v. 2.)

**822.** To sow curses. (*Execrationes serere*.—Eras. *Ad.* 980.)

To sow sorrows. (*Hen. VIII.* iii. 1.)

Itches, blains, sow all the Athenian bosoms! (*Tim. Ath.* iv. 1.)

Consumptions sow, in hollow bones of man. (*Ib.* iv. 3.)

**823.** To quench fyre with oyle. (*Oleo incendium restringere*.—Eras. *Ad.* 62.)

When oil and fire, too strong for nature's force,  
O'erbears it and burns on. (*All's Well*, v. 3.)

I think the devil will not have me damned, lest the oil that is in me should set hell on fire. (*Mer. Wiv.* v. 5.)

Beauty . . . shall to my flaming wrath be oil and flax.  
(2 *Hen. VI.* v. 2.)

Such smiling rogues as these bring oil to fire. (*Lear*, ii. 2.)

To enlard his fat, bring coals to Cancer. (*Tr. Cr.* ii. 3.)

All the fat's in the fire. (*Tw. N. Kins.* iii. 5.)

**824.** Ex ipso bove lora sumere.—Eras. *Ad.* 87. (*To take the thongs from the ox himself.* Because farmers cut thongs from cowhides. Applied to those who injure anyone with that for which they are indebted to him, as to learn an art and use it against the teacher.)

There's Best's son the tanner. . . . He shall have the skins of our enemies to make dog's leather of. (2 *Hen. VI.* iv. 2.)

*Hect.* Stand, stand, thou Greek. . . . Wilt thou not, beast,  
abide?

Why, then, fly on; I'll hunt thee for thy hide. (*Tr. Cr.* v. 6.)

**825.** Mala attrahens ad sese ut caccias nubes.—Eras. *Ad.* 180. (*Drawing evil about one as the north-east wind does clouds.*)

We are graced with wreaths of victory;  
But in the midst of this bright-shining day  
I spy a black, suspicious, threatening cloud.

(3 *Hen. VI.* v. 3.)

King Richard doth himself appear . . . as doth the sun . . .  
When he perceives the envious clouds are bent to dim his  
glory. (*R. II.* iii. 3.)

Yet herein will I imitate the sun,  
Who doth permit the base contagious clouds  
To smother up his beauty from the world,  
That when he please . . . he may be wondered at  
By breaking through the foul and ugly mists  
That seem to strangle him. (1 *Hen. IV.* i. 2.)

When I was born the wind was north. (*Per.* iv. 1.)

I am but mad north-north-west; when the wind is southerly  
I know a hawk from a hand-saw. (*Ham.* ii. 2.)

(Compare *Sonn.* xxxii., xxxiv. and xxxv.)

**826.** Pyraustæ gaudes gaudium.—Eras. *Ad.* 693. (*Thy joy is that of the pyrausta—a winged insect supposed to live in flame, but to die if it flies too far from it.*) Said of fleeting joys. See Pliny.

Here burns my candle out; ay, here it dies. . . .  
And whither fly the gnats but to the sun?  
And who shines now but Henry's enemies? (3 *Hen. VI.* ii. 6.)  
When the sun shines let foolish gnats make sport;  
But creep in crannies when he hides his beams.

(*Com. Er.* ii. 2.)

For men, like butterflies,  
Show not their mealy wings but to the summer.

(See the passage *Tr. Cr.* iii. 3, and *Per.* iv. 6, 50.)

**827.** Bellerophontis literæ (producing letters or evidence against a man's self).—Eras. *Ad.* 535.

*Ham.* There's letters sealed : and my two schoolfellows. . . .  
They bear the mandate. . . .

*King.* Follow him afoot, tempt him with speed abroad. . . .  
Away, for everything is sealed and done. . . .

Thou may'st not coldly set  
Our sovereign process which imports at full  
The death of Hamlet. (*Ham.* iv. 2.)

(And see 'Bellerophon's letters,' illustrated, *ib.* v. 2, 11-62.)

**828.** Puer glaciem.—Eras. *Ad.* (*A boy [playing with] ice.* Said of those who, though they cannot keep a certain thing, are unwilling to part with it.)

Perhaps the text suggested the following :—

These are boys of ice. (*All's W.* ii. 2.)

Thou art all ice ; thy kindness freezeth. (*R.* III. iv. 2.)

The very ice of chastity. (*As Y. L.* iii. 4)

Be thou chaste as ice, pure as snow. (*Ham.* iii. 1.)

Chaste as the icicle. (*Cor.* v. 3.)

**829.** To hold a wolf by the ears. (*Auribus lupum teneo.*—Eras. *Ad.* 166. Of those involved in some affair which it is not safe to give up, not tolerable to persist in.)

France, thou mayest hold a serpent by the tongue, a chafed lion by the mortal paw, a fasting tiger safer by the tooth, than keep in peace that hand which thou dost hold. (*John*, iii. 1.)

Villains,

That dare as well answer a man indeed

As I dare take a serpent by the tongue. (*M. Ado*, v. 1.)

**830.** Fontibus apros, floribus austrum.—Virg.; Eras. *Ad.* 761. (*To send a wild boar to the fountains, a south wind to the flowers. Floribus austrum, et liquidis immittere fontibus apros.* Said of those who bring evil upon themselves ; wish for what would do them harm.)

**831.** Softer than the lippe of the eare. (*Auricula infima mollior*.—Hor.; Eras. *Ad.* 241. Of great blandness and ductility.)

Ear-kissing arguments. (*Lear*, ii. 1.)

**832.** More tractable than wax. (*Cera tractabilior*.—Eras. *Ad.* 668.)

You are but as a form in wax,  
By him imprinted, and within his power  
To leave the figure or disfigure it. (*M. N. D.* i. 1.)

As a form of wax resolveth from his figure before the fire.

(*John*, v. 2.)

Clifford and Northumberland . . . .

Have wrought the easy-melting king of wax.

(3 *Hen.* VI. ii. 1.)

The king would not take Lambert's life . . . taking him as an image of wax. (*Hist. of Hen.* VII.)

**833.** *Aurem vellere*.—Eras. *Ad.* 242. (*To tweak the ear*. The plaintiff touched or twitched the ear of one whom he asked to witness the summons, &c.)

**833a.** *Περίτρυμμα*, frippon.—Eras. *Ad.* 863. (*A practised knave*.)

I'll find some cunning practice out of hand. (*Tit. And.* v. 2.)

A brother . . . on whose foolish honesty my practices ride easy. (*Lear*, i. 2.)

O thou Othello! that wert once so good,

Fall'n in the practice of a damned slave! (*Oth.* v. 2.)

Some busy and insinuating rogue,

Some cogging, cozening slave, . . .

Some most villainous knave,

Some base notorious knave, some scurvy fellow. (*Oth.* iv. 2.)

A knave, a rascal, an eater of broken meats; a base, proud, shallow, beggarly, three-suited, hundred-pound, filthy worsted-stocking knave; a lily-livered action-taking knave; a whoreson, glass-gazing, super-serviceable, finical rogue. (*Lear*, ii. 2.)

**834.** To picke out the raven's eyes. (*Cornicum oculos configere*.—Eras. *Ad.* 123. The crow has the habit of

attacking its enemy in the eyes. Hence—to bite the biters.)

**835.** Centones (sarcire).—Eras. *Ad.* 477. (*To mend [or botch] patched garments.* Or, to make patchwork garments; hence to impose on by falsehood.)

Man is but a patched fool. (*M. N. D.* iv. 1.)

Virtue that trangresses is but patched with sin; and sin that amends, is but patched with virtue. (*Tw. N.* i. 5.)

Patch grief with proverbs. (*M. Ado.* v. 1.)

You'll patch a quarrel. (*Ant. Cl.* ii. 2.)

Oftentimes excusing of a fault

Doth make the fault the worse by the excuse,

As patches set upon a little breach

Discredit more in hiding of a fault

Than did the fault before it was so patched. (*John.* iv. 2.)

All other devils that suggest by treasons

Doth botch and bungle up damnation

With patches, colours, and with forms being fetched

From semblances of piety. (*Hen. V.* ii. 2.)

The speech is nothing . . . the hearers aim at it,

And botch the words up to fit their own thoughts. (*Ham.* iv. 5.)

You patched up your excuses. (*Ant. Cl.* ii. 2.)

(And see *Cor.* i. 251.)

**836.** Improbitas muscæ.—Eras. *Ad.* 814. An importune that will be soon answered, but straight in hand againe. (*The troublesomeness of a fly.*)

Most smiling, smooth, detested parasites,

Courteous destroyers . . . trencher friends, time's flies . . .

Vapour and minute Jacks!

Of man and beast the infinite malady. (*Tim. Ath.* iii. 5.)

As summer flies in the shambles. (*Oth.* iv. 2.)

When the sun shines let the foolish gnats make sport.

If you will jest with me, know my aspect. (*Com. Er.* ii. 2.)

King, be thy thoughts imperious like thy name.

Is the sun dimmed that gnats do fly in it? (*Tit. And.* iv. 3.)

A person, but contemptible; a kind of venomous fly.

(*Charge against St. John.*)



Flatterers and sycophants . . . are flies who buzz about in every ear. (*Ib.* and in *Ess. Of Goodness.*)

(Comp. No. 690.)

**837.** Argentangina sylver. (*Argentanginam patitur.*—Eras. *Ad.* 811.)

Celestial Dian, Goddess Argentine. (*Per.* v. 1.)

I here confess myself the King of Tyre,  
Who . . . did wed fair Maisa . . . she brought forth  
A maid-child call'd Marina ; who, O Goddess !  
Wears yet thy silver livery. (*Ib.* v. 3.)

O sacred, shadowy, cold and constant queen ? . . .  
Sacred silver mistress, lend thine ear. (*Tw. N. Kins.* v. 1.)

(See remarks in Introduction.)

**838.** Lupi illum videre priores.—Virg. ; Eras. *Ad.* 259.  
(*The wolves saw him first.* Said of one who has suddenly lost his voice. A superstition that if a wolf saw a man before the latter saw him, he would be unable to speak.)

**839.** Dorica Musa.—Eras. *Ad.* 498. (*The Doric music or mode.* Δωρικὴ μουσα. Said of Cleon, who could learn no other than the Doric form, twisted by Aristophanes into the word δωροδοκησι—i.e. by bribery. Said of people who took bribes, &c.)

**840.** To looke a gyven horse in the mouthe.—Eras. *Ad.* 939. (*Equi dentes inspicere donati.* To look at a gift-horse's teeth.)

**841.** Ulysses pannos exivit.—Eras. *Ad.* 919. (*Ulysses doffed his rags.* Of a sudden change of life from poverty to riches, from sad to merry.)

What wilt thou exchange for rags ? robes ; for titles ? titles.  
(*L. L. L.* iv. 1.)

Your eye in Scotland  
Would . . . make our women fight,  
To doff their dire distresses. (*Macb.* iv. 3.)

Doff this habit, shame to your estate,  
An eyesore to our solemn festival. (*Tam. Sh.* iii. 2.)

(See *John*, iii. 1, 127; 1 *Hen.* IV. v. 1, 12; *Tr. Cr.* 3, 31.)

**842.** Fatis imputandum.—Eras. *Ad.* 804. (*It must be set down to the Fates.*)

Fate ordaining he should. (*Mer. Wiv.* iii. 5.)

Fate o'er-rules. (*M. N. D.* iii. 2.)

Till the Fates me kill. (*Ib.* v. 1.)

The young gentleman, according to fates and destinies, is dead.  
(*Mer. Ven.* ii. 2.)

Bardolf, by cruel fate, hath been condemned to be hanged.  
(*H. V.* iii. 6.)

We must stand to the mercy of our fate

Who hath bounded our last minute. (*Tw. N. Kins.* i. 2.)

(Upwards of sixty similar instances.)

**843.** Lychnobii.—Eras. *Ad.* 919.<sup>1</sup> (*Livers by lamp-light.*)

He drinks and wastes the lamps of night in revel.  
(*Ant. Cl.* i. 4.)

I . . . did desire you to burn this night with torch . . . Let's  
to supper, come and drown consideration. (*Ant. Cl.* iv. 2.)

(See No. 739, and compare *R. II.* i. 3, 221–223.)

**844.** Terræ filius.—Eras. *Ad.* 288. (*Son of the soil.*)

**845.** Hoc jam et vates sciunt.—Eras. *Ad.* 1003. (*Even prophets at length know this.* Said of what had long been undiscovered, but was now manifest.)

O my prophetic soul! my uncle! (*Ham.* i. 5.)

There needs no ghost, my lord, come from the grave  
To tell us this. (*Ham.* i. 5.)

<sup>1</sup> 'Apparet Lychnobij proverbiali joco dictos, qui lucernarium vitam ducerent, ut torqueri possit vel in nocturnum potorem, vel hominem supra modum studiosum qui quemadmodum dictum de Demosthene, plus absumat olei quam vini.'—Eras. *Ad.* 919.

**846.** Whear harts cast their hornes. (*Ubi cervi abjiciunt cornua.*—Eras. *Ad.* 504. Stags about to shed their horns withdraw to some inaccessible covert; hence applied to persons engaged in some difficult business, also to those who leave the society of their fellow-men, as Timon, &c.)

I found her straying in the park  
Seeking to hide herself, as doth the deer  
That hath received some unrecurring wound.  
(*Tit. And.* iii. 1.)

The white hart Achilles keeps thicket. (*Tr. Cr.* ii. 3.)  
Here wast thou bay'd, brave hart :  
Here did'st thou fall ; and here thy hunters stand. . . .  
O world ! thou wast the forest to this hart. . . .  
How like a deer stricken by many princes  
Dost thou here lie ! (*Jul. Cæs.* iii. 1.)

*Ham.* Why, let the stricken deer go weep,  
The hart ungalled play. (*Ham.* iii. 2.)

**847.** Here dead birdes fownd.

Like to a new-killed bird she trembling lies. (*R. Lucrece.*)

**848.** Provoluitur ad milvos (a sick man gladd of the spring. (*He prostrates himself before the kites.*—Eras. *Ad.* 751. The kite was the herald of spring, at which season it appeared in Greece, and reverence was done to it by the lower orders, who were glad that the winter was gone.)

Welcome hither, as is the spring to the earth. (*W. T.* v. 2.)

**849.** Amnestia.—Eras. *Ad.* 388. (*Forgetfulness, amnesty of wrongs or evils.*)

I here forget all former griefs,  
Cancel all grudge. (*Tw. G. Ver.* v. 4.)  
Do as the heavens have done, forget your evil ;  
With them, forgive yourself. (*W. T.* v. 1.)  
I forgive and quite forget old faults. (*3 H. VI.* iii. 3.)  
Pray now, forgive and forget. (*Lear,* iv. 7.)

**850.** Odi memorem compotorem.—Eras. *Ad.* 228. (*I hate a boon-companion who remembers; i.e. what has been said at table, and publishes it afterwards.*)

(See *Essay Of Discourse.*

*Crom.* My Lord of Winchester, you are a little,  
By your favour, too sharp. . . .

*Gar.* I shall remember this bold language.

*Crom.*

Do;

Remember your bold life too. (*Hen. VIII.* v. 4.)

**851.** Delius natator.—Eras. *Ad.* 234. (*A Delvian diver.*—Socrates; *Diog. Laert.* ii. 22, and ix. 12. Of first-rate swimmers, and applied to those who could master the obscurities of profound writers.)

(Quoted in *Advt. of L.* i. 1; *De Aug.* viii. 2.)

*Glo.* Sweet prince, the untainted virtue of your years  
Hath not yet dived into the world's deceit. (*Rich. III.* iii. 1.)  
Dive thoughts down to my soul! (*Ib.* i. 1.)

**852.** Numeris Platonis obscuris.—Cicero, Eras. *Ad.* 755. (*The obscure numbers of Plato.* Plato sometimes obscured his philosophy with the numbers of Pythagoras, who reduced nearly all philosophy to number.)

**853.** Davus sum non Œdipus.—Terence; Eras. *Ad.* 110. (*I am Davus, not Œdipus.*)

**854.** Infixo aculeo fugere.—Eras. *Ad.* 24. (*To fly away, having fixed a sting.*)

Full merrily the humble bee doth sing  
Till he hath lost his honey and his sting;  
And being once subdued in armed tail,  
Sweet honey and sweet notes together fail. (*Tr. Cr.* v. 11.)

(And see *Jul. Cæs.*<sup>1</sup> ii. 1, 15, 16.)

**855.** Genuino mordere.—Eras. *Ad.* 407. (*To bite with the jaw teeth, to backbite.*)

They are arrant knaves and will backbite. (*2 H. IV.* v. 1.)

Back-wounding calumny. (*M. M.* iii. 2.)

<sup>1</sup> Note that the proverb means 'to sting an enemy'; the play, 'to enable an enemy to sting you.'

**856.** Ansam quærere.—Eras. *Ad.* 134. (*To look for a handle.*)

Fortune is like the market, where many times, if you can stay a little, the price will fall; . . . for occasion . . . turneth *the handle* of the bottle first to be received, and after the belly, which is hard to clasp. (*Ess. Of Delays.*)

*Menas.* I will never follow thy pall'd fortunes more.  
Who seeks, and will not take, when once 'tis offer'd,  
Shall never find it more. (*Ant. Cl.* ii. 7.)

*Macb.* Is this a dagger which I see before me,  
*The handle towards my hand?* Come let me clutch thee.  
(*Macb.* ii. 1.)

**857.** Qui sunt apud inferos terniones.—Eras. *Ad.* 595.  
(*Those who are amongst the three in the lower regions.*)

**858.** Et scellj filium abominor. Of him that cannot endure the sound of a matter—from Aristocrates: Scellius sonne whome a man devoted to a democracy said he could not abide for the nearnesse of his name to an aristocracy.

(Scellius was the son of a man named Aristocrates.)

**859.** Water from the hands (such doctrynes as are polluted by custome. (*A puro pura defluit aqua.*—Eras. *Ad.* 679.)

So that myself bring water for my stain. (*Sonnet cix.*)

Though some of you, with Pilate, wash your hands,  
Showing an outward pity; yet you Pilates  
Have here delivered me to your sour cross,  
And water cannot wash away your sin. (*Rich. II.* iv. 1.)

(The same metaphor of washing the hands clean from pollution of sin appears in *R. III.* i. 4, 271; *Tw. N.* ii. v. 167; *Macb.* ii. 2, 58–66; v. i. 29–68.)

**860.** Famis campus (an yll horse kept. *The field of famine.*—Eras. *Ad.* 314.)

His horse is . . . the very genius of famine. (*2 H. IV.* iii. 2.)

**861.** The thread is spun now nedes the needle. (*Filum nevisti et acu opus est.*—Eras. *Ad.* 974. Finish well what is well begun. You have learnt an art, now practise it.)



Thou shalt have her. Was't to this end  
That thou began'st to twist so fine a story? . . .  
Look, what will serve is fit . . .

And the conclusion is, she shall be thine.

In practice let us put it presently. (*M. Ado*, i. 1.)

Grow this to what adverse issue it can, I will put it in practice. Be cunning in the working this. (*Ib.* ii. 2.)

**862.** *Quadratus homo* <sup>1</sup> (a gull).—Eras. *Ad.* 1001. (*A square man.*)

Sirrah, thou'rt said to have a stubborn soul,  
That apprehends no further than this world,  
And squar'st thy life accordingly. (*M. M.* v. 1.)

Mine honesty and I begin to square.

The loyalty, well held to fools, does make

Our faith mere folly. (*Ant. Cl.* iii. 11.)

I have not kept my square, but that to come shall all be done by the rule. (*Ant. Cl.* ii. 3.)

(*Wint. T.* iii. 3, 41; v. 1, 51; *Tr. Cr.* v. 2, 127, &c.)

**863.** *Fenum habet in cornu.*—Eras. *Ad.* 51. (*He has hay on his horn.* Used, first of bulls that ran, who had a tuft of hay on their horns to give warning; then applied to foul-mouthed and dangerous men.)

I think he thinks upon the savage bull.

Tush, fear not man, we'll tip your horns with gold.

(*M. Ad.* iv. 4.)

**864.** *Armed intreaty.* (*Preces armatæ.*—Eras. *Ad.* 1051; *Cic.* lib. 9. Of requests backed by power. *Cogit rogando qui rogat potentior.*)

*Enter Orlando with his sword drawn.*

*Orlando.* Forbear! and eat no more.

*Jaq.* Why, I have eat none yet.

*Orl.* Nor shall not till necessity be served. . . . I almost die for food, let me have it, &c. (*A. Y. L.* ii. 7.)

**865.** *Omnia secunda saltat senex.*—Eras. *Ad.* 644. (*All is well, the old man dances.* From an old Roman legend: when any danger is past, and things turn out well.)

<sup>1</sup> See remarks on '*quadratus homo*' in the introductory chapter (Latin Proverbs).

**866.** *θεων χειρες*.—Eras. *Ad.* 98. (*The hands of the gods. Wonderful medicines and specifics ironically so called.*)

In the great hand of God I stand. (*Macb.* ii. 3.)

Show us the hand of God that hath dismissed us.

(*R. II.* iii. 3.)

We are in God's hand. (*H.* v. 6.)

Troth, sir, all is in His hands above. (*Mer. Wiv.* i. 3.)

**867.** *Mopso nisa datur*.—Eras. *Ad.* 514. (*Nisa is given to Mopsus: a girl of great beauty to one of the meanest shepherds. What may not be hoped for when such things occur?*)

**868.** *Dedecus publicum*.—Eras. *Ad.* 812. (*Public shame—disgrace.*)

Item . . . if any man be seen to talk with a woman within the term of three years, he shall endure such public shame as the rest of the court can possibly devise. (*L. L. L.* i. 1.)

They'll have him publicly shamed; methinks there would be no period to the jest should they not have him publicly shamed.

(*Mer. Wiv.* iv. 2.)

Perchance publicly she'll be shamed. (*M. M.* v. 1.)

A divulged shame, traduced by odious ballads. (*All's W.* ii. 1.)

**869.** Riper than a mulberry. (*Maturior moro*.—Eras. *Ad.* 975. Of a mild, soft-mannered man, &c.)

Humble as the ripest mulberry. (*Cor.* iii. 2.)

When he was by, the birds such pleasure took

That some would sing, and others in their bills

Would bring him mulberries and ripe-red cherries. (*Ven. Ad.*)

Palamon is gone to the wood to gather mulberries.

(*Tw. N. Kins.* iv. 1.)

**870.** *Tanquam de narthecio*.—Eras. *Ad.* 929. (*As it were from a box for keeping ointment or medicines in.*)

He was perfumed like a milliner,

And 'twixt his finger and his thumb he held

A pouncet box. (1 *H. IV.* i. 2.)

**871.** *Satis quercus.*—Eras. *Ad.* 133. (*Enough of acorns.*  
Of those who exchange mean diet for choicer food, or give  
up the plain habits of their ancestors for modern fashions.)

*Satis quercus* ; acorns were good till bread was found.

(*Col. G. and E.* vi.)

*Tim.* What would you want? Behold the earth hath  
roots ;

The oaks bear mast, the briars scarlet hips. . . .

Want ! why want ?

*First Ban.* We cannot live on grass and berries.

(*Tim. Ath.* iv. 3.)

I'll make you feed on berries and on roots. (*Tit. And.* iv. 2.)

**872.** Haile of perle.

I'll set thee in a shower of gold,

And hail rich pearls on thee. (*Ant. Cl.* ii. 5.)

**873.** *Intus canere.*—Eras. *Ad.* 366. (*To sing inwardly.*  
Of those who studied private interest alone.)

Inward joy enforced my heart to smile. (*Tw. G. Ver.* i. 2.)

I have inly wept. (*Temp.* v. 1.)

**874.** *Symonidis cantil(l)enæ.*—Eras. *Ad.* 590. (*Songs of*  
*Simonides.* Applied to the mercenary, as Simonides was  
the first who took money for his poems.)

**875.** *Viam qui nescit ad mare (fluvium sequatur.*—  
Eras. *Ad.* 559. (*Viam qui nescit, quâ deveniat ad mare, &c.*  
—Plautus. *He who does not know the way leading down to*  
*the sea should follow a river.* The ignorant must consult  
the wiser, &c.)

*Seb.* How runs the stream ?

*Olio.* Nay, come, I prythee, would thou'dst be ruled by me.

*Seb.* Madam, I will. (*Tw. N.* iv. 3 ; see 2 *Hen. IV.* iv. 1, 70.)

**876.** *Alter Janus.*—Eras. *Ad.* 894. (May apply either  
to the circumspect or the double-faced.)

Now by two-headed Janus. (*Mer. Ven.* i. 2 ; and *Oth.* i. 2 )

Thou hast deceived me like a double-meaning prophet.

(*All's W.* iv. 3.)

**877.** To symme without a barke. ('Sine cortice nabis.'—Horace ; Eras. *Ad.* 274. *To swim without corks.* Of those arrived at years of discretion, and can do without a mentor.)

Little wanton boys that swim on bladders. (*Hen. VIII.* iii. 2.)

**878.** An owles egg. (*Noctuinum ovum.*—Eras. *Ad.* 370. It was an old superstition that if a child ate of an owl's egg before it had tasted wine, it would be a total abstainer all its life. Applied therefore to the abstemious.)

**879.** Shake another tree. (*Aliam quercum excute.*—Eras. *Ad.* 169. *Shake another oak.* Of the importunate for money or favours whom you bid try somebody else, as they have drained you.)

You do grow so in my requital, as nothing can unroot you.

(*All's Well*, v. 1.)

He is the *oak*—not to be shaken. (*Cor.* v. 2.)

Macbeth is ripe for shaking. (*Macb.* iv. 3.)

If I were ripe for your persuasion, you

Have said enough to shake me from the arm

Of the all-noble Theseus. (*Tw. N. Kins.* i. 3.)

He will shake Rome about your ears, as Hercules did shake down mellow fruit. (*Cor.* iv. 7.)

**880.** E terra spectare naufragia.—Eras. *Ad.* 1050. (*To watch the shipwrecks from the shore.*)

(See Miranda's account of the shipwreck, *Temp.* i. 2.)

It is a view of delight (saith Lucretius) to stand or walk upon the shore side, and to see a ship tossed with tempest upon the sea. (*Adv. of L.* i. ; Spedding, iii. 317.)

**881.** In diem vivere.—Eras. *Ad.* 282. (*To live [only] for the day. In content, little solicitous for the future.*)

Who doth ambition shun,

And loves to live i' the sun,

Come hither. (*As Y. L.* ii. 5.)

You . . . that under the shade of melancholy boughs

Lose and neglect the creeping hours of time. (*Ib.* ii. 7.)

O God ! methinks it were a happy life

To be no better than a homely swain ;

To sit upon a hill as I do now ;  
 To carve out dials quaintly point by point,  
 Thereby to see the minutes how they run. (3 *Hen. VI.* ii. 5.)

**882.** Uno die consenescere.—Eras. *Ad.* 706. (*To grow old in one day.*)

*Cymb.* O disloyal thing !  
 That shouldst repair my youth, thou heap'st  
 A year's age on me. (*Cymb.* i. 1.)  
 (See *Rom. Jul.* v. 3, 6, 7 ; *Ant. Cl.* iii. 9.)

**883.** Πόρρω Διόστει καὶ κεραυνοῦ. *Porro a Jove atque fulmina.*—Eras. *Ad.* 131. (*Far from Jove and his thunderbolt.* Beware how you deal with autocrats and tyrants, who have your life at their disposal.)

Could great men thunder  
 As Jove himself does, Jove would ne'er be quiet,  
 For every pelting, petty officer  
 Would use his heaven for thunder ; nothing but thunder.  
 (M. M. ii. 2.)  
 His nature is too noble for this world :  
 He would not flatter Jove for his power to thunder.  
 (Cor. iii. 2.)  
 (And see *Ant. Cl.* iii. 11, 85–88.)

*Folio 101.*

**884.** Servire scenæ.—Eras. *Ad.* 54. (*To serve or gratify the stage [of the world]—i.e. the public.* ‘They that please to live must live to please.’)

Are we all met ?  
 Pat, pat, and here's a marvellous place for our rehearsal.  
 (M. N. D. iii. 1.)  
 O for a muse of fire that would ascend the brightest heaven of invention ! A kingdom for a stage ! princes to act, and monarchs to behold the swelling scene. (*Hen. V.* i. cho.)

(See the envois at the end of *All's Well* ; 2 *Hen. IV.* ; *Hen. V.* ; *Twelfth N.* ; *Tw. N. Kins.*)

**885.** Omnium horarum homo.—Eras. *Ad.* 126. (*A man of every hour.* Ready to be grave or gay at all hours.)



Be a child of the time. (*Ant. Cl.* ii. 7.)

I am not a day of season, for thou mightest see a sunshine and a nail in me at once. (*All's W.* v. 3.)

You fools of fortune, trencher friends, time's flies . . . vapour and minute-jacks. (*Tim. Ath.* iii. 6.)

A time-pleaser. (*Tw. N.* ii. 4.)

**886.** Spartæ servi maxime servj.—Eras. *Ad.* 1018. (*The slaves of Sparta were the greatest of slaves.*)

Your servant's servant is your servant. (*Tw. N.* iii. 1.)

(*To Iago.*) O Spartan dog! (*Oth.* v. 2.)

**887.** Non sum ex istis hæroibus (potentibus ad nocendum).—Er. *Ad.* 499. (*I am not of those heroes more ready to injure than to do good. Heroes here = the djins or genii of the East—more disposed to be malevolent than beneficent. Used therefore by those who professed to help, not to harm.*)

**888.** Scopæ dissolutæ : scopas dissoluere.—Cicero ; Er. *Ad.* 190. (*Broken up brooms. Said of the disorderly and worthless, who can be put to no use.*)

*Cade.* I am the besom that must sweep the court clean of such filth as thou art. (*2 Hen. VI.* iv. 8.)

**889.** Clavum clavo pellere.—Eras. *Ad.* 61. (*With one nail to drive out [another] nail.*)

As one nail by strength drives out another,

So the remembrance of my former love

Is by a newer object quite forgotten. (*Tw. G. Ver.* ii. 4.)

One fire drives out one fire : one nail one nail :

Rights by rights alter : strengths by strength prevail.

(*Cor.* iv. 6.)

**890.** Extra quærere sese.—Eras. *Ad.* 496. (*To look out of oneself, as Aristippas. To regard the popular opinion of you rather than the voice within you.*)

If our spirits

Did not go forth of us, 'twere all alike

As if we had them not. (*M. M.* i. 1.)

O that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves! O that you could . . . then you would discover a brace of unmeriting, proud, violent, testy magistrates, (alias fools,) as any in Rome! (*Cor.* ii. 1.)

**891.** Cumjnj sector.—Eras. *Ad.* 357. (*Splitter of hairs.* Lit. a cummin-splitter—i.e. a skinflint or niggard.)

The school-men . . . are 'Cymini sectores.' (*Essay Of Study*)  
(And *Advt. of L.* i.; *Spedding*, iii. 305.)

I profess requital to a hair's breadth. (*Mer. Wiv.* iv. 1.)

If thou cut'st more  
Or less than just a pound, be it but so much  
As makes it light or heavy in the substance,  
Or the division of the twentieth part  
Of one poor scruple, nay, if the scale do turn  
But in the estimation of a hair,  
Thou diest. (*Mer. Ven.* iv. 1.)

In the way of bargain mark ye me;  
I'll cavill on the ninth part of a hair. (1 *H. IV.* iii. 1.)

The tithe of a hair was never lost in my house before.

(*Ib.* iv. 2.)

The prince himself is such another (as Poins); the weight of a hair will turn the scales between their avoir-du-poids.—2 *H. IV.* ii. 4.

**892.** Laconicæ lunæ.—Eras. *Ad.* 494. ('Laconicas lunas.' [*You plead*] *Spartan moons*—because the Spartans, when asked to give the help promised, used to plead the phase of the moon, it not being full.)

**893.** Corvus æquat.—Eras. *Ad.* 662. (*The raven procures water.* From the fable of raising up the water by throwing in pebbles. When trouble and ingenuity have to be employed to obtain a thing.)

**894.** Ne incalceatus in montes.—Eras. *Ad.* 960. (*Go not up bare-legged into the mountains.* Arm yourself against the difficulties you may meet with in the mode of life you mean to adopt.)

Armed to bear the tidings of calamity. (*R. II. iii. 2.*)

I am armed against the worst. (*3 Hen. VI. iv. 1.*)

I am armed, and dangers are to me indifferent.

(*Jul. Cæs. i. 3; ib. iv. 3, 67.*)

(Ten similar instances.)

**895.** Domj Milesia.—Eras. *Ad.* 135. [*Practise*] *Milesian* [*luxury*] *at home*—i.e. enjoy yourself as you please in your own house, but do not disparage what your hostess provided.

**896.** Sacra hæc non aliter constant.—Eras. *Ad.* 483. (*These rites do not otherwise hold good.* When you excuse yourself for some license of conduct on an occasion when it was pardonable.)

*Ham.* The king doth wake to-night and takes his rouse,  
Keeps wassail, and the swaggering up-spring reels;  
And as he drains his draughts of Rhenish down,  
The kettle-drum and trumpet thus bray out  
The triumph of his pledge.

*Hor.*

Is it a custom?

*Ham.* Ay, marry, is't;  
But to my mind it is a custom  
More honoured in the breach than the observance.

(*Ham. i. 4.*)

**897.** Gallus insilit.—Eras. *Ad.* 696. (*The cock springs to the attack.* When one defeated renews the fight.)

*Clo.* Every jack slave hath his belly full of fighting, and I must go up and down like a cock than nobody can match.

*2nd Lord.* You are a cock and a capon too; and you crow cock with your comb on. (*Cymb. ii. 1.*)

**898.** Leonis vestigia quæris (ostentation with cowardize).—Er. *Ad.* 873. (*You are looking for the lion's tracks—not the lion himself.*)

**899.** fumos vendere.—Eras. *Ad.* 112. (*To sell smoke.* Make empty promises.)

Calm words folded up in smoke. (*John, ii. 1.*)

(See No. 93.)

*Folio 101b.*

**900.** Epiphillides.—Eras. *Ad.* 885. (*The smaller grapes*—left for gleaners. Of those who talk rather than act finely.)

**901.** Calidum mendacium optimum.—Eras. *Ad.* 948. (*A hot [or burning] lie is the best.* Lie stoutly if you lie at all.)

*Poins.* The virtue of this jest will be the incomprehensible lies that this fat rogue will tell us when we meet at supper.

(See how Falstaff fulfils Poins' estimate of his lying propensities, 1 *Hen. IV.* ii. 4. See *All's W.* iv. 3, 250-1.)

**902.** Solus currens vincit.—Eras. *Ad.* 304. (*When running alone he conquers.* From the race-course, when a horse [or man] walks over, there being no competitor.)

Ye gods, it doth amaze me,

A man of such a feeble temper should

So get the start of the majestic world,

And bear the palm alone. (*Jul. Cæs.* i. 3.)

**903.** Vulcanæum vinclum.—Er. *Ad.* 580. (*A Vulcanæan bond—i.e. inextricable.*)

By the forge that stithied Mars his helm,

I'll kill thee everywhere, yea o'er and o'er. (*Tr. Cr.* iv. 5.)

A casque founded by Vulcan's skill. (*Ib.* v. 2.)

**904.** Salt to water (whence it came. (*Salis onus unde venerat, illuc abiit.*—Eras. *Ad.* 257. The freight of water has gone whence it came—said of the loss of ill-gotten gains, &c.)

My message must return from whence it came.

(*Per.* i. 3. See Thaliard's errand, *ib.* i. 1, 151.)

I bequeath my riches to the earth from whence they came.

(*Ib.* i. 1.)

**905.** Canis sæviens in lapidem.—Er. *Ad.* 884. (*A dog furious at a stone—* instead of at the person who threw it.)

906. Aratro jacularj. — Er. *Ad.* 551, 919. (*To make a missile of a plough. Of one who would injure another at any cost to himself, or who sets about a thing at random, without thought of the future.*)

He died

As one that had been studied in his death,  
To throw away the dearest thing he owed  
As 'twere a careless trifle. (*Macb.* i. 4.)  
Throw physic to the dogs. (*Ib.* v. 3.)

His son, who has

(His dignity and duty both cast off)  
Fled from his father, &c. (*W. T.* v. 1.)

It were for me

To throw my sceptre at th' injurious stars.  
(*Ant. Cl.* iv. 13; *ib.* iv. 9, 15.)

907. Semel rubidus, decies pallidus.—Eras. *Ad.* 748.  
(*He blushes once, turns pale ten times. Of him who borrows and cannot repay.*)

908. Tanto buon che val niente. (*So good that he is good for nothing.*)

(Quoted in *Essay Of Goodness and Goodness of Nature.*)

Goodness growing to a plurisy, dies in his overmuch.  
(*Ham.* iv. 7.)

He still hath held them . . .  
Of no more soul or fitness for the world  
Than camels in the war, who have their provand  
Only in bearing burdens. (*Cor.* ii. 2.)  
This man has marred his fortune,  
His nature is too noble for the world.  
He would not flatter Neptune for his trident,  
Or Jove for's power to thunder. (*Cor.* iii. 1.)

909. The crowe of the belfry.

The night crow cried, aboding luckless time. . . .  
The raven rock'd her on the chimney's top. (3 *H. VI.* v. 6.)  
Did'st thou not hear somebody?  
No, 'twas the vane on the house. (*M. Ado.* iii. 3.)



O it comes o'er my memory  
As doth the raven o'er th' infected house. (*Oth.* iv. 1.)

910. The vinegar of sweet wine.

In a sweet lady sad is a sour offence. (*Tr. Cr.* iii. 1.)

Turn you the sourest points with sweetest terms.

(*Ant. Cl.* ii. 2.)

Tidings that are most dearly sweet and bitter.

(*Tw. N. Kins.* v. 4.)

(See *ante*, No. 571. Compare for *sweet bitters*, *Lov. Complaint*, 272-3; *Rom. Jul.* i. 5, 72; *Oth.* i. 3, 348; *As Y. L.* iv. 3, 101.)

(See No. 571.)

911. En rue unit naist un champignon. (*A mushroom grows in a level [or smooth] street.*)

912. He hath moe to doe than the ovens in Christmas.

(Similes from ovens, *Tr. Cr.* i. 1, 24; *Tit. And.* ii. 4, 36.)

913. Piu doppio ch'una zevola (zivola). (*More fickle than a finch.*)

914. Il cuopre un altare et discuopre l'alno. (*He covers an altar and uncovers the alder tree.*)

915. He will hide himself in a mowne meadowe.

Search every acre in the high-grown field,

And bring him to our eyes. (*Lear*, iv. 4.)

916. Il se crede segnar et se da de dettj ne gli occhi.  
(*He thinks to blesse himself and thrusts his finger into his eyes.*)

A pretty peat! it is best

Put finger in the eye, an she knew why. (*Tam. Shrew*, i. 1.)

Put the finger in the eye and weep. (*Com. Er.* ii. 2.)

Folio 102.

917. He is gone like a fay without his head.

*Puck.* Sometime a horse I'll be,

Sometime a hound, a *headless* bear. (*M. V. D.* iii. 1.)

918. La soprascritta è buona. (*The superscription is good.*)

This churlish superscription.

(1 *Hen. VI.* iv. 1; see *Tim.* ii. 2, 79.)

I will o'er glance the superscript. 'To the snow-white hand of the most beauteous Lady Rosaline.' (*L. L. L.* iv. 3.)

919. La pazzia li fa andare. La vergogna li fa restare. (*Madness makes them go; shame makes them stay.*)

Who in rage forgets ancient contusions and all brush of time . . . and repairs him with occasion. (2 *H. IV.* v. 3.)

Burning shame detains from Cordelia. (*Lear*, iv. 3.)

920. Mangia santj caga Diavoli. (*He eats saints and voids devils.*)

921. Testa dignina barba pasciuta. (*To a dignified head a fine beard.*)

He that hath a beard is more than a youth, and he that hath no beard is less than a man. (*M. A.* ii. 1.)

Then the justice, with eyes severe, and beard of formal cut.

(*A. Y. L.* ii. 1.)

*Warwick speaking of the body of the murdered Gloucester:—*

I do believe that violent hands were laid

Upon the life of this thrice-famed duke. . . .

His hair upreared, his nostrils stretched with struggling. . . .

His well-proportioned beard made rough and rugged.

(2 *H. IV.* iii. 2.)

*Lear (to Goneril).* Art not ashamed to look upon this beard?

(*Lear*, ii. 4.)

They honoured age for his white beard. (*Tim. Ath.* iv. 3.)

922. L'asne qui porte le vin et boit l'eau.

He shall but bear them [honours] as the ass bears gold,

To groan and sweat under the business. . . .

Having brought our treasure where we will,

Then take we down our load to turn him off,

Like to the empty ass, to . . . graze on commons.

(*Jul. C.* iv. 3.)

If thou art rich thou'rt poor,  
For like an ass whose back with ingots bows,  
Thou bear'st thy heavy riches. (*M. M.* iii. 1.)

Camels . . . who have their provand  
Only for bearing burdens, and sore blows  
For sinking under them. (*Cor.* ii. 1, 264.)

Wears out his time much like his master's ass,  
For nought but provender. (*Oth.* i. 1.)

To bear (these exactions) the back is sacrificed to the load.  
(*Hen.* VIII. i. 2.)

**923.** Lyke an anchor that is ever in the water and will  
never learn to swym.

Nothing so certain as your anchors, who  
Do their best office if they can stay where you'll be loth to be.  
(*W. T.* iv. 3.)

(Nine figures from *anchors*.)

**924.** He doth like the ape that the higher he clymbes  
the more he shows his ars.

**925.** Se no va el otero a Mahoma vaya Mahoma al  
otero. (*If the hill will not go to Mahomet, then Mahomet  
must go to the hill.*)

(This story of Mahomet related in *Essay Of Boldness*.)

**926.** Nadar y nadar y ahogar a la orilla. (*To swim  
and swim and drown close to the shore.*)

'Tis double death to die in ken of shore. (*Lucrece*, l. 1114.)

To follow

The common stream 'twould bring us to an eddy  
Where we should turn and drown. (*Tw. N. Kins.* i. 3.)

(And see *Jul. Cæs.* i. 2, 100–111; 2 *H. VI.* iii. 2, 94.)

**927.** Llorar duelos agenos. (*To weep for the grief of  
others.*)

Speak'st thou of Juliet? How is it with her?

She weeps and weeps, and now falls on her bed, then starts up  
and upon Tybalt calls, and then on Romeo cries, and then falls  
down again. (*R. Jul.* iii. 1; iv. 1.)

What's Hecuba to him, or he to Hecuba,  
That he should weep for her? (*Ham.* ii. 2.)

928. Si vos sabes mucho se yo mi salmo. (*You know many things, but I know my psalms.*)

*Shallow.* Certain—'tis certain; very sure, very sure; death, as the Psalmist says, is certain to all. (2 *Hen.* IV. iii. 2.)

I could sing psalms or anything. (1 *Hen.* IV. iii. 4.)

929. Por hazer mi miel comeron mi muscas. (*They will eat my bees to make my honey.*)

Infurious wasps to feed on such sweet honey,  
And kill the bees that yield it. (2 *Gen. Ver.* i. 2.)

Like the bee culling from every flower the virtuous sweets,  
Our thighs packed with wax, our mouths with honey,  
We bring it to the hive, and, like the bees, are murdered for  
our pains. (2 *H.* IV. iv. 5.)

(See *Tr. Cr.* v. 11, 40.)

930. Come suol d'inverno quien sale tarde y pone presto.  
(*Like the winter's sun, which rises late and sets early.*)

Worse than the sun in March. (1 *H.* IV. iv. 1.)

Gorgeous as the sun at Midsummer. (*Ib.*)

931. Lo que con el ogo veo con el dedo lo advino.  
(*That which I see with mine eye I touch with my finger.*)

What could he see but mightily he noted . . .

His eye commands the leading of his hand.

(*Lucrece*, 414-440.)

I see it feelingly. (*Lear*, iv. 6.)

I will not swear these are my hands: let's see, I feel this pin  
prick. Would I were assured of my condition. (*Lear*, iv. 6.)

I do't and feel it,

As you feel doing thus and thus, and see withal,

The instruments that feel. (*W. T.* ii. 1.)

933.<sup>1</sup> Por el buen tinaja y mal testamento. (*For the good earthen jar and the bad will.*)

<sup>1</sup> The difficulty in deciphering some of the entries caused errors here and elsewhere in dividing and numbering them. See foot-note, p. 155.

934. Era mejor lamiendo que no mordiendo. (*He was better when he fawned than when he bit.*)

O Buckingham, take heed of yonder dog!  
Look, when he fawns, he bites. (*R. III. i. 3.*)

935. Perro del hortelano. ('El perro del hortelano, qui ni come las berzas ni las deja comer.' *The gardener's dog, who neither eats the pears himself nor will let anyone else eat them.*)

936. Despues d'yo muerto ne vinna ne huerto. (*After my death no hurt can come to me.*)

Duncan is in his grave;  
After life's fitful fever he sleeps well;  
Treason has done his worst: nor steel nor poison,  
Malice domestic, foreign levy, nothing  
Can touch him further. (*Macb. iii. 2.*)

(See *Mer. Ven.* iv. 1, 268-272; *Cymb.* iv. 3, song; *Lear*, v. 3, 314-316.)

937. Perdj mi honor hablando mal y oyendo pur. (*I lost my honour in talking ill and in ill listening.*)

Reputation, reputation, reputation! O I have lost my reputation! I have lost the immortal part of myself, and what remains is bestial? . . . Drunk? and speak parrot? and squabble? and swagger? swear? and discourse fustian? (*Oth. iii. 3*; and see *ib.* ii. 3.)

938. Tomar asino que me lleve y no cavallo que me devingue. (*I would rather take the ass which would carry me, than the horse which would throw me.*)

*King R.* Rode he on Barbary? Tell me, gentle friend,  
How went he under him?

*Groom.* So proudly as if he disclaimed the ground.

*K. Rich.* So proud that Bolingbrook was on his back!  
That jade hath eat bread from my royal hand. . . .  
Would he not stumble, would he not fall down,  
Since pride must have a fall, and break the neck  
Of that proud man that did usurp his back?



Forgiveness, horse! why do I rail on thee?

. . . I was not made a horse,

And yet I bear a burthen like an ass. (*R. II. v. 5.*)

(Compare *Tw. N. Kins. v. 4, 50-82.*)

*Folio 103.*

939. So many heades so many wittes. (=Quot homines tot sententiæ.—Eras. *Ad. 99.*)

(See No. 55.)

940. Happy man happy dole.

Happy man be his dole. (*Mer. Wiv. iii. 1*; *1 H. IV. ii. 2*; *Tam. Sh. i. 1*; *W. T. i. 2*)

941. In space cometh grace.

*Alcib.* I cannot think, but your age has forgot me :

It could not else be, . . . I should be denied such common  
grace.

*1 Sen.* Do you dare our anger?

'Tis in few words, but spacious in effect. (*Tim. Ath. iii. 5.*)

Now is it Rome indeed; and room enough

When there is in it but one only man. (*Jul. C. i. 3.*)

942. Nothing is impossible to a willing hart.

Never anything can come amiss when simpleness and duty  
tender it. (*M. N. D. v. 1.*)

What poor duty cannot do, noble respect takes it in might, not  
merit. (*Ib.*)

I will strive with things impossible,

Yea, and get the better of them. (*Jul. Cæs. ii. 1.*)

943. Of two ylls chuze the least.

Ambition, the soldier's virtue, rather makes the choice of loss,  
Than gain which darkens him. (*Ant. Cl. iii. 1.*)

944. Better to bow then to breake.

How light and portable my pain seems now,

When that which makes me bend makes the king bow.

(*Lear, iii. 6.*)

(Connect with the following proverb and quotation from *Lear*, iii. 6.)

England shall repent his folly, see his weakness, and admire our sufferance. Bid him therefore consider his ransom, which must proportion the losses we have borne . . . which in weight to reanswer his pettiness would bow under. (*H. V.* iii. 6.)

(Connect with the following proverb, and see Introduction.)

**945. Of sufferance cometh ease.**

Of sufferance cometh ease. (2 *H. IV.* v. 4.)

Who alone suffers, suffers most i' the mind,  
Leaving free things and happy shows behind ;  
But then the mind much sufferance doth o'erskip  
When grief hath mates, and bearing fellowship. (*Lear*, iii. 6.)

(Connect with former passage.)

Get thee gone, and leave those woes alone which I  
Alone am bound to under-bear. . . .  
I will instruct my sorrows to be proud,  
For grief is proud, and makes his owner stoop. (*John*, iii. 1.)

**946. Two eyes are better than one.**

**947. Leave is light.**

You have good leave to leave us ; when we need  
Your use and counsel we will send for you. (1 *Hen. IV.* i. 3.)  
You are going to the wars. Whether I ever see thee again or  
no, nobody cares. (2 *Hen. IV.* ii. 4.)

If you can separate yourself and your misdemeanours, you are welcome to the house ; if not, an' it will please you to take leave of her, she is very willing to bid you farewell. (*Tw. N.* ii. 2.)

*Pol.* My honourable lord, I will most humbly take my leave of you.

*Ham.* You cannot, sir, take from me anything that I would more willingly part withal. (*Ham.* ii. 2.)

*Ham.* By and bye is easily said. Leave me my friends.  
(*Ib.* iii. 2.)

Do your office or give up your place,  
And you shall be well spared. (*M. M.* ii. 2.)

Let my life be as short as my leave-taking.  
(*Tw. N. Kins.* v. 4.)

948. Better unborn than untaught.

Ignorance is the curse of God. (2 *H. VI.* iv. 2.)

The common curse of mankind, folly and ignorance.

(*Tr. Cr.* ii. 3.)

There is no darkness but ignorance. (*Tw. N.* iv. 2.)

O thou monster ignorance! (*L. L. L.* iv. 2.)

Barbarous ignorance. (*John*, iv. 2.)

Gross and miserable ignorance. (2 *Hen. VI.* iv. 2.)

As gross as ignorance. (*Oth.* iii. 3; *ib.* v. 3.)

949. All is well that endes well.

All's well that ends well : still the fine's the crown,

Whate'er the course, the end is the renown. (*A. W.* iv. 4.)

Conclude and be agreed. . . . Let this end where it begun.

(*Rich. II.* i. 2.)

950. Of a good beginning comes a good ending.

Things as yet not come to life, which in their seeds and weak beginnings lie intresured, such things become the hatch and brood of time. (2 *H. IV.* iii. 2.)

This day all things begun come to an ill end. (*John*, iii. 1.)

Things bad begun make strong themselves by ill.

(*Macb.* iii. 4.)

(See 979.)

Thus bad begins and worse remains behind. (*Ham.* iii. 4.)

The latter end of his commonwealth forgets the beginning.

(*Temp.* ii. 1.)

951. Things doone cannot be undoone. (*Factum infectum fieri non potest.*—*Eras. Ad.* 450.)

What's done cannot be undone. (*Macb.* v. 1.)

Cause to wish things done, undone. (*Jul. Cæs.* iv. 2.)

*Dem.* Villain, what hast thou done?

*Aaron.* That which thou canst not undo.

*Chi.* Thou hast undone our mother.

*Aaron.* Villain, I have done thy mother. (*Tit. And.* iv. 2.)

Look, what is done cannot now be amended. (*R. III.* iv. 4.)

Things that are past are done with me. (*Ant. Cl.* i. 2.)

Past care is still past care.

(*L. L. L.* v. 2; *Rom. Jul.* iv. 1, 45; *Cor.* i. 1, 62.)

**952. Pride will have a fall.**

Pride will have a fall. (*R. II.* v. 5.)

My pride fell with my fortune. (*As Y. L.* i. 2.)

He falls in the height of all his pride. (*R. III.* v. 2.)

By that sin fell the angels. (*H. VIII.* i. 2, and iii. 2.)

Fall and blast her pride. (*Lear*, ii. 4.)

**953. Somewhat is better than nothing.**

*Vio.* I warrant thou art a merry fellow, and carest for nothing.

*Clo.* I do care for something; but I do not care for you: if that be to care for nothing, sir. (*Tw. N.* iii. 1.)

For nothing hold me, so it please thee hold

That nothing me, a something sweet to thee. (*Son.* cxxxvi.)

We do neglect

The thing we have: and all for want of wit

Make something nothing by augmenting it. (*Lucrece.*)

(See 2 *H. VI.* iii. 1, 306.)

**954. Better be envied than pitied.**

His love was . . . exempt from envy, but not free from disdain. (3 *Hen. VI.* iii. 3.)

*Buck.* All good people, you that thus far have come to pity me . . . no black envy shall make my grave. (*Hen. VIII.* ii. 1, 55 and 85. See Buckingham's speech and Wolsey's envy, i. 1.)

There's many a man alive that hath outliv'd

The love o' the people . . . we expire;

And not without men's pity. (*Tw. N. K.* v. 4.)

**955. Every man after his fashen.**

After his sour fashion.

(*Jul. Cæs.* i. 2; and see ii. 1, 220; iv. 1, 36-39, and iv. 3, 134.)

Construe things after their fashion. (*Ib.* i. 3.)

Do it in their own fashion. (*L. L. L.* v. 2.)

956. He may doe much yll ere he do much woorse.

I am bent to know

By the worst means the worst.

You are young in deed. (*Macb.* iii. 4.)

*Macb.* Thou canst not say I did it. Shake not  
Thy gory locks at me. . . .

*Lady M.* He grows worse and worse. . . .

*Macb.* Come, we'll to sleep. My strange and self-abuse  
Is the initiate fear that wants hard use :

We are yet but young in deed. (*Ib.*)

Bad begins and worse remains behind. (*Ham.* iii. 4.)

His humour

Was nothing but imitation ; ay, and that  
From one bad thing to worse. (*Cymb.* iv. 2.)

You some permit

To second ills with ills, each elder worse.

(See *Wint. T.* iv. 2, 87-101, 23-31. See No. 50.)

957. We be but where we were.

*Duch.* Weeping made you break the story off. . . .

*York.* Where did I leave ? (*R.* II. v. 1.)

By the mass, I was

About to say something. Where did I leave ? (*Ham.* ii. 1.)

958. Use maketh mastery.

Experience is by industry achieved,

And perfected by the swift course of time.

(*Tw. Gen. Ver.* i. 3.)

959. Love me little love me long.

Therefore, love moderately ; long love doth so

Too swift arrives as tardy as too slow. (*R. Jul.* ii. 5.)

Love me and leave me not. (*Mer. Ven.* v. 1.)

961.<sup>1</sup> They that are bound must obey.

Do we must what force will have us do. (*R.* II. iii. 3.)

I am tied to be obedient. (*Tam. Sh.* i. 1.)

<sup>1</sup> See foot-note, p. 310.



I arrest thee. . . . I must obey. (*Tw. Night*, iii. 4.)

I must obey; his art is of such power. (*Temp.* i. 2.)

*Ham.* Speak. I am bound to hear.

*Ghost.* So art thou to revenge when thou dost hear.

*Ham.* Now to my word.

It is adieu, remember! I have sworn. (*Ham.* i. 5.)

I am tied to the stake; I must run this course. (*Lear*, iii. 7.)

(See *Jul. Cæs.* iv. 1, 48.)

**962.** Folly it is to spurn against the pricke.

He shall spurn fate, scorn death, and bear

His hopes 'bove wisdom, grace and fear. (*Macb.* iii. 5.)

The great King of kings

Hath in the tables of his law commanded

That thou shalt do no murder; and wilt thou then

Spurn at his edict? (*R. III.* i. 4.)

To wisdom he's a fool that will not yield. (*Per.* ii. 5.)

**963.** Better sit still than rise and fall.

I have touched the highest point of all my greatness. . . .

I shall fall like a bright exhalation in the evening,

And no man shall see me more.

(*Hen. VIII.* iii. 2: Wolsey's fall.)

**964.** Might overcomes right.

O God that right should thus overcome might.

(2 *Hen. IV.* iv. 4.)

(See 2 *Hen. VI.* ii. 3, where the armourer and his man fight, and the armourer falls—'O Peter! thou hast prevailed in right.')

Force should be right. (*Tr. Cr.* i. 3.)

(See *R. III.* v. 3, 313.)

**965.** No smoke without fire.

As near . . . as flame to smoke. (*Per.* i. 1.)

Let your close fire predominate his smoke. (*Tim. Ath.* iv. 3.)

Such smothers broke through into greater flames.

(*Proceedings against Essex.*)

966. Tyme trieth troth. (Tenipus arguit amicum.—  
Eras. *Ad.* 104. *Time is the proof of a friend.*)

The friends thou hast, and their adoption tried,  
Grapple them to thy heart. (*Ham.* i. 2.)

Well, time is the old justice that examines all such offenders,  
and let time try. (*Tr. Cr.* iii. 3, 145–150; *As Y. L.* iv. 3.)

967. Make not two sorrows of one.

*K. Rich.* Doubly divorced! bad men, you violate  
A twofold marriage 'twixt my crown and me,  
And then 'twixt me and my married wife. . . .  
So two together weeping make one woe. (*R.* II. v. 1.)  
Do not receive affliction at repetition<sup>1</sup> I beseech you.

(*W. T.* iii. 2.)

Tell o'er your woes again, by viewing mine. (*R.* III. iv. 4.)

(See *Sonnet xxx.* l. 10–12.)

*Folio 103b.*

968 Thear is no good accord where every jack would  
be a lord.

Since every Jack became a gentleman,  
There's many a gentle person made a Jack. (*R.* III. i. 3.)  
We will not leave one lord, one gentleman,  
Spare none but such as go in clouted shoon.  
(2 *H.* VI. iv. 3.)

969. Saieing and doing are two things.

And ever may your highness yoke together . . .  
My doing well with my well saying. (*Hen.* VIII. iii. 2.)  
Your words and your performances are no kin together.  
(*Oth.* iv. 2.)

Fear not, my lord, we will not stand to prate;  
Talkers are no good doers; be assured

We came to use our hands and not our tongues. (*R.* III. i. 3.)

(See *Tw. G. Ver.* ii. 1, 15; *Lear*, i. 1, 188–9, 240–1; *Tw. N.*  
*Kins.* v. 1, 114; *Ham.* i. 3, 27; iii. 1, 53; *Cor.* i. 1, 57–61;  
*Per.* ii. Gower 4, &c.)

<sup>1</sup> Collier's MS. corrected ed. for *petition*.

**970.** Better be happy than wise.

(See No. 483.)

**971.** Who can hold, that will away?

(See *Ant. and Cleo.* i. 2 and 3, Antony's determination to be away and Cleopatra's attempt to hold him.)

*Lucr.* I must confess my thoughts and wishes bend again  
toward France.

*King.* Have you your father's leave?

*Pol.* He hath, my lord, wrung from me my slow leave . . .  
Upon his will I sealed my hard consent. (*Ham.* i. 2.)

**972.** Alwaies let losers have their woordes.

Then give me leave, for losers will have leave  
To ease their stomachs with their bitter words.

(*Tit. And.* iii. 1.)

Can I give the loser leave to chide?

Far truer spoke than meant, I lose indeed. . . .

And well such losers may have leave to speak.

(2 *Hen.* VI. iii. 1.)

Words ease the heart. (*R.* III. iii. 1.)

(Compare *R.* III. iv. 4, 122-131.)

**973.** Warned and half armed.

Glad I am that your highness is so armed  
To bear the tidings of calamity. (*R.* II. iii. 3.)

She is armed and keeps her ground in honestest defence.

(*All's W.* iii. 5.)

*Por.* You, merchant, have you anything to say?

*Ant.* But little; I am warned and well prepared.

(*Mer. Ven.* iv. i.)

(See also *Lear*, i. 2, 175.)

**974.** He that hath an ill name is half hanged.

Receive such as be civil, . . . for you are in an ill name.

(2 *H.* IV. ii. 4.)

**975.** Frenzy, heresy, and jealousy are three that sel-  
dome or never cured be.

Give eternal food to his jealousy. (*Mer. Wiv.* ii. 1.)

A continual 'larum of jealousy. (*Ib.* iii. v.)

The finest mad devil of jealousy. (*Ib.* v. 1.)

Fond fools serve mad jealousy. (*Com. Er.* ii. 1.)

*Leon.* My wife is nothing ; nor nothing have these nothings  
If this be nothing. . . .

Good my lord, be cured

Of this diseased opinion, and betimes,

For 'tis most dangerous. (*W. T.* i. 2.)

*Iago.* O beware, my lord, of jealousy, it is the green-eyed  
monster that doth mock the food it feeds on. (*Oth.* iii. 3.)

*Des.* Alas the day ! I never gave him cause [for jealousy].

*Em.* But jealous souls will not be answered so.

They are not always jealous for the cause,

But jealous for that they are jealous ; 'tis a monster

Begot upon itself. (*Oth.* iii. 4.)

**976.** That the eye seeth not the hart rueth not.

I swear 'tis better to be much abused

Than but to know 't a little. (*Oth.* iii. 3.)

He that is robbed, not wanting what is stolen,

Let him not know 't and he's not robbed at all . . .

I had been happy, so I had nothing known. (*Oth.* iii. 3.)

Alack for lesser knowledge ! how accursed

In being so blest ! There may be in the cup

A spider steeped, and one may drink, depart,

And yet partake no venom, for his knowledge

Is not infected : but if one present

The abhorred ingredient to his eye, make known

How he hath drunk, he cracks his gorge, his sides

With violent hefts. I have seen and drunk the spider.

(*W. T.* ii. 1, 38.)

Their best conscience is not to leave it undone, but keep 't  
unknown. (*Oth.* iii. 3.)

Things known are worst. (*Per.* i. 1.)

(See folio 93b, 544.)

**977.** Better coming to the ending of a feast than to  
the beginning of a fray.

To the latter end of a fray and the beginning of a feast,  
Fits a dull fighter and a keen guest. (1 *Hen. IV.* iv. 2.)

978. He goes farre that never turneth.

979. Principium dimidium totius.—Eras. *Ad.* 75. (*The beginning is the half of the whole.*)

*Dividium qui bene cæpit.*

(*Col. of Good and Evil, and De Aug.* vi. 31.)

Thou shalt think,

Though he divide the realm, giving thee half,

It is too little, helping him to all. (*R. II.* v. 1.)

Let us do those ends which here were well begun.

(*As Y. L.* v. 4.)

My lord, 'tis well begun. . . . Would 'twere well done.

(*Tam. Sh.* i. 2.)

Things bad begun make strong themselves by ill.

(*Macb.* iii. 3.)

Well begun, half done. (*Advt. of L.* vi. 3.)

I have done my work ill, friends :

O ! make an end of what I have begun. (*Ant. Cl.* iv. 12.)

(See *Cor.* ii. 3, 121, and compare 950.)

980. Quot homines tot sententiæ.—Eras. *Ad.* 99. (*So many men so many opinions.*)

*Sal.* Let me have your express opinions

Where is best to make our battery next.

*Gar.* I think here at the north gate. . . .

*Glauc.* And I, here, at the bulwark of the bridge.

*Tal.* For aught I see, this city must be famished.

(1 *Hen. VI.* i. 6 ; ii. 5, 42, &c. ; 2 *Hen. IV.* i. 3, 3, &c. See Nos. 53, 104, and 1020.)

981. Suum cuique pulchrum.—Eras. *Ad.* 65. (*One's own is beautiful.*)

An ill-favoured thing, sir, but mine own. (*As Y. L.* v. 4.)

*Rom.* I'll go along, no such sight to be shown,

But to rejoice in splendour of mine own. (*Rom. Jul.* i. 2.)

982. Quæ supra nos nihil ad nos.—Eras. *Ad.* 218. (*Those things which are above us are nothing to us.* Said of the state affairs of princes and of theological mysteries.)



It were all one  
That I should love a bright particular star,  
And think to wed, he is so far above. (*All's Well*, i. 3.)

983. Ama tanquam osurus ; oderis tanquam amaturus.  
—Eras. *Ad.* 379. (*Love as if you were some day likely to hate. Hate as if you were some day likely to love.*)

Bias gave in precept ; love as if you should hereafter hate, and hate as if you should hereafter love. (*Apothegms*, pub. 1625 ; Spedding, Works, vii. p. 150.)

The love of wicked friends converts to fear.  
That fear to hate. (*R. II.* v. 1.)  
My only love sprung from my only hate. (*Rom. Jul.* ii. 2.)  
What most he should dislike seems pleasant to him.  
(*Lear*, iv. 2.)

(See *Cor.* ii. 2, 3 ; *Sonn.* xxxv. l. 12.)

984. Amicorum omnia communia.—Eras. *Ad.* 14.  
(*Friends have all things in common.*)

If thou lend this money, lend it not  
As to thy friends ; for when did friendship take  
A breed of barren metal of his friend ?  
But lend it rather to thine enemy ;  
Who, if he break, thou may'st with better face  
Exact the penalty.

(See *Mer Ven.* i. 3 ; and compare with preceding entry.)

*Por.* What sum owes he to the Jew ?

*Bass.* For me three thousand ducats.

*Por.* What, no more ?

Pay him six thousand and deface the bond :  
Double six thousand, and then treble that,  
Before a friend of this description  
Shall lose a hair through Bassanio's fault.

*Bass.* To you, Antonio,  
I owe the most, in money and in love ;  
And from your love I have a warranty  
To unburthen all my plots and purposes  
How to get clear of all the debts I owe.

*Ant.* I pray you, good Bassanio, let me know it : . . .  
My purse, my person, my extremest means,  
Lie all unlocked to your occasions.

(*Mer. Ven.* i. 3, and *ib.* iii. iv. 296–321.)

985. Nec vultu destrue verba tuo.

(See No. 1026.)

986. Fortes fortuna adjuvat.—Eras. *Ad.* 77. (*Fortune favours the brave.*)

Sweet Fortune's minion and her pride. (1 *H. IV.* i. 1.)

Fortune shall call forth

Out of one side her happy minion,

To whom in favour she shall give the day. (*John*, ii. 2.)

'Tis certain, greatness once fallen out with fortune,

Must fall out with men too. (*Tr. Cr.* iii. 3.)

987. Omne tulit punctum.—Eras. *Ad.* 179. (*He has carried off the suffrages of everyone.*)

*Tit.* I ask your voices and your suffrages. . . .

*Marc.* With voices and applause of every sort,

Patricians and plebeians, we create

Lord Saturninus Rome's great emperor. (*Tit. And.* i. 1.)

(See *Cor.* ii. 3.)

988. In magnis et voluisse sat est.—Eras. *Ad.* 576. (*In great matters it is enough even to have willed to achieve them.* 'Tis not in mortals to command success.)

To thee (the crown) shall descend with better quiet,

Better opinion, better confirmation :

For all the soil of the achievement goes

With me into the earth. (2 *Hen. IV.* iv. 4.)

*Wol.* My sovereign, I confess, your royal graces,

Showered on me daily, have been more than could

My studied purposes requite ; which went

Beyond all man's endeavours : my endeavours

Have ever come too short of my desires,

Yet filed with mine abilities. (*Hen. VIII.* iii. 2.)

989. Difficilia quæ pulchra.—Eras. *Ad.* 359. (*The beautiful is (ever) difficult (of attainment.)*)

My speech is excellently well penned, and I have taken great pains to con it. (*Tw. N.* i. 5 and rep. 191.)

Take pains ; be perfect. (*M. N. D.* i. 2.)

Conned with cruel pain. (*Ib.* v. 1, 80.)

Painful study. (*L. L. L.* ii. 1, 23, and *ib.* 72-75.)

Art hath thus decreed,

To make some good but others to exceed ;

And you're her laboured scholar. (*Per.* ii. 3.)

My father is hard at study. (*Temp.* iii. 1, 19, and see 1, 5.)

(See *Cymb.* ii. 4, 40-46 ; *ante*, 52.)

990. Tum (*sic*) tua res agitur paries cum proximus ardet.—Eras. *Ad.* 761 ; Hor. *Ep.* i. 18, 84. (*Your property is in danger when your neighbour's party-wall is on fire.*)

991. Et post malam segetem serendum est.—Eras. *Ad.*

922. (*Even after a bad harvest we should sow.*)

As Solomon well observes, he that regards the winds does not sow, and he that regards the winds does not reap. (*De Aug.* viii. 1.)

992. Omnium rerum vicissitudo (est).—Eras. *Ad.* 250. (*Vicissitude is in all things.*)

Certain it is that the matter is in a perpetual flux, and never at a stay . . . But it is not good to look too long upon these turning wheels of vicissitude. (*Ess. Of Vicissitude.*)

All things change them to the contrary. (*Rom. Jul.* iii. 2.)

Changes fill the cup of alteration. (2 *H. IV.* iii. 1.)

The change of time. (*Cymb.* ii. 4.)

993. In nil sapiendo vita jucundissima.—Eras. *Ad.* 624. (*The happiest life is in knowing nothing.*)

What we changed was innocence for innocence. We knew not the doctrine of ill-doing had we pursued that life. . . . We should have answered Heaven boldly, Not guilty. (*W. T.* i. 2.)

Let me be ignorant, and in nothing good,

But graciously to know I am no better. (*M. M.* ii. 4.)

994. Parturiunt montes, nascetur ridiculus mus.—Eras. *Ad.* 297. (*The mountains are in labour ; a ridiculous mouse will be brought forth.*)

The smallest monstrous mouse. (*M. N. D.* v. 1.)

Most magnanimous mouse. (2 *H. VI.* iii. 2.)

**994a.** Dulce bellum inexpertis.—Eras. *Ad.* 845. (*War is sweet to the inexperienced.*)

Natural rebellion, done in the blaze<sup>1</sup> of youth.

(*All's W.* v. 3.)

If that rebellion came . . . led on by bloody youth . . . and countenanced by boys. (2 *Hen. IV.* iv. 3.)

At sixteen years . . . he fought

Beyond the mark of others . . . in that day's feats

When he might act the woman in the scene

He proved best man i' the field. (*Cor.* ii. 2.)

Flush youth revolts. (*Ant. Cl.* i. 3.)

**995.** Naturam expellās furca licet<sup>2</sup> (*sic*) usque recurret.—Eras. *Ad.* 544; Hor. *Ep.* i. 10, 24. (*You may drive out [expel] nature with a pitchfork, it will continually return.*)

You, brother mine, that entertained ambition,

*Expelled* remorse and nature. . . . I do forgive thee

Unnatural as thou art. (*Temp.* v. 1.)

Kindness, nobler ever than revenge,

And nature, stronger than his occasion,

Made him give battle to the lioness. (*As Y. L.* iv. 2.)

His discontents are irremovably coupled to nature.

(*Tim. Ath.* ii. 2.)

What he cannot help in his nature you account a vice in him.

(*Cor.* i. 1.)

Virtue cannot so innoculate our old stock but we shall relish of it. (*Ham.* iii. 1.)

There's little to be said in it: 'tis against the rule of nature . . . a desperate offendress against nature. (*All's W.* i. 1.)

Adoption strives with nature. (*Ib.* i. 3.)

Nature her custom holds, let shame say what it will.

(*Ham.* iv. 7.)

How hard it is to hide the sparks of nature! (*Cymb.* iii. 3.)

*Folio 104.*

**996.** Quo semel est imbuta recens servabit odorem.—Eras. *Ad.* 465; Hor. *Ep.* i. 2, 70. (*The cask will long*

<sup>1</sup> 'Blaze,' Mr. Collier's text. 'Blade' in other editions.

<sup>2</sup> In the original and in Erasmus 'tamen' instead of 'licet.'

*retain the odour of that with which when new it was once imbued.)*

*Lady M.* There's the smell of the blood still : all the perfumes of Arabia will not sweeten this little hand.

(*Macb.* v. 1.)

*Lear.* Fie, fie, fie ! pah, pah ! Give an ounce of civet, good apothecary, to sweeten my imagination.

*Glos.* O let me kiss that hand !

*Lear.* Let me wipe it first, it smells of mortality.

(*Lear.* iv. 6.)

Make sweet some phial ; treasure thou some place

With beauty's treasure, ere it be self-killed. . . .

Then what would death do if thou shouldst depart,

Leaving thee living in posterity ? (*Son.* vi. and *Son.* liv.)

**997.** Bis dat qui cito dat.—Eras. *Ad.* 289. (*He gives twice who gives promptly.*)

(Quoted in the *Advice to Buckingham* and in several speeches and letters.)

**998.** Conscientia mille testes.—Eras. *Ad.* 346. (*Conscience [is worth] a thousand witnesses.*)

The witness of a good conscience. (*Mer. Wiv.* iv. 2.)

The testimony of a good conscience. (*L. L. L.* iv. 2.)

O coward conscience, how dost thou afflict me ! . . .

My conscience hath a thousand several tongues,

And every tongue brings in a several tale,

And every tale condemns me for a villain. (*R. III.* v. 3.)

Thus conscience doth make cowards of us all. (*Ham.* iii. 2.)

**999.** In vino veritas.—Eras. *Ad.* 233. (*In wine truth [is spoken].*)

Lepidus is high-coloured. They have made him drink alms drink . . . but it raises the greater war between him and his discretion. (*Ant. Cl.* ii. 7.)

Strong Enobarbus is weaker than the wine, and mine own tongue splits what it speaks. (*Ib.*)



**1000.** Bonæ leges ex malis moribus (procreantur).—Eras. *Ad.* 237. (*Good laws out of bad manners (are created.)*)

**1001.** Nequicquam sapit qui sibj non sapit.—Eras. *Ad.* 199. (*He is wise to no purpose who is not wise for himself.*)

An ant is a wise creature for itself. (*Ess. Of Wisdom for a Man's Self.*)

We'll set thee to school to an ant, to teach thee there's no labouring i' the winter. (*Lear*, ii. 4.)

Self-love is the most prohibited sin in the canon.

(*All's W.* i. 1.)

Wisdom for a man's self is in many branches thereof a depraved thing. It is the wisdom of rats, that will be sure to leave a house somewhat before it fall. (*Ess. Of Wisdom.*)

They prepar'd

A rotten carcass of a boat, . . . the very rats  
Instinctively have quit it. (*Temp.* i. 2.)

The referring of all to a man's self . . . is a desperate evil of . . . a citizen in a republic. (*Ess. Of Wisdom.*)

Caius Marcius was

A worthy officer i' the war, but insolent,  
O'ercome with pride, ambitious, past all thinking,  
Self-loving. (*Cor.* iv. 6.)

The referring of all to a man's self is more tolerable in a sovereign prince. (*Ess. Of Wisdom.*)

Self-love, my liege, is not so vile as self-neglecting.

(*Hen. V.* ii. 4.)

**1002.** Summum jus summa injuria.—Eras. *Ad.* 328. (*The extreme of justice [is often] the extreme of injury.*)

*Angelo.* Good, my lord, give me the scope of justice;  
My patience here is touched. . . . Let me have my way. . . .  
To find this practice out.

*Duke.* Ay, with all my heart;  
And punish them to your height of justice. (*M. M.* v. 1.)

This is the very top,  
The height, the crest, or crest unto the crest,  
Of murder's arms. (*John*, iv. 3.)

(See No. 54.)

**1003.** *Sera in fundo parsimonia.*—Eras. *Ad.* 499.  
(*Thrift is too late [when you come] to the bottom of your stock.*)

*Flav.*

O my good lord !

At many times I brought in my accounts,  
Laid them before you . . . pray'd you  
To hold your hand more close . . . My lov'd lord,  
Though you hear now (too late !), yet now's a time,  
The greatest of your having lacks a half  
To pay your present debts.

*Tim.*

Let all my land be sold.

*Flav.* 'Tis all engaged, some forfeited and gone ;  
And what remains will hardly stop the mouth  
Of present dues. (*Tim. Ath.* ii. 2.)

**1004.** *Optimum non nasci.*—Eras. *Ad.* 440. (*'Tis best not to be born.*)

Better my mother had not borne me. (*Ham.* iii. 1.)

Would I had never borne thee. (3 *Hen.* VI. i. 1.)

O welladay that ever I was born ! (*Rom. Jul.* iv. 4.)

O better never born than minister to such a harm.

(*Tw. N. Kins.* v. 5.)

**1005.** *Musa mihi causas memora.*—Virg. *Æn.* i. 12.  
(*Relate to me, muse, the causes.*)

**1006.** { *Longæ (sic)*  
{ *Ambages sed summa sequar fastigia rerum.*

*Virg. Æn.* i. 346.

(*Long and intricate [is the story] ; but I will trace the top-most points of things—i.e. the chief facts.*)

Why what an intricate impeach is this ! (*Com. Er.* v. 1.)

(And see Polonius's description of Hamlet, *Ham.* ii. 1, 85–150 ;  
*Per.* v. 1, 28 ; *Much Ado*, iii. 5.)

**1007.** Causasque innecte morandj.—Virg. *Æneid*, iv. 51.  
(*And invent causes for delaying (him.)*)

Lead him on with a fine-baited delay, till he have pawned his horses to mine host of the garter. (*Mer. W.* ii. 1.)

Who of my people hold him in delay? (*Tw. N.* i. 5.)

**1008.** Incipit effari mediaque in voce resistit.—Virg. *Æneid*, iv. 76. (*She begins to speak, and pauses in the midst.*)

He gave all the duties of a man, spoke your deserving like a chronicle . . . there did he pause. (*1 H. IV.* v. 2.)

Why doth the Jew pause? (*Mer. Ven.* iv. 1.)

I pause for a reply. (*Jul. Cæs.* iii. 2.)

And so break off the talk. (*R. III.* 1.)

Floods of tears will drown my oratory,

And break my very utterance. (*Tit. And.* v. 3.)

**1009.** Sensit enim simulata voce (*sic*) locutam.—Virg. *Æn.* iv. 105. (*For she perceived that she spoke with a feigned voice.* Virgil has ‘*mente*’ for ‘*voce*.’)

Thou hast by moonlight at her window sung,

With feigning voice, verses of feigning love.

(*M. N. D.* i. 1.)

You shall play (a woman) in a mask, and you shall speak it as small as you can. (*Ib.* i. 1.)

I’ll speak in a monstrous little voice. (*Ib.*)

Is it not monstrous that this player here

But in a fiction in a dream of passion . . .

Tears in his eyes, distraction in his aspect,

A broken voice. (*Ham.* ii. 2.)

**1010.** Quæ prima exordia sumat?—Virg. *Æn.* iv. 284.  
(*With what words should he first begin?*)

I cannot speak any beginning to this peevish odds.

(*Oth.* ii. 3.)

Pray, I cannot . . .

I stand in pause where I shall first begin. (*Ham.* iii. 3.)

**1011.** Hæc alternantj potior sententia visa est.—Virg. *Æn.* iv. 287. (*This resolution seemed to him, while wavering, the better one.*)

To be once in doubt is to be once resolved. (*Oth.* iii. 3.)

Think on that and fix most firm thy resolution. (*Oth.* v. 1.)

The native hue of resolution

Is sicklied o'er with the pale cast of thought. (*Ham.* iii. 1.)

My resolution's placed. (*Ant. Cl.* v. 2.)

**1011a.** Et inextricabilis error.—Virg. *Æn.* vi. 27. (*And the inextricable maze.*)

Here's a maze trod indeed through forthrights and meanders.

(*Temp.* iii. 3.)

This is as strange a maze as ever men trod. (*Ib.* v. 1.)

I have thrust myself into this maze. (*Tam. Shrew.* i. 2.)

**1012.** Obscuris vera inuolvens. (*Wrapping up the true in the obscure.*)

Foul deeds will rise,

Though all the world o'erwhelm them to men's eyes.

(*Ham.* i. 2.)

Truth shall unfold what plaited cunning hides. (*Lear.* i. 1.)

Time makes and unfolds error. (*W. T.* iv. 1, cho.)

**1013.** Hæ tibi erunt artes.—Virg. *Æn.* vi. 853. (*These shall be thy arts.*)

'*These are imperial arts, and worthy thee.*'—Dryden.

This fellow's wise enough to play the fool,

And to do that well craves a kind of wit.

He must observe their mood on whom he jests,

The quality of persons and the time . . . This is a practice

As full of labour as a wise man's art. (*Tw. N.* iii. 1.)

**1014.** Sic genus amborum scindit se sanguine ab uno.  
—Virg. *Æn.* viii. 142. (*Thus from one blood the stock of both branches off.*)

‘*Thus from one common source our streams divide.*’—Dryden.

Strange it is that our bloods,  
Of colour, weight, and heat, pour’d all together,  
Would quite confound distinction, yet stand off  
In differences so mighty. (*Alls W. ii. 3.*)

1015. Varioque viam sermone levabat.—Virg. *Æn.* viii. 309.

(‘*And pleasing talk beguiled the tedious way.*’—Dryden.)  
Your fair discourse hath been as sugar . . .  
But I bethink me what a weary way  
From Ravenspurge to Cotswold will be found,  
In Ross and Willoughby, wanting your company ;  
Which, I protest, hath much beguiled  
The tediousness and process of my travel.  
. . . . By (hope) the weary lords  
Shall make their way seem short, as mine hath done,  
By sight of what I have, your noble company. (*R. II. ii. 3.*)

1016. Quid causas petis ex alto—fiducia cessit quo tibi  
Diva mei?—Virg. *Æn.* viii. 395. (*Why dost thou seek  
reasons from [so] deep [a source]? Whither, Goddess, has  
thy confidence in me departed?*)

But hark you, Kate ;  
I must not have you henceforth question me  
Whither I go, nor reason whereabouts.  
Whither I must, I must. (1 *Hen. IV. ii. 3.*)  
(And compare *Jul. Cæs. ii. 1, 234–307.*)

1017. Causas nequicquam nectis inanes.—Virg. *Æn.* ix. 219. (*In vain you weave fruitless pleas.*)

‘*You plead in vain.*’—Dryden.  
‘*These arguments you weave in vain,  
And but protract the cause you cannot gain.*’—*Ib*  
*Qu.* O Henry, let me plead for gentle Suffolk.  
*King.* No more, I say ; if thou dost plead for him,  
Thou wilt but add increase unto my wrath. (2 *H. VI*  
Use no entreaty, for it is in vain. (1 *H. VI. v. 4.*)



In vain thou speak'st. (3 *H. IV.* i. 4.)  
 Your brother is a forfeit of the law,  
 And you but waste your words. (*M. M.* ii. 2.)

1018. Quid me alta silentia cogis

Rumpere et obductum verbis vulgare dolorem.—

Virg. *Æn.* x. 64.

(*Why dost thou compel me to break a deep silence, and publish in words a close covered grief?*)

*King R.* Must I do so? and must I ravel out  
 My weav'd-up follies? Gentle Northumberland,  
 If thy offences were upon record,  
 Would it not shame thee, in so fair a troop  
 To read a lecture of them? (*R. II.* iv. 1.)  
 Be not thy tongue thine own shame's orator. (*Com. Er.* iii. 2.)

1018a. Nequicquam patrias tentasti lubricus artes.—

Virg. xi. 716. (*In vain thou hast tried the slippery oily arts of thy country.*)

'On others practise thy Ligurian arts.'—Dryden.

I want that glib and oily art  
 To speak and purpose not. (*Lear*, i. 1.)  
 Minds of glib and slippery creatures. (*Tim. Ath.* i. 1.)  
 O these encounters so glib of tongue. (*Tr. Cr.* iv. 5.)  
 This oily rascal. (1 *H. IV.* ii. 4.)  
 So smooth he daubed his vice with show of virtue.  
 (*R. III.* ii. 5.)

1019. Do quod vis et me victusque volensque remitto.

—Virg. *Æn.* xii. 833.

'Be mistress, and your full desires obtain.'—Dryden.

[*Jupiter to Juno.*] Have all your wishes; freely mine  
 I yield.

(See 3 *H. VI.* iii. 2, where King Edward offers to fulfil Lady Grey's wishes and to restore to her her husband's estates if she will consent to be his queen.)

1020. Sed scelus hoc meriti pondus et instar habet.—

Ov. A. A. (*But in this crime there is some apparent weight of merit.*)

*Suff.* Sleeping or waking, 'tis no matter how,  
So he be dead. . . . Seeing the deed is meritorious . . .  
Say but the word. (2 *H. VI.* iii. 1.)

I'll steal away ; there's honour in the theft. (*A. W.* ii. 2.)

This shall make

Our purpose necessary, not envious,  
Which so appearing to the common eyes,  
We shall be called purgers, not murderers. (*J. Cæs.* ii. 1.)

Craft against craft I must apply.

(See *M. M.* iii. 2, 275 ; *ib.* iii. 1, 131–133 and 258–260.)

1021. Quæque prior nobis intulit ipse ferat.—Ovid,

A. A. (*Let him bear those things which first he brought on us.*)

(See how Coriolanus is said to have brought his own death upon himself, and how Anfidius is consequently excused.)

His own impatience

Takes from Anfidius part of the blame. (*Cor.* v. 5.)

O sir, to wilful men,

The injuries that they themselves procure  
Must be their schoolmasters. (*Lear,* ii. 4.)

Naught that I am,

Not for their demerits, but for mine,  
Tells laughter on their souls. (*Macb.* iv. 3.)

*Seb.* The fault's your own.

*Alon.* So is the dearest of the loss. (*Temp.* ii. 1.)

I let no man abide the deed

But we, the doers. (*Jul. Cæs.* iii. 1.)

1022. Officium fecere pium sed inutile nobis. (*They*

*did a pious office, but unprofitable to us.*)

Thou know'st that we two went to school together.

Even for that our love of old, I prithee

Hold thou my sword-hilt whilst I run on it.

That's not an office for a friend, my lord. (*Jul. Cæs.* v. 5.)

He counsels a divorce. . . . Is not this course pious ?—

Heaven keep me from such. (*Hen. VIII.* ii. 2.)

Out upon the knave ! Dost thou put upon me at once both the office of God and of the Devil ? (*All's W.* v. 3.)

A charitable office. (*W. T.* iv. 2.)

**1023.** Sed lateant vires nec sis in fronte disertus.—Ovid, *Ars Am.* i. 463. (*Keep your strength back, and display no eloquence in your face.*)

Vex not yourself, nor strive not with your breath. . . .

'Tis breath thou lack'st, and that breath wilt thou lose.

(*R. II.* ii. 1, 3, 30.)

More would I, but my lungs are wasted so

That strength of speech is utterly denied me.

(*2 Hen. IV.* iv. 4.)

**1024.** Sit tibi credibilis sermo consultaque verba (blanda tamen) præsens ut vidiare loqui.—Ovid, *Ars Am.* i. 467–8. (*Let your speech be credible, and your words well weighed [but gentle], that you may seem to speak as one who was present.*)

I'll in to urge his hatred more to Clarence,

With lies well steel'd with weighty arguments. (*R. III.* i. 1.)

Stay :

Where's your commission, lords ? words cannot carry

Authority so weighty. (*Hen. VIII.* iii. 2.)

(See Iago, *Oth.* iii. 4 ; Iachimo, *Cymb.* ii. 4.)

**1025.** Ille referre aliter sæpe solebat idem.—Ov. *A. A.* ii. 128. (*He was wont often to relate or repeat the same thing in different manner.*)

Thou hast damnable iteration. (*1 Hen. IV.* i. 2.)

Truth tired with iteration. (*Tr. Cr.* iii. 2, 174.)

What needs this iteration, woman ? (*Oth.* v. 2.)

*Folio 104b.*

**1026.** Nec vultu destrue verba tuo (altered 'verba' for 'dicta').—Ovid, *A. A.* ii. 312. (*And do not spoil your words by your looks.*)

What effect the countenance may have appears from the precept of the poet, "*Contradict not your words by your looks.*"

(*Adv. L.* viii. 1.)

Found you no displeasure in him, by word or countenance ?

(*Lear*, i. 2.)

There is no art

To find the mind's construction in the face.

(*Macb.* i. 4, and *Macb.* iv. 3, 21.)

Away, and mock the time with fairest show,

False face must hide what the false heart doth know.

(*Macb.* i. 7, and *Ham.* i. 5, 106-8.)

Arcite is gently visaged : yet his eye

Is like an engine bent, or a sharp weapon

In a soft sheath . . . Palamon

Has a most menacing aspect : his brow

Is grav'd, and seems to bury what it frowns on ;

Yet sometimes 'tis not so, but alters to

The quality of his thoughts. (*Tw. N. Kins.* v. 3.)

(See *ante*, f. 103*b*, 985.)

1027. Nec sua vesanus scripta poeta legat.—Ov. *A. A.*

ii. 508. (*Nor let the frenzied poet recite his own works.*)

The poet's eye in a fine phrenzy rolling. (*M. N. D.* v. 1.)

1028. Ars casum simulet.—Ov. *Ars Am.* iii. 155. (*Let art simulate chance.*)

Though I am not naturally honest, I am sometimes so by chance.

(*W. T.* iv. 3.)

Be it art or hap, he hath spoken true. (*Ant. Cl.* ii. 2.)

Nature shows art. (*M. N. D.* ii. 3.)

Thou art even natural in thine art. (*Tim. Ath.* v. 1.)

He hath all the good gifts in nature ;

He hath indeed—almost natural. (*Tw. N.* i. 3.)

He does it with a better grace, but I do it more natural.

(*Ib.* ii. 1.)

They show great and fine art in nature. (*Tw. N. Kins.* iv. 2.)

(And see *Lear*, iv. 6, 86.)

1029. Quid cum ligitima fraudatur litera voce.—Ov. *Ars Am.* iii. 293. (*What when a letter defrauded of its lawful sound.*)

I abhor . . . such rackers of orthography as to speak dout, fine, when he should say doubt ; det, when he should pronounce

debt,—d e b t, not d e t; he clepeth a calf, caulf; half, haulf; neighbour *vocatur* nebour; neigh abbreviated ne. This is abominable (which he would call abominable); it insinuateth me of insanie: *ne intelligis, domine?* to make frantic, lunatic.

*Nath. Laus Deo, bone intelligo.*

*Hol.* Bone? bone for bene; Priscian a little scratch'd; 'twill serve. (*L. L. L. v. i. 20.*)

**1030.** Blæsaque fit jusso lingua coacta sono.—Ovid, *Ars Am.* iii. 294. (*And the forced tongue begins to lisp the sound commanded [desired].* This line and the former are consecutive.)

This gallant pins the wenches on his sleeve. . . .

He can carve too, and lisp. (*L. L. L. v. 2.*)

You lisp, and wear strange suits, and disable all the benefits of your own country. (*As Y. L. iii. 5.*)

You jig, you amble, you lisp, and nickname God's creatures.

(*Ham. iii. 1.*)

Such antic, lispings, affecting fantasticos. (*R. Jul. ii. 4.*)

**1031.** Sed quæ non prosunt singula multa juvant.—Ovid, *Rem. Am.* 420. (*But many things are helpful which taken singly are of no use.*)

What, alas! can these my single arms?

What propugnation is in one man's valour

To stand the push and enmity of those

This quarrel would excite?

As many fresh streams meet in one salt sea.

(*Tr. Cr. ii. 2; iii. 248; iv. 4, 146.*)

So may a thousand actions end in one purpose,

And be all well borne without defeat. (*Hen. V. i. 2, 207–213.*)

The single and peculiar life is bound

With all the strength and armour of the mind

To keep itself from noyance; but much more

That spirit upon whose weal depends and rests

The lives of many. The cease of majesty

Dies not alone. . . . It is a massy wheel . . .

To whose huge spokes ten thousand lesser things

Are mortis'd and adjoin'd; which, when it falls,

Each small annexment, petty consequence,

Attends the general ruin. (*Ham. iii. 3.*)



**1032.** Sic parvis componere magna solebam.—Virg. *Ecl.* i. 24. (*Thus was I wont to compare great things with small.*)

(See Falstaff's 'base comparisons,' 1 *Hen.* IV. ii. 4, 254–261. 'Great Agamemnon . . . like a strutting player,' *Tr.* Cr. i. 3; and *ib.* l. 194; *ib.* i. 2, 37 and 240–250. See *Oth.* ii. 1, 251–255; *Lear*, i. 5, 14, 15; ii. 7, 11 and 120–125; iii. 6, 51; and *Hen.* VIII. v. i. 169, &c.)

If you look in the maps of the 'orld, I warrant you, you shall find, in the comparisons between Macedon and Monmouth, that the situations, look you, is both alike. There is a river in Macedon, and there is also, moreover, a river at Monmouth: it is called Wye at Monmouth; but it is out of my prains what is the name of the other river. But 'tis all one; 'tis alike as my fingers is to my fingers, and there is salmons in both. If you mark Alexander's life well, Harry of Monmouth's life is come after it indifferent well; for there is figures in all things. . . . I speak but in the figures and comparisons of it. (*Hen.* V. iv. 7, 43.)

Thou has tired thyself in base comparisons. (1 *Hen.* IV. ii. 4.)  
Comparisons are odorous. (*M. Ado.* iii. 5.)

**1033.** Alterius dicetis (alterius dicetis, amant alterna camoenæ).—Virg. *Ecl.* iii. 59. (*Ye shall sing in alternate verses.* Said of couplets made by two rivals alternately.)

(See *Love's L. L.* iii. 1, 85–100; iv. 2, 125–128; *Mid. N. D.* i. 1, 136–150; *Winter's Tale*, iv. 3, 297–312.)

**1034.** Paulo majora canamus non omnes arbusta juvant.—Virg. *Ecl.* iv. 1.

(*' Sicilian muse, begin a loftier strain,  
Though lowly shrubs and trees that shade the plain  
Delight not all.*—Dryden.)

Marcus, we are but shrubs, no cedars we. (*Tit. And.* iv. 3, 45.)

I must yield my body to my foe.

Thus yields the cedar to the axe's edge . . .

Whose top branch overpeer'd Jove's spreading tree,

And kept low shrubs from winter's powerful wind.

(3 *Hen.* VI. v. 2.)

The cedar stoops not to the base shrub's foot,

But low shrubs wither at the cedar's root.

So let thy thoughts low vassals to thy state. (*R. Lucrece.*)

**1035.** Sed argutos inter strepere anser olores.—Virg. *Ecl.* iv. 1. (*‘But gabble like a goose amidst the swan-like choir.—Dryden.*)

The nightingale, if she should sing by day  
 When every goose is cackling, would be thought  
 No better musician than a wren. (*Mer. Ven.* v. 1.)  
 Chough’s language: gabble enough. (*All’s W.* iv. 1.)  
 Thou didst gabble like a thing most brutish. (*Temp.* i. 2.)  
 Smile you my speeches, as I were a fool?  
 Goose, if I had you upon Sarum plain  
 I’d drive ye cackling home to Camelot. (*Lear*, ii. 2.)

**1036.** Causando nostros in longum ducis amores.—Virg. *Ecl.* ix. 56. (*By making excuses you put off my love for a long time.*)

*Her.* You put me off with limber vows; but I,  
 Though you should seek to unsphere the stars with oaths,  
 Should yet say, ‘Sir, no going.’ . . .  
*Leon.* Three crabbed months had sour’d themselves to death  
 Ere I could make thee open thy white hand  
 And clap thyself my love. Then didst thou utter,  
 I am yours for ever. (*W. T.* i. 2.)  
 (See *M. Ado*, Beatrice and Benedick.)

**1037.** Nec tibi tam sapiens quisquam persuadeat auctor.—Virg. *Georg.* ii. 315. (*Let no author [adviser] be so wise in your eyes as to persuade you.*)

*Clown.* What is the opinion of Pythagoras concerning wild-fowl?

*Mal.* That the soul of our grandam might haply inhabit a bird.

*Clown.* What thinkest thou of his opinion.

*Mal.* I think nobly of the soul, and no way approve of his opinion. (*Tw. N.* iv. 3.)

I do not strain at the position . . . but at the author’s drift.  
 (*Tr. Cr.* iii. 95–123; and *ib.* iii. 2, 171–181.)

**1038.** Nec sum animi dubius verbis ea vincere magnum quam sit, et augustis hunc addere rebus honorem.—Virg. *Georg.* iii. 289. (*Nor have I a doubt in my mind how*

*hard it is to overcome those [difficulties] by style, and add this honour to matters [so] mean.)*

Happy is your grace  
That can translate the stubbornness of fortune  
Into so quiet and so sweet a style. (*As Y. L. ii. 1.*)  
'Tis a boisterous and cruel style, a style for challengers.  
(*Ib. iv. 3.*)

Here's a silly stately style indeed !  
The Turk . . . writes not so tedious a style.  
(*1 Hen. VI. iv. 7.*)

**1039.** \* *Exiguum sed plus quam nihil illud erit.*—Ovid.  
(*A trifling [boon], but that will be better than nothing.*)

At your request  
My father will grant precious things as trifles. (*W. T. v. 2.*)  
You over-rate my poor kindness.  
(*Cymb. i. 5, and v. 5, 98–136.*)

*Oth.* Let him come when he will ;  
I will deny thee nothing.  
Why, this is not a boon,  
'Tis as I should entreat you wear your gloves,  
Or feed on nourishing dishes, or keep you warm. (*Oth. iii. 3.*)

**1040.** *Sic placet an melius quis habet suadere ?*—Hor.  
*Ep. xvi. 23.* (*Does it please you thus, or has anyone something better to recommend ?*)

I charge you . . . to like as much of this play as please you.  
(*As Y. L. Epil.*)  
I would now ask ye how ye like the play. (*Tw. N. K. Epil.*)  
'Tis ten to one this play will never please. (*Hen. VIII. Epil.*)

**1041.** *Quamquam ridentem dicere verum quid vetat.*—  
Hor. *Sat. I. i. 24.* (*Although what prevents one from speaking truth with a laughing face ?*)

It is good to mingle jest with earnest. (*Ess. Of Discourse.*)  
They do but jest, poison in jest. (*Ham. iii. 2.*)  
That high all-seer which I dallied with  
Hath turn'd my feigned prayer on my head,  
And given in earnest what I begged in jest. (*R. III. v. 1.*)

\* The asterisk is Bacon's.

A merrier man,  
 Within the limit of becoming mirth,  
 I never spent an hour's talk withal;  
 For every object that the one doth catch,  
 The other turns to a mirth-moving jest,  
 Which his fair tongue (conceit's expositor)  
 Delivers in such apt and gracious words  
 That aged ears play truant at his tales. (*L. L. L.* ii. 1.)

**1042.** Sed tamen amoto quæramus seria ludo.—Hor.  
*Sat.* i. 2. (*However, playing ended, let's to business.*)

*Cassio* (at a drinking bout). Let's have no more of this; let's  
 to our affairs. Gentlemen, let's look to our business. (*Oth.* ii. 3.)

Let me request you off: our graver business  
 Frowns at this levity. (*Ant. Cl.* ii. 7.)

**1043.** Post habin (*sic*) tamen illorum mea seria ludo.—  
 Virg. *Ecl.* vii. 17. (*However, I postponed my serious business  
 to their play.*)

See Ulysses' description of 'Achilles on his pressed bed  
 lolling,' postponing serious business; of Ajax making 'factious  
 feasts,' whilst

'After seven years' siege, yet Troy walls stand.' (*Tr. Cr.* i. 3.)

See, too, how Antony's 'dotage' upon Cleopatra endangers  
 the state:

'Ten thousand harms more than the ills I know  
 My idleness doth hatch.'

(*Ant. Cl.* i. 3; and see i. 4, 3-6; ii. 1, 19-38.)

Give me some music . . . Let it alone; let's to billiards.

(*Ib.* ii. 5.)

Let's to supper; come,  
 And drown consideration. (*Ib.* iv. 2.)

**1044.** O imitatores, servum pecus.—Hor. *Ep.* I. xix. 19.  
 (*O imitators, a servile herd.*)

Report of fashions in proud Italy,  
 Whose manners still our tardy apish nation  
 Limp after in base imitation. (*R. II.* ii. 1.)  
 Imitari is nothing. (*L. L. L.* iv. 2.)

**1045.** Quam temere in nosmet legem sancimus iniquam.  
—Hor. *Sat.* i. 3, 6. (*How foolish of us to lay down a rule of conduct which will tell against ourselves if we are judged by it.*)

(See *Tit. And.* v. 3, 35-47.)

(He's in prison) for that which, if myself might be his judge,  
He should receive his punishment in thanks. (*M. M.* i. 4.)

If he had been as you, and you as he,  
You would have slept like him; but he like you  
Would not have been so stern.

I would to heaven I had your potency,  
And you were Isabel! should it then be thus?

No, I would tell what 'twere to be a judge  
And what a prisoner. (*Ib.* ii. 2, and l. 126-131.)

**1046.** Mores sensusque repugnant.—Hor. *Sat.* I. iii. 97.  
(*Custom and sense are repugnant to it.*)

(Compare 1047.)

**1047.** Atque utilitas (*sic*), justi prope mater (*sic*) equi.  
—*Ib.* 98. (*And so does expediency, almost the parent of justice and equity.*)

Let me wring your heart, . . .

If damned custom hath not brass'd it so

That it is proof and bulwark against sense. . . .

Such an act . . . blurs the grace and blush of modesty,

Calls virtue hypocrite . . . At your age

The heyday in the blood is tame, . . .

And waits upon the judgment: and what judgment

Would step from this to this? Sense sure you have,

Else could you not have motion; but sure that sense

Is apoplex'd. . . . Rebellious hell,

If thou can'st mutine in a matron's bones,

. . . Proclaim no shame! (*Ham.* iii. 4.)

**1049.**<sup>1</sup> Excutiat sibi non hic cuiquam pareit amico  
dummodo risum (*sic*).—Hor. *Sat.* I. iv. 34. (*Provided he can extract a laugh for his own purpose, he never spares a friend.*)

<sup>1</sup> No. 1048 omitted. See foot-note p. 155.



*Biron.* Where lies thy grief? O tell my good Dumain :  
And gentle Longaville, where lies thy pain?  
And where's my liege's? All about the breast.  
A caudle, ho!

*King.* Too bitter is thy jest. (*L. L. L.* iv. 3.)

Why, that contempt will break the speaker's heart,  
And quite divorce his memory from his part.

*Prin.* Therefore I'll do it. (*Ib.* v. 2.)

(See *M. Ado*, ii. 3, 235-242; iii. 1, 59-80. *All's W.*  
i. 2, 31-38, &c.)

1050. Num quid vis occupe (*sic*)

Noris nos inquit docti sumus.—*Hor. Sat. I.* ix. 6.

(“*Have you any commands for me?*” *I am first to say.*

“*But,*” *replies he, “you must know me;*

*I am a man of letters.*”)

*Bard.* Sir John, Master Brook would fain . . . be acquainted  
with you. . . .

*Fal.* Good Master Brook, I desire more acquaintance of  
you.

*Ford.* Sir, I hear you are a scholar . . . and you have been  
a man long known to me, though I had never so good means as  
desire to make myself acquainted with you . . .

I am blest in your acquaintance. (*Mer. Wiv.* ii. 2.)

I shall desire you of more acquaintance, Master Cobweb;

Good Master Peasblossom too . . . I desire your more acquaint-  
ance, &c. (*M. N. D.* iii. 1.)

1051. O te, Bolane, cerebri

Felicem aiebam tacitus.—*Hor. Sat. I.* ix. 11, 12.

(*O Bolanus! said I to myself, how happy wast thou in thy  
hot temper!*)

*Folio 105.*

1052.

Ridiculum acri

Fortius et melius magnas plerumque secat res.—*Hor.*  
*Sat. I.* x. 15. (*Ridicule often decides matters of importance  
more effectually and in a better manner than bitterness of  
speech or keen sarcasm.*)

(See Petruchio's behaviour to Kate, *Tam. Sh.* ii. 1. 169–255.)

He had the wit . . . so like a courtier, contempt nor bitterness  
Were in his pride, nor sharpness. (*All's W.* i. 2.)

I have derision medicinal,  
To use between your strangeness and his pride,  
Which his own will shall have desire to drink :  
It may do good. *Tr. Cr.* iii. 3.)

**1053.** At magnum fecit quid (*sic*) verbis græca latinis  
miscuit : a (*sic*) serj studiorum.—Hor. *Sat. I.* x. 20. (*But  
Lucilius was of high merit as a poet, because he intermixed  
Greek with Latin words. O late to begin your studies!*)

(See the description of Armado, 'a man in all the world's new  
fashion planted, that hath a mint of phrases in his brain; a man  
of fire-new words' (*L. L. L.*); and in the same play note the  
pedantic affections of Holofernes and Sir Nathaniel, especially in  
their manner of mixing Latin with their discourse, and their con-  
tempt for Dull, who cannot do likewise (*L. L. L.* iv. 2, and  
v. 1). Compare with Bacon's remarks upon the 'diseases' of style  
in the *Advancement of Learning*. (*Sped. Works*, iii. 282–4.)

**1054.** Nil agit exemplum litem quod lite resolvit.—Hor.  
*Sat. II.* iii. 103. (*An instance which solves one difficulty by  
raising another, proves nothing.*)

*Cæs.* You praise yourself  
By laying defects of judgment to me; but  
You patch'd up your excuse. (*Ant. Cl.* ii. 2.)

Thou canst tell why one's nose stands i' the middle on's face?  
Why, to keep one's eyes of either side's nose; that what a man  
cannot smell out, he may spy into. . . . Canst tell how an oyster  
makes his shell? No. Nor I neither, but I can tell why a snail  
has a house. Why, to put his head in; not to give it away to  
his daughters. (*Lear*, i. 5.)

(See *As Y. L.* iii. 1, 11–31.)

**1055.** Nimirum insanus paucis videatur  
Maxima pars hominum morbo laboret eodem (*sic*).  
Hor. *Sat. II.* iii. 120.

(*No doubt to few would he seem insane:  
The greater part of men labour under the same malady.*)

*Sands.* If I chance to talk a little wild, forgive me ;  
I had it from my father.

*Anne.* Was he mad, sir ?

*Sands.* O ! very mad, exceeding mad ; in love too.

(*Hen. VIII.* i. 4.)

1056. Nen si vafer unus et alter

Insidiatorem præroso fugerit hamo

Aut spem deponas aut artem illusus omittas.

*Hor. Sat. II.* v. 24.

(*If one or two cunning fellows, having nibbled the bait from the hook, escape, the waylayer do not lay aside confidence or effort because you are disappointed.*)

The harlot king

Is quite beyond mine arm, out of the blank

And level of my brain, plot-proof ; but she

I can hook to me. (*W. T.* ii. 3.)

1057. Gaudent prænominē molles auriculæ.—*Hor. Sat. II.* v. 32. (*Delicate ears delight in hearing their prænomen read out.*)

*Lucy.* But where's the great Alcides of the field,

Valiant Lord Tabot, Earl of Shrewsbury,

Created, for his rare success in arms,

Great Earl of Washford, Waterford and Valence ;

Lord Talbot of Goodrig and Urchinfield, &c. ;

The thrice-victorious Lord of Falconbridge ;

Knight of the noble order of St. George,

Worthy St. Michael and the Golden Fleece ;

Great marshal to Henry the Sixth ?

(See 1 *Hen. VI.* iv. 7, and the Pucelle's comment.)

1058. Renuis tu quod jubet alter.—*Hor. Ep. II.* ii. 63. (*The dish that you refuse, another guest bespeaks.*)

Fairest Cordelia, that art most rich, being poor ;

Most choice, forsaken ; and most loved, despised ;

Thee and thy virtues here I seize upon :

Be it lawful I take up what's cast away. (*Lear*, i. 2.)

1059. Qui variare cupit rem prodigaliter unam.—*Hor. Ars Poet.* 29. (*The poet who desires to vary uniformity in a monstrous way.*)

*Hol.* Sir Nathaniel will you hear an extemporal epitaph  
on the death of the deer? . . .

I will something affect the letter; for it argues facility.

The praiseful princess pierced and prick'd a pretty, pleasing  
pricket;

Some day a sore; but not a sore till now made sore with  
shooting

The dogs did yell; put *l* to sore, then sorel jumps from thicket,  
Or pricket, sore, or else sorel; the people fall a hooting.

If sore be sore, then *L* to sore makes fifty sores; O sore *L*!

Of one sore I a hundred make by adding but one more *L*.

*Sir N.* A rare talent! (*L. L. L.* iv. 2.)

(See *Advancement of L.*, book i., where Bacon points out as a disease of style the 'jingle, or peculiar quaint affectation of words,' which had begun to render itself acceptable in his time.)

**1060.** Nescio quid meditans nugarum, totus in illis.—

*Hor. Sat. I. ix. 2.* (*Musing on some trifle or other, and totally wrapped up in it.*)

In maiden meditation fancy free. (*M. N. D.* ii. 1.)

I am wrapped in dismal thinkings. (*All's W.* v. 3.)

My rumination oft wrapt me.\* (*As Y. L.* iv. 1.)

You are rapt, sir, in some work, some dedication  
To the great Lord. (*Tim. Ath.* i. 1.)

(‘Rapt,’ metaphorically, fourteen times.)

**1061.** Et adhuc sub judice lis est.—*Hor. Ars Poet.* 78.

(*And the dispute still awaits decision.*)

**1062.** Projicit ampullas et sesquipedalia verba.—*Hor.*

*Ars Poet.* 97. (*Cast aside inflated diction and foot-and-a-half-long words.*)

They have lived on the alms-basket of words. I marvel thy  
master hath not eaten thee for a word; for thou art not so long  
by the head as honorificabilitudinitatibus. (*L. L. L.* v. 1.)

Three piled hyperboles, spruce affectation,

Figures pedantical; these summer flies

Have blown me full of maggot ostentation:

I do forswear them. (*Ib.* v. 2.)

We rated (your letters) as bombast, and as lining to the time. (*L. L. L.* v. 2.)

A bombast of circumstance, horribly stuffed with circumstance of war. (*Oth.* i. 1.)

*Ros.* Answer me in one word.

*Cel.* You must borrow me Gargantua's mouth first; 'tis a word too great for any mouth of this age's size. (*As Y. L.* iii. 2.)

**1063.** Quid dignum tanto feret hic promissor hiatu?—*Hor. Ars Poet.* 138. (*What work worthy of so large an utterance will this professor produce?*)

What means this peroration with much circumstance.

(2 *H. VI.* i. 1.)

Lo, lo! what modicums of wit he utters! his evasions

Have ears thus long. (*Tr. Cr.* ii. 1.)

Your large speeches may your deeds approve. (*Lear*, i. 1.)

**1064.** Atque ita mentitur, sic veris falsa remiscet.—*Hor. Ars Poet.* 151. (*And moulds his fictions in such a way, so blends his false with what is true.*)

*Shy.* Is not a commony a Christmas gambol, or a tumbling trick?

*Page.* No, my good lord . . . It is a kind of history.

(*Tam. Sh. Ind.* 2.)

Will you see the players well bestowed? . . . for they are the abstracts and brief chronicles of the time. (*Ham.* ii. 2.)

Is it not monstrous that this player here,

But in a fiction, in a dream of passion,

Could force his soul so to his whole conceit,

That from her working all his visage wanned.

(*Ib.*, and l. 599–604; and iii. 2, 21–25, 75–78, 234–45.)

**1065.** Tantum series junctura (que) pollet. Tantum de medio sumptis accidit honoris.—*Hor. Ars Poet.* 242. (*Such power lies in proper arrangement and connection, so capable are the meanest, commonest, and plainest things of ornament and grace.*)

Thought and affliction, passion, hell itself,

She turns to favour and to prettiness.

(*Ham.* iv. 6; see *Cymb.* iii. 3, 84–86.)



Even his stubbornness, his checks, and frowns . . . have grace and favour in them. (*Oth.* iv. 3.)

1066. Ergo fungor vice cotis, acutum (*sic*).

Reddere quæ possis ferrum exors ipsam secandj.<sup>1</sup>

Hor. *Ars Poet.* 304.

(Therefore I discharge the office of a whetstone, which, itself incompetent to cut, can render iron sharp.)

Nature . . . perceiving our natural wits too dull to reason of such goddesses, hath sent this natural for our whetstone; for always the dulness of the fool is the whetstone of the wits.

(*As Y. L.* i. 2.)

Be this the whetstone of your sword,

Let grief convert to anger. (*Macb.* iv. 3.)

Now she sharpens. Well said, Whetstone. (*Tr. Cr.* v. 2.)

You are keen, my lord; you are keen.

It will cost you a groaning to take off my edge. (*Ham.* iii. 2.)

To whet thy almost blunted purpose. (*Ham.* iii. 4, &c.)

1067. Hæc placuit semel, hæc decies repetita placebit.

--Hor. *Ars Poet.* 365. Said of a picture. (*This one has pleased when looked at once. This other will please if it be ten times examined.*)

*Ham.* Look here, upon this picture, and on this,

The counterfeit presentment of two brothers.

See what a grace was seated on this brow.

This *was* your husband: look you now, what follows.

This *is* your husband; like a mildewed ear

Blasting his wholesome brother. (*Ham.* iii. 4.)

(See *Tw. N. Kins.* iv. 2, where Emilia 'enters with two pictures' of her lovers, and compares them.)

1068. Fas est et ab hoste docerj.—Ovid. *Met.* iv. 428.

(*It is lawful to learn even from an enemy.*)

O let me teach thee! for my father's sake, that gave thee life when well he might have slain thee. Be not obdurate, open thy deaf ears. (*Tit. And.* ii. 3; see *Cymb.* ii. 5, 99; *Per.* i. 1, 41; *Oth.* ii. 3, 146, &c.)

<sup>1</sup> Full of errors.

1069. Usque adeo quod tangit idem est tamen ultima distans.

1070. Quis furor auditos inquit præponere visis.  
(*What madness said he [or she] to prefer people heard to people seen!*)

I had rather hear them scold than [see them] fight.

(*Mer. Wiv. ii. 1.*)

1070a. Pro munere poscimus usum. (*We demand intimacy for the gift.*)

1071. Inde retro redeunt idemque retexitur ordo.—Ovid, *Met. xv. 249.* (*Thence they turn back again, and the same order is repeated—or lit. woven anew.*)

As you unwind her love to him, lest it should ravel and be good to none,

You must provide to bottom it on me. (*Tw. G. Ver. iii. 2.*)

Must I so? Must I ravel out my weaved-up folly?

(*R. II. iv. 1.*)

Sleep that knits up the ravelled sleeve of care. (*Macb. ii. 2.*)

Let him . . . make you ravel all this matter out.

(*Ham. iii. 4.*)

1072. Nil tam bonum est quin male narrando possit depravarier. (*There is nothing so good that it may not be perverted by reporting it ill.*)

I can . . . mar a curious tale in telling it. (*Lear, i. 4.*)

Virtue itself 'scapes not calumnious strokes. (*Ham. i. 3.*)

Be thou as chaste as ice, as pure as snow, thou shalt not escape calumny. (*Ham. iii. 1.*)

Calumny the whitest virtue strikes. (*M. M. ii. 4.*)

Fashion-mong'ring boys, that . . . deprave and slander.

(*M. Ado. v. 1.*)

Folio 105b.

1073. Furor arma ministrat.—Virg. *Æn. i. 150.* (*'The arms that fury can supply.'*—Dryden.)

Away to heaven, respective lenity, and fire-eyed fury be my conduct now. (*Rom. Jul. iii. 1.*)

Banishment! It comes not ill; it is a cause worthy my spleen and fury, that I may strike at Athens. I'll cheer up my discontented troops. . . . Soldiers should brook as little wrong as gods. (*Tim. Ath.* iii. 5.)

With him along is come the mother-queen,  
As Até, stirring him to blood and strife. (*John*, ii. 1.)

**1074.** Pulehrumque morj succu(r)rit in armis.—Virg. *Æn.* ii. 317. (*It occurs to me that it is a beautiful thing to die in arms.*)

(*Tit. And.* iii. 1, 11; *ib.* i. 2, 327; *Tim. Ath.* iii. 5, 60–75; *Cymb.* i. 1, 35, 36, &c.)

**1075.** Aspirat primo fortuna labori.—Virg. *Æn.* ii. 385. (*Fortune favours our first toil.*)

**1076.** Facilis jactura sepulchrj.—Virg. *Æn.* ii. 646. (*Lit. The loss of a tomb is easy (to bear).*)

(*‘As for my sepulchre, let heaven take care.’—Dryden.*)

*Luc.* Give Mutius burial with our brethren.

*Tit.* Traitors, away! he rests not in this tomb;  
This monument five hundred years hath stood,  
Which I have sumptuously re-edified;  
Here none but soldiers and Rome's survivors  
Repose in fame. . . .

*All.* No man shed tears for noble Mutius;  
He lives in fame that died in virtue's cause. (*Tit. And.* i. 2.)

His good remembrance, sir,  
Lies richer in your thoughts than on his tomb. (*All's W.* i. 3.)

If a man do not erect, in this age, his own tomb ere he dies, he shall live no longer in monument than the bell rings and the widow weeps . . . Therefore it is most expedient . . . to be trumpet of his own virtues. (*M. Ado*, v. 2.)

Warlike and martial Talbot, Burgundy  
Enshriness thee in his heart, and there erects  
Thy noble deeds as valour's monument. (1 *Hen. VI.* ii. 2.)

With fairest flowers . . .  
I'll sweeten thy sad grave . . . the ruddock would,  
With charitable bill (O bill, sore-shaming  
Those rich-left heirs that let their fathers lie  
Without a monument!) bring thee all this. (*Cymb.* iv. 2.)

I say, without characters, fame lives long. (*R. III. iii. 1.*)

Not marble, nor the gilded monuments

Of princes, shall outlive this powerful rhyme;

But you shall shine more bright in these contents

Than unswept stone, besmeared with sluttish time.

(*Sonnets* lv. ci. cvii.)

**1077.** Cedamus phœbo et monitj meliora sequamur.—  
Virg. *Æn.* iii. 188.

(*'Now let us go where Phœbus leads the way.'*—Dryden.

*So let us now the oracle obey,*

*And better fates pursue, nor longer stay.*)

Fortune pursue thee. (*Ant. Cl. iii. 10.*)

This eager and excited chase after fortune. (*De Aug. viii. 2.*)

Cowardly knight, ill-fortune follow thee!

This is a peevish girl,

That flies her fortune when it follows her. (*Tw. G. Ver. v. 2.*)

**1078.** Fata viam invenient.—Virg. *Æn.* iii. 395. (*'And fate the way will find.'*—Dryden.)

Our wills and fates do so contrary run. (*Ham. iii. 2.*)

Your fate lies apace. (*Oth. v. 1.*)

So may I, blind fortune leading me. (*Mer. Ven. ii. 1.*)

For 'tis a question left us yet to prove,

Whether love lead fortune, or else fortune love. (*Ham. iii. 2.*)

**1079.** Degeneres animos timor arguit.—Virg. *Æn.* iv. 13.

(*'Fear ever argues a degenerate kind,*

*His birth is well asserted by his mind.'*—Dryden.)

Let pale-faced fear keep with the mean-born man,

And find no harbour in a royal heart. (2 *Hen. VI. iii. 1.*)

True nobility is exempt from fear. (2 *Hen. VI. iv. 4.*)

Why courage then! what cannot be avoided

'Tis childish weakness to lament or fear. (3 *Hen. VI. v. 4.*)

Our fears in Banquo

Stick deep, and in his royalty of nature

Reigns that what should be fear'd; 'tis much he dares;

And to that dauntless temper of his mind

He hath a wisdom that doth guide his valour

To act in safety. (*Macb. iii. 1.*)

1 *Gent.* He fell to himself again, and sweetly  
In all the rest show'd a most noble patience.

2 *Gent.* I do not think he fears death.

1 *Gent.* Sure he does not,  
He never was so womanish (*Hen. VIII. ii. 1.*)

*Bru.* Fates, we will know your pleasures.  
That we shall die, we know ; 'tis but the time  
And drawing days out that men stand upon.

*Cas.* Why, he that cuts off twenty years of life  
Cuts off so many years of fearing death. (*Jul. Cæs. iii. 1.*)

These grey locks . . . the pursuivants of death  
*Argue* the end of Edmund Mortimer. (1 *Hen. VI. ii. 5.*)

So bad a death *argues* a monstrous life. (2 *Hen. IV. iv. 1.*)

That *argues* the shame of your offence. (2 *Hen. VI. iv. 4.*)

(This form fourteen times. It occurs three times in Lyly's  
*Euphues.*)

1080. Viresque acquirit eundo.—Virg. *Æn.* iv. 175.

(*And every moment brings  
New vigour to her flights, new pinions to her wings.*  
Dryden.)

There follow excellent fables ; as that she gathereth strength  
in going. (*Ess. Of Fame.*)

The post comes tiring on,  
And not a man of them brings other news  
Than they have learned from me and from Rumour's tongues.  
(2 *Hen. IV. Ind.*)

1081. Et caput inter nubila condit.—Virg. *Æn.* iv. 177.  
(*Her feet on earth, her forehead in the skies.*—Dryden.  
Said of rumour or fame.)

She goeth upon the ground, yet hideth her head in the clouds.  
(*Ess. Of Fame.*)

I from the orient to the drooping west,  
Making the wind my post-horse, still unfold  
The acts commenced on this ball of earth. (2 *Hen. IV. Ind.*)

1082. Et magnas territat urbes

Tam ficti pravique tenax quam nuntia verj  
Gaudens et pariter facta atque infecta canebat.  
Virg. *Æn.* iv. 187.



(*By day from lofty towers her head she shows,  
And spreads through trembling crowds disastrous news,  
Things done relates, not done she feigns, and mingles  
truth with lies;  
Talk is her business, and her chief delight  
To tell of prodigies and cause affright.*)

In the day-time she sitteth in a watch-tower, and flieth most by night; that she mingleth things done with things not done; and that *she is a terror to great cities.* (*Ess. Of Fame.*)

I have played the part of my Lady Fame . . . I told him, and I think I told him true. (*M. Ado*, ii. 3.)

All-telling fame doth noise abroad. (*L. L. L.* ii. 1.)

I find the people strangely fantasied,  
*Possessed with rumours*, full of idle dreams,  
Not knowing what they fear, but full of fear. (*John*, iv. 2.)

Open your ears; for which of you will stop  
The vent of hearing when loud rumour speaks? . . .

Upon my tongues continual slanders ride,  
The which in every language I pronounce,  
Stuffing the ears of men with false reports.  
I speak of peace, while covert enmity,  
Under the smile of safety, wounds the world;  
And who but rumour, who but only I  
Make fearful musters. (*2 Hen. IV.* Ind.)

(Compare the *Essay Of Fame* and the preceding entries on Fame with the Induction to *2 Hen. IV.*)

**1083.** Nusquam tuta fides.—Virg. *Æn.* iv. 373. (*Trust [confidence] nowhere safe.*)

I will do myself the right to trust none. (*M. Ado*, i. 1.)

Let every eye negotiate for itself,

And trust no agent. (*Ib.* ii. 1.)

Love all, trust a few. (*All's W.* i. 1.)

We are not safe, Clarence; we are not safe;

By heaven I think there's no man secure. (*R. III.* i. 1.)

Think thou but that I know our state secure

I would be so triumphant as I am?

The lords . . . were jocund, and supposed their state was sure,

But yet you see how soon the day o'ercast. (*Ib.* iii. 1.)

Trust none ;

For oaths are straws, men's faiths are wafer-cakes.

(*Hen. V. ii. 3.*)

And you all know security

Is mortal's chiefest enemy. (*Macb. iii. 5.*)

1084. Et oblitos famæ melioris amantes.—Virg. *Æn.*

iv. 221. (*And lovers forgetful of their better fame.*)

1085. Varium et mutabile semper femina.<sup>1</sup>—Virg. *Æn.*

iv. 569. ('*Woman's a various and a changeful thing.*'—Dryden.)

Constant you are, but yet a woman. (1 *Hen. IV. ii. 3.*)

Frailty, thy name is woman! (*Ham. i. 2.*)

Brief . . . as woman's love. (*Ib. iii. 2.*)

Fair is my love, but not so fair as fickle. (*Pass. Pil. vii.*)

A woman's gentle heart, but not acquainted

With shifting change, as is false woman's fashion. (*Sonnet xx.*)

It is the woman's part . . . deceiving . . . change of prides, disdain nice longings, slanders, *mutability*. Even to vice they are not constant, but are changing still. (*Cymb. ii. 5.*)

1086. Furens quid femina possit.—Virg. *Æn. v. 6.*

('*He knew the stormy souls of womankind.*'—Dryden.)

With him along is come the mother-queen,

An Até stirring him to blood and strife. (*John, ii. 1.*)

Her cousin, an' she were not possessed with a fury, exceeds her. (*M. Ado, i. 1.*)

She is an irksome brawling scold. (*Tam. S. i. 2.*)

Shrill-tongued Fulvia scolds. (*Ant. Cl. i. 1.*)

*Alb.* Tigers, not daughters, what have you performed ?

. . . See thyself, devil !

Proper deformity seems not in the fiend

So horrid as in woman. (*Lear, iv. 2.*)

<sup>1</sup> Compare this description of a woman as a 'thing' with No. 981, and with the following :—'I will be master of what is mine own. She is my goods, my chattels ; she is my house, my household stuff, my field, my barn, my horse, my ox, my ass, my *anything*' (*Tam. Sh. i. 1.*). 'An ill-favoured *thing*, sir, but mine own' (*A. F. L. v. 4.*). 'Thou base and self-covered *thing*' (*Lear, iv. 2.*). 'Thou basest *thing*' (*Cymb. i. 2.*). 'O disloyal *thing*' (*ib.*). 'Thou foolish *thing*' (*ib.*; and *ib. iv. 2, 206 ; v. 4, 61.*)

Howe'er thou art a fiend,  
A woman's shape doth shield thee. (*Ib.*)

O most delicate fiend! [Of the queen.] (*Cymb.* v. 5.)

(*Tam. Sh.* i. 1, 180; i. 2, 87-129; ii. 1; iv. 1; v. 2, &c.  
See *Mach.* i. 5, 40-50.)

**1087.** Quo fata trahunt retrahuntque sequamur.—Virg.  
*Æn.* v. 709. (*Let us follow the Fates, whether they draw us  
or draw us back.*)

*Ham.* It waves me still.

Go on; I'll follow thee.

*Mar.* You shall not go, my lord.

*Ham.* Hold off your hands.

*Hor.* Be ruled; you shall not go.

*Ham.* My fate cries out,

And makes each petty artery in this body

As hardy as the Nemean lion's nerve.

Still am I called. Unhand me, gentlemen.

(*Ham.* i. 4.)

(See *Oth.* v. 1, 33, 34.)

**1088.** Quicquid id est superanda est (*sic*) omnis fortuna  
ferendo.—Virg. *Æn.* v. 710. ('*By suffering well our fortune  
we subdue.*'—Dryden.)

Thou hast been

As one, in suffering all, that suffers nothing,

A man that Fortune's buffets and rewards

Hast ta'en with equal thanks: and bless'd are those

Whose blood and judgment are so well commingled,

That they are not a pipe for Fortune's finger

To sound what stop she pleases. (*Ham.* iii. 2.)

Do not please sharp fate,

To grace it with your sorrows: bid that welcome

Which comes to punish us, and we punish it,

Seeming to bear it lightly. (*Ant. Cl.* iv. 12.)

Not every man patient after the noble manner of your lord-  
ship. (*Cymb.* ii. 3.)

(Upwards of 200 passages upon patience and suffering well.)

**1089.** Tu ne cede malis sed contra audentior ito.—Virg.  
*Æn.* vi. 95. (*Never yield to evil, but boldly oppose it.*)

*Sec. App.* Macbeth! Macbeth! Macbeth!

Be bloody, bold, and resolute; laugh to scorn  
The power of man. . . .

*Third App.* Be lion-mettled, proud; and take no care  
Who chafes, who frets. (*Macb.* iv. 1.)

Whether 'tis nobler in the mind to suffer  
The slings and arrows of outrageous fortune;  
Or to take arms against a sea of troubles,  
And by opposing end them? (*Ham.* iii. 2.)

*Ant.* I will oppose (Cæsar's) fate. . . .  
The next time I do fight  
I'll make death love me; for I will contend  
Even for his pestilent scythe. (*Ant. Cl.* iii. 11.)

**1090.** Hoc opus hic labor est.—Virg. *Æn.* vi. 95. ('*In this the task and mighty valour lies.*'—Dryden.)

Then turn your forces from this paltry siege  
And stir them up against a mightier task.  
England, impatient of your just demands,  
Hath put himself in arms. (*John*, ii. 1.)

Then, noble York, take thou this task in hand . . .  
Now, York, or never, steel thy fearful thoughts,  
And change misdoubt to resolution. (2 *Hen.* VI. iii. 1.)

*Rich.* If without peril it be possible,  
Sweet Blunt make some good means to speak with him,  
And give him from me this most needful note.

*Blunt.* Upon my life, my lord, I'll undertake it.  
(*R.* III. v. 3.)

Young Prince of Tyre, you have at large received  
The danger of the task you undertake.  
I have, and think death no hazard in this enterprise. (*Per.* i. 1.)  
(See 1 *Hen.* IV. ii. 3, letter; *Jul. Cæs.* i. 3, 113-124.)

**1091.** Nullj fas casto sceleratum insistere limen.—Virg. *Æn.* vi. 563.

(*'The chaste and holy race  
Are all forbidden this polluted place.'*—Dryden.)  
(*Pericles* iv. 6, 80-84, 99-105; v. Gower, 1.)

**1092.** Discite justitiam monitj.—Virg. *Æn.* vi. 620.  
(*'Be warned, learn righteousness.'*—Dryden.)

Confess yourself to heaven ;  
Repent what's past ; avoid what is to come ;  
And do not spread the compost on the weeds  
To make them ranker. Forgive me this my virtue.

(*Ham.* iii. 2.)

**1093.** Quisque suos patimur manes.—Virg. *Æn.* vi. 743.  
(‘ *All have their manes, and those manes bear.*’—Dryden.  
Lit. *All have their punishments in the under-world.*)

I am thy father's spirit ;  
Doomed for a certain term to walk the night,  
And for the day confined to fast in fires,  
Till the foul crimes done in my days of nature  
Are burnt and purged away. (*Ham.* i. v.)

(See No. 59.)

**1094.** Neu patriæ validas in viscera vertite vires.—Virg.  
*Æn.* vi. 834. (‘ *Nor stain your country with her children's  
gore.*’—Dryden. Lit. *Nor turn the powerful strength of  
your country against her vitals.*)

Bleed, bleed, poor country . . .  
I think our country sinks beneath the yoke ;  
It weeps, it bleeds ; and each day a new gash  
Is added to its wounds. (*Mach.* iv. 3.)

Thy sight, which should  
Make our eyes flow with joy, hearts dance with comfort,  
Constrains them to weep with sorrow :  
Making the mother, wife, and child, to see  
The son, the husband and the father, *tearing*  
*His country's bowels out.* (*Cor.* v. 3.)  
Pouring war into the bowels of ungrateful Rome. (*Ib.* iv. 6.)

**1095.** Verique effæta senectus.—Virg. *Æn.* vii. 440.  
(‘ *Time has made you dote.*’—Dryden. *And old age inca-  
pacitated for truth.*)

*Pol.* What is the matter you read my lord ?

*Ham.* Slanders, sir . . . for the satirical rogue says here  
that old men have . . . a plentiful lack of wit together with most  
weak hams . . . These tedious old fools . . . That great baby is  
not yet out of his swaddling clouts . . . They say that an old man  
is twice a child. (*Ham.* ii. 2.)



Is not your father grown incapable  
 Of reasonable affairs? Is he not stupid  
 With age, and altering rheums? Can he speak? hear?  
 Know man from man? dispute his own estate? (*W. T.* iv. 3.)  
 I speak not as a dotard or a fool,  
 As under privilege of age. (*M. Ado.* v. 1.)  
 (See folio 111, 1179.)

**1096.** At patiens operum parvoque assueta Juventus.—  
 Virg. *Æn.* ix. 607.

(*Our youth, of labour patient, earn their bread,  
 Hardly they work, with frugal diet fed.*—Dryden.)  
 The wretched slave . . . cramm'd with distressful bread  
 . . . . From the rise to set  
 Sweats in the eye of Phœbus, and all night  
 Sleeps in Elysium; next day after dawn  
 Doth rise and help Hyperion to his horse,  
 And follows so the ever-running year,  
 With profitable labour, to his grave. (*H. V.* iv. 1.)

**1097.** Juno vires animumque ministrat.—Virg. *Æn.* ix.  
 764. (*Juno 'new force and fire supplies.'*—Dryden.)

I, his despiteful Juno, sent him forth  
 From courtly friends with camping foes to live,  
 Where death and danger dogs the heels of worth.  
 (*All's W.* iii. 4.)

**1098.** Nescia mens nominum fati sortisque futuræ,  
 Et servare modum rebus sublata secundis.  
 Virg. *Æn.* x. 501.

(*O mortals blind in fate, who never know  
 To bear high fortune, or endure the low.*—Dryden.)  
*The mind of men is ignorant of fate and of future destiny,  
 And how to preserve moderation when elated by prosperity.*  
 O love! be moderate; allay thy ecstasy,  
 In measure rain thy joy: scant this excess. (*Mer. Ven.* iii. 2.)  
*Pan.* Be moderate, be moderate.  
*Cress.* Why tell you me of moderation? (*Tr. Cr.* iv. 4.)

These violent delights have violent ends,  
And in their triumph die . . . therefore love moderately.  
(*Rom. Jul.* ii. 6.)

Happy is your grace  
That can translate the stubbornness of fortune  
Into so quiet and so sweet a style. (*As Y. L.* ii. 1.)  
The patient underbearing of his fortune. (*Rich. II.* i. 4.)  
(Comp. No. 1088.)

*Folio 106.*

1099. *Spes sibi quisque.*—Virg. *Æn.* xi. 309. ('*Our hopes must centre in ourselves.*'—Dryden.)

I rather tell thee what is to be fear'd  
Than what I fear, for always am I Cæsar. (*Jul. Cæs.* i. 2.)  
*Bru.* Cæsar, thou canst not die by traitor's hands.  
*Oct.* So I hope.

I was not born to die by Brutus' sword. (*Jul. Cæs.* v. 1.)  
(See *Ant. Cl.* iv. 2, 41–43; *Macb.* v. iii. 6, 20; *Hen. V.* iv. 3, 30.)

1100. *Nec te ullius violentia vincat.*—Virg. *Æn.* xi. 354. ('*Let no one's violence prevail on thee.*'—Dryden.)

The violent carriage of it will clear or end the business.  
(*W. T.* iii. 1.)  
(And *Cor.* iii. 1, 85–105; *Hen. VIII.* iii. 2, 245–250.)

1101. *Respice res bello varias.*—Virg. *Æn.* xii. 43. ('*Weigh in your mind the various chance of war.*'—Dryden.)

So is the equal poise of this fell war. (3 *H. VI.* ii. 5.)  
He never did fall off but by the chance of war.  
(1 *H. IV.* i. 3.)  
Now good, now bad—'tis but the chance of war.  
(*Tr. Cr. Prol.*)

I purpose not to wait on fortune till these wars determine :  
The end of war's uncertain. (*Cor.* v. 3, 120, 141.)

Consider, sir, the chance of war : the day  
Was yours by accident. (*Cymb.* v. 5.)

1102. *Credidimus lachrimis ; an et hæ simulare docentur?*—Ovid, *Heroides*, Ep. i. 51. (*We believed tears ; are these also taught to feign ?*)

Within a month from when she followed my poor father's body, like Niobe, all tears . . . ere yet the salt of most unrighteous tears had left the flushing in her galled eyes—she married.

(*Ham.* i. 2.)

She is cunning past man's thought . . . we cannot call her winds and waters, sighs and tears—she makes a shower of rain as well as Jove. . . . The tears live in an onion that should water this sorrow. (*Ant. Cl.* i. 2.)

If thee have not a woman's gift

To rain a shower of commanded tears,

An onion will do well for such a shift. (*Tw. N. Ind.* i.)

A few drops of women's rheum, which are

As cheap as lies. (*Cor.* v. 5.)

(See *Ant. Cl.* i. 2, 149–153; and *ib.* 172; iv. ii. 34.)

1103. *Hæ quoque habent artes quaque jubentur erunt.*—Ovid, *Her.* i. 52. (*These [tears] also have arts, and will be where they are ordered to be.*)

1 *Player.* The instant burst of clamour that she made . . .

Would have made milch the burning eyes of heaven.

*Polonius.* Look, whether he has not turned his colour, and has tears in's eyes! (*Ham.* ii. 2.)

*Ham.* Is it not monstrous that this player here,

But in a fiction, in a dream of passion,

Could force his soul so to his own conceit . . .

Tears in his eyes, distraction in's aspect. (*Ham.* ii. 2.)

(See *M. N. D.* i. 2, 20–25.)

1104. *Quæcumque et merito spes venit æqua venit.*—Ovid, *Her.* i. 62. (*Whatever hope arises from desert, arises reasonably.*)

If the great Gods be just,

They shall assist the deed of justest men.

. . . I shall do well . . .

The people love me, and the sea is mine.

My powers are crescent, and my auguring hope

Says it will come to the full. (*Ant. Cl.* ii. 1.)

1105. *Simplicitas digna favore fuit.*—Ovid, *Her.* i. 64. (*Her simplicity was worthy of kindness.*)

(She) never gives to truth and simpleness that

Which simpleness and merit purchaseth. (*M. Ado.* iii. 1.)

When goodwill is showed, though it come too short,  
The actor may plead pardon. (*Ant. Cl.* ii. 4.)

Never anything can be amiss  
When simpleness and duty tender it. (*Mid. N. D.* v. 1.)

1106. Exitus acta probat careat successibus opto.

1107. Quisquis ab eventu facta notanda putet.—Ovid,  
*Her.* ii. 85. (*The event is the test of our actions! (Ironical.)*  
*I hope and pray that he may come short of success, who*  
*thinks that acts derive their character from their issue.*)

We may not think the justness of each act  
Such and no other than event doth form it. (*Tr. Cr.* ii. 3.)

Let our just censures attend the true event. (*Macb.* v. 4.)

Are they good (news)?—As the event stamps them.

(*M. Ado.* i. 2.)

Doubt not but success will fashion the event in better shape  
than I can lay it down in likelihood. (*M. Ado.* iv. 1.)

The event

Is yet to name the winner. (*Cymb.* iii. 5.)

1108. Ars fit ubj a teneris crimen condiscitur amnis.—  
Ov. *Her.* iv. 25. (*When crime is learnt from tender years, it*  
*becomes an art or profession.*)

What did the tiger's young ones teach the dam?

O do not learn her wrath, she taught it thee. (*Tit. And.* ii. 3.)

You do ill to teach the child such ill words.

He teaches him to nick and hack, which they'll do fast enough  
of themselves. (*Mer. Wiv.* iii. 5.)

Fetchy and wayward was thy infancy;

Thy school-days frightful, desperate, bold and venturous . . .

Thy age confirmed, proud, subtle, sly and bloody.

(*R. III.* iv. 4)

(And see *Mer. Ven.* i. 1, 140; iii. 2, 160; *Lear*, ii. 2, 128.)

1109. Jupiter esse pium statuit quodcumque juvaret.—  
Ovid, *Her.* iv. 133. (*Jupiter decreed to be pious whatever*  
*might give pleasure.*)

1110. Non honor est sed onus.—Ovid, *Her.* ix. 31.  
(*Not an honour, but a burden.*)

The king has . . . from these shoulders,  
 These ruined pillars, out of pity taken,  
 A load would sink a navy, too much honour :  
 O 'tis a burden, Cromwell, 'tis a burden  
 Too heavy for a man that hopes for heaven ! (*H. VIII.* iii. 2.)

1111. Si qua voles apte nubere nube parj.—Ovid, *Her.*  
 ix. 32. (*If thou wilt marry fitly, marry an equal.*)

If thou wilt needs marry, marry a fool ; for wiser men know  
 well enough what monsters you make of them. (*Ham.* iii. 1.)

1112. Perdere posse sat est si quem juvat ista potestas.  
 —Ovid, *Her.* xii. 75. (*To have the power of destroying is  
 sufficient if anyone takes delight in that sort of power.*)

The abuse of greatness is, when it disjoins  
 Remorse from power. (*Jul. Cæs.* ii. 1.)

I told him Lepidus was grown too cruel,  
 That he his high authority abused. (*Ant. Cl.* iii. 6.)

Oh, it is excellent

To have a giant's strength, but it is tyrannous  
 To use it like a giant. . . . Could great men thunder  
 As Jove himself does, Jove would ne'er be quiet,  
 For every pelting petty officer . . . like an angry ape,  
 Plays such fantastic tricks before high heaven. (*M. M.* ii. 2.)

1113. Terror in his ipso major solet esse periclo.—  
 Ovid, *Her.* xvi. 349. (*In these cases the terror is wont to be  
 greater than the peril.*)

I know many wise men that fear to die . . . the expectation  
 brings terror that exceeds the evil. (*Second Essay Of Death.*)

(Almost every paragraph in this Essay and in the First Essay  
*Of Death* has been paralleled from the plays ; but the extracts  
 are too numerous for insertion here.)

The sense of death is most in apprehension.

(See *M. M.* iii. 1 ; and iv. 2, 141–144.)

O Cæsar ! I never stood on ceremonies, but now they fright  
 me, and I do fear them. . . . Cowards die many times before their  
 deaths.<sup>1</sup> (*Jul. Cæs.* ii. 2.)

<sup>1</sup> If wishes might find place, I would die together, and *not my mind  
 often and my body once.* (*Second Ess. Of Death.*)



Being scarce made up,

I mean, to man, he had not apprehension  
Of roaring terrors ; for the effect of judgment  
Is oft the cause of fear. (*Cymb.* iv. 2.)

1114. Quæque timere libet, pertimuisse pudet.—Ovid,  
*Her.* xvi. 350. (*And what one is disposed to fear, it is a  
shame to have feared too much.*)

*Isab.* O, I do fear thee, Claudio ; and I quake,  
Lest thou a feverish life shouldst entertain,  
And six or seven winters more respect  
Than a perpetual honour.

*Claud.* Why give you me this shame ? . . . If I must die,  
I will encounter darkness as a bride. (*M. M.* iii. 1, 70–80.)

1115. An nescis longas regibus esse manus.—Ovid,  
*Her.* xvii. 166. (*Or dost thou not know that the arms of  
kings are long ?*)

Is not my arm of length  
That reacheth from the restless English court  
As far as Calais. (*R. II.* iv. 1.)

Dogged York, that reaches at the moon,  
Whose over-weening arm I have plucked back. (2 *Hen.* VI. iii. 1.)

Great men have reaching hands. (2 *Hen.* VI. iv. 7.)

His reared arm crested the world (of Antony). (*Ant. Cl.* v. 2.)

(Compare 2 *H.* VI. i. 2, 7–12.)

1116. Utilis interdum est ipsis injuria passis.—Ovid,  
*Her.* xvii. 187. (*Injury is sometimes useful to those who  
have suffered it.*)

What cannot be preserved when fortune takes,  
Patience her injury and mockery makes. (*Oth.* i. 3.)

O, sir, to wilful men,  
The injuries that they themselves procure  
Must be their schoolmaster. (*Lear*, ii. 4.)

1117. Fallitur augurio spes bona sæpe suo.—Ov. *Her.*  
xvii. 234. (*Hope often fails in its auguries.*)

*Guild.* If your mind dislike anything, obey it.

*Ham.* Not a whit—we defy augury. (*Ham.* v. 2.)

*Pompey.* My powers are crescent, and my auguring hope  
Says it will come to the full. (*Ant. Cl.* ii. 1.)

1118. Quæ fecisse juvat facta referre pudet.—Ov. *Her.*  
xix. 64. (*What is pleasant to do it is shameful to repeat.*)

*Queen.* What have I done that thou dar'st wag thy tongue  
In noise so rude against me?

*Ham.* Such an act  
That blurs the grace and blush of modesty . . .  
O shame, where is thy blush? (*Ham.* iii. 4, 40–42 and 82.)

1119. Consilium prudensque animi sententia.—Ov. *Her.*  
xxi. 137. (*The counsel and wise opinion of the mind.*)

The close enacts and counsels of the heart. (*Tit. And.* iv. 2.)

*Vol.* Pray be counselled :  
I have a heart as little apt as yours,  
But yet a brain that leads my use of anger  
To better vantage. (*Cor.* iii. 2.)

Bestir your needful counsel to our business. (*Lear*, ii. 1.)

Welcome, gentle signior, we lacked your counsel and your help  
to-night. (*Oth.* i. 3.)

1120. Et nisi iudicii vincula nulla valent.—Ov. *Her.* xxi.  
138. (*And no bonds [or restraints] are of avail but those  
of a court of justice.*)

A contract of eternal bond of love. (*Tw. N.* v. 1.)

Everlasting bond of fellowship. (*M. N. D.* i. 1.)

(I'll) take a bond of fate. (*Macb.* iv. 1.)

The bonds of heaven are slipped. (*T. Cr.* v. 2.)

(About fifty such metaphorical uses of 'bond'.)

1121. Sin abeunt studia in mores. (*But if [men's] pur-  
suits pass into character.*)

How use doth breed a habit in a man (*Tw. G. Ver.* v. 3.)

(See King Henry's fears lest Prince Henry's pursuits and wild  
companions should determine his character, and Warwick's declara-  
tion that the Prince only studied them, and that they would not  
in the end influence him, 2 *H. IV.* iv. 2. And see the account of  
Antony's change of character through his love for Cleopatra,  
*Ant. Cl.* i. 1, 1–4; iii. 9.)

1122. Illa verecundis lux est præbenda puellis. (*That day is one to be given to modest girls.*)

(There are upwards of twenty-five passages on maiden modesty, and as many more about gentleness, shyness, as parts of virtuous and womanly behaviour; but no passage has been found satisfactorily to illustrate the above entry.)

1123. Qua timidus latebras speret habere pudor. (*Where timid modesty may hope to find hiding-places (retreat.)*)

1124. Casta est quem nemo rogavit. (*She is chaste whom no one has solicited.*)

Women are not  
In their best fortunes strong; but want will perjure  
The ne'er touched vestal. (*Ant. Cl. iii. 12.*)

1125. Quæ non vult fieri desidiosus emet. (*Those things which the lazy man will not have done he will buy.*)

1126. Gratia pro rebus merito debetur (inemptis). (*A kind return is deservedly due for what has been given (unbought.)*)

You pay a great deal too dear for what's given freely.  
(*W. T. i. 1.*)

No gift to him  
But breeds the giver a return exceeding  
All use of quittance. (*Tim. Ath. i. 1.*)

*Ven.* As in grateful virtue I am bound  
To your free heart, I do return those talents. . . .

*Tim.* O! by no means,  
Honest Ventidius. You mistake my love.  
I gave it freely ever; and there's none  
Can truly say he gives if he receives. (*Tim. Ath. i. 2.*)

1127. Qui [quod] metuit quisque perisse cupit. (*Every one wishes that to be destroyed which he fears.*)

Hates any man the thing he would not kill?  
What, would'st thou have a serpent sting thee twice?  
(*Mer. Ven. iii. 5.*)

Your daughter, she did confess,  
Was as a scorpion in her sight, whose life,  
But that her flight prevented it, she had  
Ta'en off by poison. (*Cymb.* v. 5.)

In time we hate that which we often fear. (*Ant. Cl.* i. 3.)  
The love of wicked friends converts to fear,  
That fear to hate; and hate turns one, or both,  
To worthy danger and deserved death. (*R.* II. v. 1.)

## Folio 107.

1128. He that owt leaps his strength standeth not.

We may outrun  
By violent swiftmess that which we run at,  
And lose by running. (*H.* VIII. i. 2.)

1129. He keeps his growns (Of one that speaketh  
certainly and pertinently

I do not know how to assure you farther, but  
I shall lose the ground I work upon. (*All's W.* iii. 7.)

(See folio 114.)

1130. He lighteth well (Of one that concludeth his  
speech well.

1131. Of speeches dig      reserve      This goeth not to  
the end of the matter      From the lawyers.

I will *delve* (of a plot). (*Ham.* iii. 4, 209.)

I cannot delve him to the root. (*Cymb.* i. 1, 28.)

To bring this matter to the wished end. (1 II. VI. iii. 4, 28.)

1132. For learning sake.

For satisfaction's sake. (*Ess. Of Negotiating.*)

For wisdom's sake, a word that all men love,  
Or for love's sake, a word that loves all men. (*L. L. L.* iv. 3.)

For fame's sake. . . . For praise sake. (*Ib.* iv. 1.)

1133. Motion of the mynd. Explicat in words, im-  
plicat in thoughts. I judge best implicat in thoughts.  
I hail or mark because of swiftnes collocat and differe to  
make woords sequae (*sic*).

Motion of his spirits. (*Mer. Ven.* v. 1.)

His inward motion. (*John*, i. 1.)

A most barbarous intimation, yet a kind of insinuation, as it were in via, in way of explication, facere, as it were, replication.

(*L. L. L.* iv. 2.)

*Folio 108.*

UPON IMPATIENCE OF AUDIENCE.

1134. Verbera sed audi. (*Strike, but hear.*)

‘Speak, strike, redress!’

Am I entreated then to speak and strike? (*Jul. Cæs.* ii. 1.)

O let me speak!

Do, then, but I will not hear. (*R. III.* iv. 4.)

Talk not to me. Yet hear me speak. (*Mer. Wiv.* iv. 6.)

I can give audience to any tongue, speak it of what it will.

(*John*, iv. 2.)

Forbear sharp speeches to her; she’s a lady

So tender of rebukes that words are strokes,

And strokes death to her. (*Cymb.* iii. 5, &c.)

1135. Auribus mederj difficillimum. (*To remedy the ears [bad hearing] is very difficult.*)

It is a vice in her ears, which horsehair . . . can never amend. (*Cymb.* ii. 3.)

What a strange infection is fallen in thine ear. (*Cymb.* iii. 2.)

(See No. 75.)

1136. Noluit intelligere ut bene ageret.—*Ps.* xxxv. 4, Vul. (*He hath left off to be wise, and to do good.*)

1137. The ey is the gate of the affection, but the ear of the understanding.

All his behaviours did make their retire

To the court of his eye, peeping through desire.

(*L. L. L.* ii. 1.)

Love, first learned in a lady’s eyes. (*L. L. L.* iv. 3.)

Therefore, all hearts in love use their own tongues,

Let every eye negotiate for itself. (*M. Ado.* ii. 1.)



I'll lock up all the gates of love, and on my eyelids shall conjecture hang. (*M. Ado*, iv. 1.)

The beauty that is born here in the face  
The bearer knows not, but commends itself  
To others' eyes : nor doth the eye itself,  
That most pure spirit of sense, behold itself,  
Not going from itself, but eye to eye opposed,  
Salutes each other with each other's form ;  
For speculation turns not to itself  
Till it hath travell'd, and is mirror'd <sup>1</sup> there,  
Where it may see itself. (*Tr. Cr.* iii. 3.)

I feel this youth's perfections . . . to creep in at mine eyes.  
(*Tw. N.* i. 5.)

You cram these words into mine ears, against  
The stomach of my sense. (*Temp.* ii. 1.)

Fasten your ear on mine advisings. (*M. M.* iii. 1.)

(Your advice) falls as profitless into mine ears as water into a sieve. (*M. Ado*, v. 1.)

An ear quick of apprehension. (*M. N. D.* iii. 2.)

A knavish speech sleeps in a foolish ear. (*Ham.* iv. 2.)

(About 220 similar instances.)

### 1138. The fable of the Syrenes.

Sing, syren, for thyself . . .

Lest myself be guilty to self-wrong,

I'll stop my ears against the mermaid's song. (*Com. Er.* iii. 2.)

This syren that will charm Rome's Saturnine,

And see his shipwrack. (*Tit. And.* ii. 1.)

I'll drown more sailors than the mermaid shall, . . .

I'll play the orator as well as Nestor. (3 *H. VI.* iii. 3.)

1139. Placidasque viri deus obstruit aures.—Virg. *Æn.*  
iv. 440. (*And the god bars his ears to gentleness.*)

The gods are quick of ear. (*Per.* iv. 1.)

I think the echoes of his shames have deaf'd

The ears of heavenly justice. (*Tw. N. Kins.* i. 2.)

The gods are deaf to hot and peevish vows. (*Tr. Cr.* v. 3.)

<sup>1</sup> 'Mirrored,' Mr. Collier's text. Other editions, 'married.'

## UPON QUESTION TO REWARD EVIL WITH EVIL.

1140. Noli æmularj in malignantibus.—*Ps.* xxvi. 1, Vul. (*Fret not thyself because of evil-doers—i.e. be not jealous at their prosperity.*)

Envy no man's happiness. (*As Y. L.* iii. 2.)

Envy of each other's happiness. (*Hen.* V. v. 2.)

(Upwards of sixty similar passages on envy and jealousy.)

1141. Crowne him with coals.

(Compare *Prov.* xxv. 22.)

1142. Nil malo quam illos

Similes esse suj et me mej.

(*I would have nothing rather than them to be like themselves and me to be like myself.*)

Ay, now my sovereign speaketh for himself.

(*3 Hen.* VI. iv. 8.)

I shall hereafter . . . be more myself. (*1 Hen.* IV. iii. 2.)

O now you look like Hubert. (*John*, iv. 1.)

I rather tell thee what is to be feared

Than what I fear, for always am I Cæsar. (*Jul. Cæs.* i. 2.)

*Dem.* Is Cæsar with Antonius prized so slight?

*Phi.* Sir, sometimes, when he is not Antony

He comes too short of that great property

Which should go with Antony. (*Ant. Cl.* i. 1.)

I am Antony yet. (*Ant. Cl.* iii. 11.)

Since my lord

Is Antony again, I will be Cleopatra. (*Ib.*; and see iii. 9, 8–26.)

He fell to himself again, and in all the rest showed

A most noble patience. (*Hen.* VIII. ii. 1.)

You speak not like yourself. (*Ib.* ii. 4.)

My heart weeps to see him so little of his great self.

(*Ib.* iii. 2.)

1144.<sup>1</sup> Cum perverso perverteris.—*Ps.* xvii. 27, Vulgate. (*With the froward thou shalt be froward.*)

<sup>1</sup> No. 1143 omitted; see foot-note, p. 310.

And you, my lords, methinks you do not well  
To bear with their perverse objections,  
Much less to take occasion from their mouths  
To raise a mutiny betwixt ourselves. (1 *H. VI.* iv. 3.)

**1145.** Lex talionis. (*The law of retaliation.*)

(See an illustration of this in *Mer. Ven.* i. 2, 40–50 ; and iii. 1, 46–71; iii. 3, 6–21 ; iv. 1.)

*Shylock.* The villainy you teach me I will execute ; and it shall go hard but I will better the instruction.

**1146.** You are not for this world.

His nature is too noble for the world. (*Cor.* iii. 2.)

I am sick of this false world. (*Tim. Ath.* iv. 3.)

You have too much respect upon the world,  
They lose it that do buy it with much care. (*Mer. Ven.* i. 1.)

(Connect with 1147.)

**1147.** Tanto buon che val niente. (*So good that he is good for nothing.*)

Poor honest lord ; brought low by his own heart,  
Undone by goodness ! Strange unusual blood,  
When man's worst sin is, he does too much good.

(*Tim. Ath.* iv. 2.)

(See No. 908.)

**1148.** Upon question whether a man should speak or forbear speech.

**1149.** Quia tacui inveteraverunt ossa mea. (Speech may now and then breed smart in ye flesh ; but keeping it in goeth to ye bone. (*Because I kept silence my bones waxed old.*—*Psalms xxxi.* 3, Vulgate.)

The sword of Orleans hath not made me smart.

These words of yours draw life-blood from my heart.

(1 *H. VI.* iv. 7.)

O heart, heavy heart,

Why sighest thou without breaking,

Because thou can'st not ease thy smart

By silence<sup>1</sup> nor by speaking. (*Tr. Cr.* iv. 4.)

<sup>1</sup> ' Silence ' in Mr. Collier's text ; ' friendship ' in other editions.

I have some wounds upon me, and they smart  
To hear themselves remembered.

Should they not  
Then would they fester against ingratitude,  
And tent themselves with death. (*Cor. i. 9.*)

1150. Credidi propter quod locutus sum.—*Ps. cxv. 10, Vulgate.* (*I believed, and therefore have I spoken.*)

Am I not a woman? When I think I must speak.  
(*As Y. L. iii. 2.*)

I speak as my understanding instructs me. (*W. T. i. 1.*)

*Jul.* Speakest thou from thy heart?

*Nur.* And from my soul too. (*Rom. Jul. iii. 5.*)

(See Nos. 5 and 225.)

1151. Obmutuj et humiliatus sum, siluj etiam a bonis  
et dolor meus renovatus est.—*Ps. xxxviii. 3, Vulgate.* (*I  
was dumb and was cast down, I held my peace even from  
good; and my sorrow was renewed.*)

I have too few (words) to take my leave of you  
When the tongue's office should be prodigal  
To breathe the abundant dolour of the heart. (*R. II. i. 4.*)

My heart is great; but it must break with silence,  
Ere it be disburdened by a liberal tongue. (*R. II. ii. 2.*)

The unseen grief  
That swells with silence in the tortured soul. (*Ib. iv. 2.*)

1152. Obmutuj et non aperuj os meum quoniam tu  
fecisti.—*Ps. v. 10.* (*I was dumb, and opened not my mouth  
because thou didst it.*)

1153. It is Goddes doing.

It is God's will. (*Oth. ii. 3.*)

Jove, not I, is doer of this. (*Tw. N. iii. 4.*)

(It) lies all within the will of God. (*Hen. V. i. 2.*)

O God, thy arm was here. (*Ib. iv. 8.*)

God's will be done. (*2 H. VI. iii. 1.*)

To whom God will there is the victory! (*3 Hen. VI. ii. 5.*)

God, not we, hath plagued thy bloody deed (rep.).

(*R. III. i. 3.*)

1154. Posui custodiam orj meo cum consisteret peccator adversum me.—*Psalm xxxviii. 2, Vulgate.* (*I set a watch before my mouth when the sinner stood up against me.*)

What shall Cordelia do? Love, and be silent. (*Lear, i. 1.*)

1155. Ego autem tanquam surdus non audiebam tanquam mutus non aperiens os suum.—*Ps. xxxvii. 14, Vulgate.* (*But I, as a deaf man, heard not: and I was a dumb man that openeth not his mouth.*)

*Folio 108b.*

BENEDICTIONS AND MALEDICTIONS.

1156. Et folium eius non defluet.—*Ps. i. 3, Vulgate.* (*His leaf also shall not wither.*)

He that hath suffered this disordered spring  
Hath now himself met with the fall of leaf. (*R. II. iii. 4.*)  
My life is fallen into the sear and yellow leaf. (*Macb. v. 3.*)  
The mouths, the tongue, the eyes and hearts of men . . .  
That numberless upon me stuck as leaves  
Do on the oak, have with one winter's brush  
Fell from their boughs, and leave me open, bare  
For every storm that blows. (*Tim. Ath. iv. 3.*)

1157. Mella fluent illj ferat et rubus asper amonum.—*Virg. Ecl. iii. 89.* (*Let honey flow for him, and the rough bramble bring forth amonum—an aromatic shrub.*)

(Honey used as a figure upwards of forty times.)

The Arabian trees their medicinable gum. (*Oth. v. 2. 352.*)

1158. Abomination.

Antony—large in his abominations. (*Ant. Cl. iii. 6.*)

1159. Dij meliora pijs.—*Virg. Georg. iii. 513.* (*The gods grant better things to the pious.*)

(‘Ye gods, to better fate good men dispose.’—Dryden.)

If the great gods be just, they shall assist  
The deeds of justest men. (*Ant. Cl. ii. 1.*)



The gods make this a happy day to Antony. (*Ant. Cl.* iv. 5.)  
 To your protection I commend me, gods. (*Cymb.* ii. 2.)

Before the holy altars of your helpers,  
 The all-feared gods, bow down your stubborn bodies,  
 Your ire is more than mortal, so your help be!  
 And as the gods regard ye, fight with justice.  
 (*Tw. N. Kins.* v. 1.)

**1160.** Horresco referens.—*Æn.* ii. 204. (*I shudder while I relate it.*)

O horrible! O horrible! Most horrible!  
 If thou hast nature in thee, bear it not. (*Ham.* i. 5.)  
 O horror! horror! horror! (*Macb.* ii. 3.)  
 'Tis too horrible! (*M. M.* iii. 1.)

Folio 109.

**1161.** Per otium to anything impertinent.

For want of other idleness I'll abide your proof. (*Tw. N.* i. 4.)  
 As idle as she can hang together, for want of company.  
 (*Mer. Wiv.* iii. 2.)  
 (Compare 1162.)

**1162.** Speech that hangeth not together nor is concludent. Raw sylk—sand.

How well the sequel hangs together. (*R. III.* iii. 6.)  
 Let us not hang like roping icicles. (*H. V.* iii. 5.)  
 Everything adheres together. (*Tw. N.* iii. 4.)

**1163.** Speech of good and various wayght, but not nearly applied. A good vessell that cannot come near land.

*Lafeu* (to Parolles). The scarfs and bannerets about thee did manifoldly dissuade me from believing thee a vessel of too great burden. (*All's W.* ii. 3.)

Go we to council, let Achilles sleep;  
 Light boats sail swift, though greater hulks draw deep.  
 (*Tr. Cr.* ii. 3.)  
 Words cannot carry authority so weighty. (*II. VIII.* iii. 2.)

**1164.** Of one that rippeth up things deeply. He shooteth to high a compass to shoot neere.

(Compare a similar figure used of shooting high in conversation and banter, *L. L. L.* iv. 1, 118-136.)

**1165.** The law at Twickenham for mery tales.

(See Introductory Notes.)

*Folio 110.*

PLAY<sup>1</sup>

**1166.** The sin against the Holy Ghost—termed in zeal by the old fathers.

One of the fathers, in great severity, called poesy *vinum dæmonum* (devil's wine), because it filleth the imagination, and yet it is but the shadow of a lie.

(See Introductory Chapter and *Mid. N. D.* v. 2, 210-214.)

**1167.** Cause of quarrells.

For quarrells they are with *care and discretion* to be avoided; they are commonly for mistresses, healths, place, and words; and let a man beware how he keepeth company with choleric and quarrelsome persons, for they will engage him into their own quarrells. (*Ess. Of Travel.*)

(Quarrells for mistresses, see *Cymb.* i. 2, 1, and i. 5; *Tw. N. Kins.* ii. 2, 90. Healths: *Oth.* ii. 3, 30-158, 271-278. Place: *Oth.* iv. 2, 241-243; *Hen. VIII.* iii. 2, 238-240. Words: *As Y. L.* v. 4, 66-103; *M. Ado.* ii. 3, 190; *Rom. Jul.* iii. 1, 1-33.)

(Compare with the above extract from *Ess. Of Travel.*)

In the managing of quarrells you may say he is wise; for either he *avoids them with great discretion*, or undertakes them with a most Christian care. (*M. Ado.* v. 1.)

Beware of entrance to a quarrel. (*Ham.* i. 3.)

I have heard of some kind of men that put quarrells purposely on others to taste their valour. (*Tw. N.* iii. 4.)

<sup>1</sup> Note that there is hardly a form of sport or play noted here which is not used metaphorically as well as prosaically in the Plays.

**1167a. Expende and unthriftness.**

(Compare the *Essay Of Expense* with *Tim. of Athens*, and note in the following lines from *Hamlet* several points of advice which are briefly introduced in the *Essays Of Expense* and *Of Travel*—*i.e.* that when staying in one city or town he should sequester himself from the company of his countrymen, and diet in such places where there is ‘good company’ and ‘profitable acquaintance,’ that his dress should be simple, that if he be plentiful in one expense he should be saving in another, and not stoop to petty gettings. The points in these *Essays* are abundantly illustrated by the *Plays*.)

*Pol.* Do not dull thy palm with entertainment  
Of each new-hatch'd, unfledged comrade. Beware  
Of entrance to a quarrel. . . .  
Give every man thine ear, but few thy voice.  
Costly thy habit as thy purse can buy,  
But not expressed in fancy; rich, not gaudy,  
For the apparel oft proclaims the man;  
And they of France, of the best rank and station,  
Are most select and generous, chief in that.  
Neither a borrower nor a lender be,  
For loan oft loses both itself and friend,  
And borrowing dulls the edge of husbandry. (*Ham. i. 3.*)

**1167b. Ydleness and indisposition of the mynd to labors.**

*Tim.* You make me marvel; wherefore ere this time,  
Had you not fully laid my state before me  
That I might so have rated my expense,  
As I had leave of means?

*Flav.* You would not hear me,  
At many leisures I proposed.

*Tim.* Go to;  
Perchance, some single vantages you took  
When my *indisposition*<sup>1</sup> put you back. (*Tim. Ath. ii. 2.*)

(Compare with previous entry.)

**1168. Art of forgetting.**

Know, then, I here forget all other griefs, cancel all grudge.  
(*Tw. G. Ver. v. 4.*)

<sup>1</sup> This is the only place in which ‘*indisposition*’ is used in the *Plays*.

Unless you teach me how to forget a banished father, you must not learn me how to remember any extraordinary pleasure. Well, I will forget. (*As Y. L. i. 2.*)

(And see 3 *Hen. VI. iv. 3, 12-16* ; *John, iii. 4, 48-60.*)

**1169.** Cause of Society, acquaintance, familiarity in friends.

(Compare *Essay Of Friendship*, 'Whosoever is unfit for friendship, he taketh it of the beast and not of humanity,' &c., with *Tim. Ath. i. 1*, 'He's opposite to humanity,' &c.)

A natural hatred and aversion towards society in any man hath somewhat of the savage beast. (*Ess. Of Friendship.*)

What art thou? A beast as thou art . . .

Is man so hateful to thee that art thyself a man.

(*Tim. Ath. iv. 3.*)

(Compare *Ess. Of Friendship* on 'the communicating of a man's self to his friend, which redoubles joys, and cutteth griefs in halves!')

Rosalind lacks, then, the love

Which teacheth thee that thou and I are one. . . .

And do not seek to take your change upon you,

To bear your griefs, leaving me out.

(*As Y. L. i. 3* ; see *ib. i. 2, 1-27*, and *Lear, iii. 6, 104.*)

Things are graceful in a friend's mouth which are blushing in a man's own. (*Ess. Friendship.*)

If it be ne'er so false, a true gentleman may swear it in behalf of his friend. (*W. T. v. 3.*)

(Compare the *Essay* with *Jul. Cæs. iii. 2, 210-214.*)

There is as much difference between the counsel that a friend giveth and that a man giveth himself as there is between the counsel of a friend and the counsel of a flatterer. (*Ess. Of Friendship.*)

I will smile and say, this is no flattery ; these are counsellors  
That feelingly persuade me what I am. (*As Y. L. ii. 1.*)

(See *Tw. N. Kins. i. 3, 36* ; *ii. 2, 190.*)

**1170.** Neere and ready attendance in servants.

I am my master's true confirmed love ;

But cannot be true servant to my master

Unless I prove false traitor to myself.  
Yet will I woo for him. (*Tw. G. Ver.* iv. 4.)

*Or.* O ! good old man, how well in thee appears  
The constant service of the antique world,  
When service sweat for duty, not for need.  
Thou are not for the fashion of these times,  
Where none will sweat but for promotion. (*As Y. L.* ii. 3.)  
(In the Plays servants are referred to upwards of 150 times.)

### 1171. Recreation and putting away of melancholy.

Entertain hopes, mirth rather than joy, variety of delights . . .  
wonder and admiration, and therefore novelties. (*Ess. Regimen  
of Health.*)

Is there no quick recreation given ?  
(*L. L. L.* i. 1, and iv. 3, 372.)

Come, now, what masques, what dances shall we have  
To wear away this long age of three hours  
Between our after-supper and bed-time ?  
Where is our usual manager of mirth ?  
What revels are at hand ? Is there no play  
To ease the anguish of a torturing hour. (*M. N. D.* v. 1.)  
Your honour's players, hearing your amendment,  
Are come to play a pleasant comedy ;  
For so your doctors hold it very meet,  
Seeing too much sadness hath congealed your blood,  
And melancholy is the nurse of frenzy ;  
Therefore they thought it good you hear a play,  
And frame your mind to mirth and merriment,  
Which bars a thousand harms and lengthens life.  
(*Tam. Sh.* Ind. 2.)

To be free minded and cheerfully disposed at hours of meat,  
and of sleep, and of exercise, is one of the precepts for long  
lasting. . . . Entertain hopes, mirth rather than joy, variety of  
delights rather than surfeit of them. Avoid anger fretting  
inwards. (*Ess. Of Regimen of Health.*)

Thou say'st his sports were hindered by thy brawls ;  
Sweet recreation barred, what doth ensue  
But moody and dull melancholy,  
Kinsman to grim and comfortless despair,  
And at her heels a huge infectious troop



Of pale distemperatures and fœcs to life?  
 In food, in sport, in life-preserving rest,  
 To be disturbed would mad or man or beast. (*Com. Er.* v. 1.)  
 When I am dull with care and melancholy  
 [He] lightens my humour with his merry jests. (*Ib.* i. 1.)

### 1172. Putting of (f) *malas curas et cupiditas*.

I am sure care's an enemy to life. (*Tw. N.* i. 3.)

*D. Pedro.* Dost thou wear thy wit by thy side?

*Claud.* Never any did so, though many have been beside their  
 wit. . . . Courage, man; though care killed a cat, thou hast  
 mettle in thee to kill care. (*Much Ado*, v. 1.)

Sir John, you are so fretful, you will not live long.

(1 *Hen. IV.* iii. 3.)

In sweet music is such art

Killing care and grief of heart. (*Hen. VIII.* iii. 1, song.)

*Queen.* What sport shall we devise here in this garden  
 To drive away the heavy thought of care?

*Lady.* Madam, we'll play at bowls. (*R. II.* iii. 4.)

### 1173. Games of activity and passetyme, of act, of strength, quickness.

#### *Bowling.*

Bowling is good for the reins. (*Ess. Of Health*, and *Advt. L.*)

Come forward, forward! thus the bowl should run,  
 And not unluckily against the bias. (*Tam. Sh.* iv. 5.)

(See *R. II.* iii. 4.)

#### *Dancing.*

It is good to begin with the hardest, as dancing in thick shoes.  
 (*Nat. Hist.* v. 439.)

You have dancing shoes

With nimble soles: I have a soul of lead,  
 So stakes me to the ground I cannot move. (*Rom. Jul.* i. 4.)

#### *Diving.*

Diving, or continuing long under the water without respira-  
 tion and the like, we also refer to gymnastics. (*Advt. of L.* iv. 2.)

Dive thoughts down to the bottom of my soul. (*R. III.* i. 1.)

I come to answer thy best pleasure ; be't to fly,  
 To swim, to dive into the fire, to ride  
 On the curl'd clouds. (*Temp.* i. 2.)  
 He dives into the King's soul. (*Hen. VIII.* ii. 2.)

*Fencing.*

Recommended by Bacon in his *Letters of Advice to Rutland* and in *Ess. Of Travel*.

(Alluded to in *Tw. N.* ii. 5 ; *John*, ii. 1 ; *M. Ato*, v. 2 ; *Ham.* v. 2, &c.)

Without any virginal fencing. (*Per.* iv. 6.)

*Horsemanship—Tilts and Tournaments.*

The things to be seen and observed are . . . exercises of horse-manship, fencing, training of soldiers, and the like . . . triumphs, masks. (*Ess. Of Travel*.)

(The same repeated in *Advice to Rutland*.)

*Ant.* I have considered well his loss of time,  
 And how he cannot be a perfect man,  
 Not being tried and tutored in the world. . . .

*Pan.* I think your lordship is not ignorant  
 How his companion, youthful Valentine,  
 Attends the Emperor in his royal court. . . .  
 'Twere good, I think, your lordship sent him thither :  
 There shall he practise tilts and tournaments,  
 Hear sweet discourse, converse with noblemen,  
 And be in the eye of every exercise  
 Worthy his youth and nobleness of birth. (*Tw. G. Ver.* i. 3.)

*Rope-dancers.*

Activity has two parts, strength and swiftness. . . . Of these we have many remarkable instances in the practices of rope-dancers. (*Adv. of L.* iv. 3.)

An' he begin he'll rail in his rope-tricks. (*Tam. Sh.* i. 2.)

1174. Quick of eye, hand, legg, the whole mocio ;  
 strength of arme, legge, of activity, of sleight.

So quick, so fair an eye. (*Rom. Jul.* iii. 5.)

Look, if thou'st quick eyes to see. (*Oth.* i. 3, old edition.)

My eyes too quick. (3 *Hen. VI.* iii. 2.)

Quick is mine ear.

(*R. II.* ii. 1; *Mid. N. D.* iii. 2; *Tw. G. Ver.* iv. 2.)

I'll make the motion. Stand here and make a good show on't.

(*Tw. N.* iii. 4.)

Incite them to quick motion. (*Temp.* iv. 1.)

Cut purse of quick hand. (*Hen. V.* v. 1.)

Quick, quick, good hands! (*Ant. Cl.* v. 2.)

He was quick mettle. (*Jul. Cæs.* i. 2.)

His legs are legs for necessity. (*Tr. Cr.* ii. 3.)

Up to yon heights; your legs are young; I tread these flats.

(*Cymb.* iii. 2.)

The most active fellow in Europe. (2 *Hen. IV.* iv. 3.)

The most active gentleman in France. (*Hen. V.* iii. 7.)

Doing is activity. (*Ib.*)

As Ulysses and stout Diomedes

With *sleight* and manhood stole to Rhesus' tents,

And brought from thence the Thracian fatal steeds.

(3 *Hen. VI.* iv. 3.)

(And see of riding and fencing, *Ham.* iv. 7, 84–103; of feats of strength, *Tr. Cr.* i. 2, 125, 215–225.)

1175. Of passetyme onely; of hazard; of play mixt of hazard; meere hazard; cunning in making y<sup>e</sup> game.

*K. Hen.* What treasure, uncle?

*Ex.*

Tennis-balls, my liege.

*K. Hen.* We are glad the Dauphin is so pleasant with us;

His present and your pains we thank you for;

When we have matched our rackets to these balls,

We will, in France, by God's grace, play a set

Shall strike his father's crown into the hazard. (*Hen. V.* i. 2.)

The hazard of the spotted die. (*Tim. Ath.* v. 5.)

Wherein cunning, but in craft? (1 *Hen. IV.* ii. 4.)

So cunning in fence. (*Tw. N.* iii. 4.)

Soft, let me see we'll make a solemn wager on your cunnings.

(*Ham.* iv. 7.)

She has packed cards with Cæsar, and false-played my glory unto an enemy's triumph. (*Ant. Cl.* iv. 14.)

1176. Of playe; exercise of attentio; of memory; of dissimulation; of discretio.

I bring a trumpet to awake his ear,  
To set his sense on the attentive bent. (*Tr. Cr. i. 3.*)  
His valour is sauced with discretion. (*Ib. i. 2.*)

(Compare the remarks on exercise in *Ess. Of Regimen of Health* and *Advt. of Learning*, iv. 3; on gymnastics, &c., with *Tr. Cr. i. 2*, 272-276.)

1177. Of many hands, or of receyt; of few; of quick return; tedious; of present judgment; of uncertain yssue.

Discontented members, the mutinous parts  
That envied his receipt. (*Cor. i. 1.*)  
They are the people's mouths, and we their hand. (*Ib. iii. 1.*)  
Quick words. (*Tw. G. Ver.*)  
Quick wit. (*Tw. G. Ver. i. 1*; *M. Ado*, ii. 1, v. 2; *L. L. L. v. 1.*)  
Cheer his grace with quick and merry words. (*R. III. i. 3.*)  
He calls me traitor: I return the lie. (*Per. ii. 5.*)  
Make most fair return of greetings. (*Ham. ii. 2.*)  
The quick comedians extemporally will stage us.  
(*Ant. Cl. v. 2.*)

It is a good thing in discourse . . . to intermingle . . . jest with earnest; for it is a dull thing to tire, and, as we say, to jade anything too far. (*Essay Of Discourse.*)

He's as tedious as a tired horse. (1 *Hen. IV. iii. 1.*)  
Life is as tedious as a twice-told tale. (*John*, iii. 4.)  
Come, you are a tedious fool. (*M. M. ii. 1.*)  
Those tedious old fools. (*Ham. ii. 2.*)  
Give every man thy ear, but few thy voice;  
Take each man's censure, but reserve thy judgment.  
(*Ham. i. 2.*)  
I may fear her will recoiling to her better judgment.  
(*Oth. iii. 3.*)  
The effect of judgment is oft the cause of fear. . . .  
Our very eyes are sometimes like our judgments, blind.  
(*Cymb. iv. 2.*)

The issue of your proper wisdoms. (*Tr. Cr.* ii. 2.)

*Ham.* To what issue will this come?

*Mar.* Something is rotten in the state of Denmark.

*Hor.* Heaven will direct it. (*Ham.* i. 4.)

(See also *Tr. Cr.* i. 3, 324–331.)

**1178.** Several playes or ideas of play. Frank play, wary play; venturous, not venturous; quick, slowe.

Bear you with a franker spirit. (*Oth.* iii. 3.)

'Tis a good hand, a frank one. (*Ib.* iii. 4.)

I will this brother's wager frankly play;

Give us the foils. (*Ham.* v. 2.)

Now the king drinks to Hamlet. Come, begin;

And you the judges bear a wary eye. (See the fencing, *Ib.*)

Never heard I of warlike enterprise

More venturous or desperate. (1 *Hen. VI.* ii. 1.)

A man daring, bold, and venturous. (*Hen. VIII.* i. 2.)

Be yare in thy preparation,

For thy assailant is quick, skilful, and deadly. (*Tw. N.* iii. 4.)

These quick blows of Fortune's. (*Tim. Ath.* i. 1.)

When thou art in the incursions, thou strikest as slow as another. (*Tr. Cr.* ii. 1.)

Slow in pursuit. (*Mid. N. D.* iv. 1.)

**1179.** Oversight; dotage.

You do draw my spirits from me

With new lamenting ancient oversights. (2 *Hen. IV.* ii. 3.)

Let his disposition have that scope

That dotage gives it. (2 *Hen. IV.* i. 4.)

O, sir, you are old;

Nature in you stands on the very verge

Of her confine; you should be ruled and led

By some discretion, that discerns your state

Better than you yourself. . . .

All's not offence that indiscretion finds

And dotage terms so. (*Ib.* ii. 4.)

(See No. 1095.)



## 1180. Betts ; lookers on ; judgment.

*Ham.* Six Barbary horses against six French swords. . . .  
That's the French bet against the Danish. Why is this 'imponed,'  
as you call it.

*Osr.* The king, sir, hath laid that in a dozen passes between  
yourself and him he shall not exceed you three hits ; he hath laid  
on twelve for nine. . . .

*Ham.* I will this . . . wager frankly play.

(*Ham.* v. 2, and *ib.* l. 270-274.)

I dare you to this match. . . . It is no lay. . . . I'll have it  
one. (*Cymb.* i. 5.)

*King.* Set me on the stoups of wine upon that table ;  
If Hamlet give the first or second hit . . .  
The king shall drink to Hamlet's better breath. . . .  
Come, begin, and you the judges bear a wary eye. . . .

*Ham.* One.

*Lacr.* No.

*Ham.* Judgment. (*Ham.* v. 2.)

A looker-on sometimes sees more than the gamester.

(*Let. in reply to the King*, 1617.)

## 1181. Groome—porter.

*Butts.* I'll show your grace the strangest sight . . .  
His grace of Canterbury,  
Who holds his state at door, 'mongst pursuivants,  
Pages, and footboys . . .  
A man of his place . . . at the door too, like a post with  
packets. (*Hen.* VIII. v. 2.)

*King.* Was it discretion, lords, to let this man,  
This good man—few of you deserve that title—  
This honest man, wait like a lousy foot-boy  
At chamber door ? (*ib.* v. 3.)

## 1182. Christmas ; inventio for hunger.

## 1183. Oddes ; stake ; sett.

Hercules himself must yield to odds. (3 *Hen.* VI. iii. 1.)  
'Tis odds beyond arithmetic. (*Cor.* iii. 1.)

*Ham.* You know the wager ? . . .  
Your grace hath laid the odds  
O' the weaker side.

*King.* I do not fear it. I have seen you both ;  
But since he is bettered, we have therefore odds. (*Ham.* v. 2.)  
Mine honour's at the stake.

(*Tw. N.* iii. 1 ; *All's W.* ii. 1 ; *Ham.* iv. 4.)

My reputation's at stake. (*Tr. Cr.* iii. 3.)

I lay down my soul at stake. (*Oth.* iv. 2.)

I and another,

So weary with disasters, tugged with fortune,

That I would set my life on any chance

To mend it, or be rid of it. (*Macb.* ii. 1.)

I do not set my life at a pin's fee. (*Ham.* i. 4.)

Set your entreatments at a higher rate. (*Ib.* i. 3.)

1184. He that folowes his losses and giveth soone over  
at wynnings will never gayne by playe.

A that way accomplished courtier would hazard the winning  
both of first and last. (*Cymb.* i. 4, and ii. 3, 1.)

Learn me how to lose a winning match.

(*R. Jul.* iii. 1 ; *Tw. N. Kins.* i. 3, 30.)

1185. Ludimus incauti studioque aperimur ab ipso.—  
Ovid, *Ars Am.* iii. 371. (*We play incautiously, and our  
character is revealed in the eagerness of our pursuit.*)

1186. He that playeth not the beginning of a game  
well at tick tack, and the later end at Yrish shall never  
wynne.

I should be sorry to be thus foolishly lost at a game of tick-  
tack. (*M. M.* i. 2.)

1187. Frier Gilbert.

1188. Ye lott ; earnest in old time, sport now as music  
out of church to chamber.

As by lot God wot. (*Ham.* ii. 2.)

The Hundredth Psalm to the tune of 'Green Sleeves.'

(*Mer. Wiv.* ii. 1.)

He sings psalms to hornpipes. (*W. T.* iv. 2.)

*Folio 111.*<sup>1</sup>**1189.** Good-morrow.<sup>2</sup>

Good-morrow to the sun. (*Cymb.* iii. 2.)

Good-morrow to thy bed. (*R. Jul.* ii. 3.)

I could bid good-night until to-morrow. (*Ib.* ii. 2.)

(‘Good-morrow’ ninety-six times in the plays. *Tw. N. Kins.* iii. 6, 16, 17.)

**1190.** Good swoear (*i.e.* soir).

(‘Good-even,’ eleven times in the Plays; and *Tw. N. Kins.* iv. 2, 115.)

**1191.** Good travaile.

To us, this life is travelling a-bed. (*Cymb.* iii. 2. *Sonn.* xxvii.)

**1192.** Good matens. (From *Bon matin*).

The glow-worm shows the matin near. (*Ham.* i. 5.)

**1193.** Good betimes, *bonum mane*.

When you have given good-morning to your mistress, attend the queen. (*Cymb.* iii. 3.)

(Good-day fourteen times.)

**1194.** Bon iouyr Bon iour Bridegroome.

Signor Romeo, bonjour. (*R. Jul.* ii. 3.)

We’ll give your grace bonjour. (*Tit. And.* i. 2.)

Bonjour, Monsieur le Beau. (*A. Y. L.* i. 2.)

**1195.** Good day to me and good morrow to you.

? Good-night, my noble lord. I think it is good-morrow, is it not?

Indeed, my lord, I think it be two o’clock. (1 *H. IV.* ii. 4.)

Good-day, good-day. . . . Aye, and good next day too.

(*Tr. Cr.* iii. 3.)

<sup>1</sup> On the back of this folio is written, ‘Formularies and Elegancies.’

<sup>2</sup> Since the Introductory Chapter of this book was sent to the press, an earlier instance has been found of the use of ‘Good-morrow’ than any which is noted at pp. 64 and 85. See Appendix J.

**1196.** I have not said all my prayers till I have bid you good-morrow.

All days are nights to me till thee I see. (*Sonnet* xliii.)

Parting is such sweet sorrow,  
That I could say good-night till it be morrow. (*R. Jul.* ii. 2.)  
Tell me, chiefly that I may set it in my prayers,  
What is thy name? (*Temp.* iii. 1.)

True prayers,  
That shall be up at heaven, and enter there  
Ere sunrise. (*M. M.* ii. 2)

Nymph in thy orisons  
Be all my sins remember'd. (*Ham.* iii. 3.)

So bad a prayer as his  
Was never yet 'fore<sup>1</sup> sleep. (*Ant. Cl.* iv. 9.)  
(And see *Cymb.* i. 4, 27-32.)

**1197.** Late rysinge—fynding a-bedde.

Early risinge—sumons to rise.

*Cap.* Nurse! Wife! What, ho! What, nurse, I say!  
Go waken Juliet, go and trim her up; . . .  
Make haste; the bridegroom he is come already.

(*Juliet's chamber.*)

*Nurse.* Mistress! what, mistress! Juliet! fast, I warrant her, she:

Why, lamb! why, lady! fie, you slug-a-bed!

Why, love, I say! Madam! sweet-heart! why, bride!

What, not a word? You take your pennyworths now . . .

. . . How sound is she asleep!

I must needs wake her. (*Rom. Jul.* iv. 4.)

**1198.** Diluculo surgere salubrium (*sic*).

*Sir To.* Approach, Sir Andrew: not to be abed after midnight is to be up betimes; and *diluculo surgere*, thou knowest—

*Sir A.* I know that to be up late is to be up late.

*Sir To.* A false conclusion. . . To be up after midnight and to go to bed then, is early; so that to go to bed after midnight is to go to bed betimes. (*Tw. N.* ii. 3.)

(It is not now late, but early.—*Ess. Of Death*, 2.)

<sup>1</sup> Mr. Collier's text; 'for' in older editions.

*War.* Is it good-morrow, lords?

*King.* 'Tis one o'clock and past.

*War.* Why, then, good-morrow to you all. (2 *H. IV.* iii. 3.)

Good-day of night, now borrow

Short night, and let thyself to-morrow. (*Pass. Pil.*)

The night is at odds with morning.

(*Macb.* iii. 4, 127, and iii. 1, 26.)

(*Rom. Jul.* iii. 4, 34, 35; *Cymb.* ii. 3, 34; *Cor.* ii. 1, 54.)

### 1199. Surge puer mane surgere.

*Bru.* What, Lucius ho! . . . Lucius, I say!

I would it were my fault to sleep so soundly.

When, Lucius, when? Awake, I say! What, Lucius!

Boy! Lucius! fast asleep? It is no matter;

Enjoy the honey-dew of slumber:

Thou hast no figures nor no fantasies,

Which busy care draws in the brains of men;

Therefore thou sleep'st so sound. (*Jul. Cæs.* ii. 1.)

### 1200. romẽ.

(? *Romeo.* See Introductory Notes.)

### 1201. You will not rise afore your betters ye sonne.

You must be ready . . . to-morrow by the sun.

(*Tw. N. Kins.* ii. 5, 50.)

A lark

That gives sweet tidings of the sun's uprise. (*Tit. And.* iii. 1.)

An hour before the worshipped sun

Peeped from the golden window of the east,

A troubled mind drove me to walk abroad.

(*R. Jul.* i. 2, 123-143.)

### 1202. Por mucho madrugar no amanece mas ayuna.

(*By getting up too early one gets none the more accustomed to fasting.*)

### 1203. Qui a bon voisin a bon matin. Lodged next.

Young son, it argues a distempered head

So soon to bid good-morrow to thy bed.

*Care* keeps his watch in every old man's eye,

And where *care* lodges sleep will never lie. (*Rom. Jul.* ii. 3.)



Why doth the crown lie there upon his pillow,  
Being so troublesome a bedfellow?  
O polished perturbation! golden care!  
That keep'st the ports of slumber open wide  
To many a watchful night. (2 *Hen IV.* iv. 4.)

What watchful cares do interpose themselves  
Betwixt your eyes and night? (*Jul. Cæs.* ii. 1.)

Our *bad neighbour* makes us early stirrers,  
Which is both healthful<sup>1</sup> and good husbandry. (*H.* V. iv. 1.)

(And see *Oth.* iii. 3, 331; *Jul. Cæs.* ii. 1, 97.)

1204. Falsa quid est somnus gelidæ nisi mortis imago.

To-morrow night, look that thou lie alone,  
Let not thy nurse lie with thee in thy chamber;  
Take thou this vial, being then in bed,  
And this distilled liquor drink thou off;  
When presently through all thy veins shall run  
A cold and drowsy humour, for no pulse  
Shall keep his native progress, but surcease:  
No warmth, no breath, shall testify thou livest:  
The roses in thy lips and cheeks shall fade  
To paly ashes, thy eyes' windows fall,  
Like death when he shuts up the day of life:  
Each part, deprived of supple government,  
Shall still, and stark, and cold, appear like death;  
And in this borrowed likeness of shrunk death  
Thou shalt continue two and forty hours,  
And then awake as from a pleasant sleep. (*Rom. Jul.* iv. 1.)

(And see *Rom. Jul.* iv. 5, 24–29.)

The flattering death<sup>2</sup> of sleep. (*Rom. Jul.* v. 2.)

Death-counterfeiting sleep. (*M. N. D.* iii. 2, 364.)

A man that apprehends death no more dreadfully, but as a  
drunken sleep. (*M. M.* iv. 2.)

Death's dim look in life's mortality.

Each in her sleep themselves so beautify

As if between them both there were no strife,

But that life lived in death, and death in life. (*Lucrece.*)

<sup>1</sup> See *ante*, 'Diluculo surgere.'

<sup>2</sup> Mr. Collier's text.

Is he so nasty that he doth suppose  
My sleep, my death? (2 *Hen. IV.* iv. 4.)

Shake off this downy sleep, death's counterfeit,  
And look on death itself!—Up, up, and see  
The great doom's *image*. (*Macb.* ii. 3.)

(See *Wint. T.* v. 3, 15–20, 30–42, and 110, where the warmth of life is contrasted with the cold of the death-like image; and *Macb.* ii. 2, where the sleeping and the dead are compared, not to images, but to pictures. Also see *Cymb.* ii. 2, 31; *Ant. Cl.* v. 2, 344; 2 *Hen. IV.* iv. 4, 166–168.)

**1205.** Longa quiescendi tempora fata dabunt. (*Death will give a long time for resting.*)

Rest, rest, perturbed spirit! (*Ham.* i. 5.)

Rest her soul! she's dead. (*Ib.* v. 1.)

Rest to her as to peace-parted souls. (*Ib.*)

*Ham.* I die Horatio . . . the rest is silence.

*Hor.* . . . Good night, sweet prince;  
And flights of angels sing thee to thy rest. (*Ib.* v. 2.)

O here

Will I set up my everlasting rest,  
And shake the yoke of inauspicious stars  
From this world-wearied flesh. (*Rom. Jul.* v. 3.)

Quiet consummation have  
And renowned be thy grave. (*W. T.* iv. 4.)

For who would bear the whips and scorns of time, . . .  
When he himself might his quietus make  
With a bare bodkin? (*Ham.* iii. 1.)

The best of rest is sleep,  
And that thou oft provokest; yet grossly fear'st  
Thy death, which is no more. (*M. M.* iii. 1.)

(Comp. No. 1213.)

He that . . . is hanged betimes in the morning may sleep the sounder all the next day. (*M. M.* iv. 3.)

He . . . whom I with this obedient steel . . . can lay to bed for ever; whiles you . . . to the perpetual wink for aye can put this ancient morsel. (*Temp.* ii. 1; and see *Macb.* iii. 2, 19, 20, 22, 23.)

**1206.** Albada. (*A serenade. Music with which young men salute their lady-loves at the break of day ; from alba, the dawning.*)

Good faith ! 'tis day :

The county will be here with music straight . . .

Go waken Juliet . . . Hie, make hast, . . .

The bridegroom he is ready.

(*Rom. Jul.* iv. 4, 21-27 ; and see *ib.* iv. 5, 100.)

*Clo.* It's almost morning, is it not ?

*First Lord.* Day, my lord.

*Clo.* I would this music would come. I am advised to give her music a-mornings ; they say it will penetrate, &c.

(*Cymb.* ii. 3.)

Good *dawning* to thee friend. (*Lear*, ii. 2.)

**1207.** Golden sleepe.

Where unbruised youth with unstuffed brain

Doth couch his limbs, there golden sleep doth reign.

(*R. J.* ii. 3.)

We may, our pastimes done, possess a golden slumber.

(*Tit. And.* ii. 3.)

Shake off the golden slumber of repose. (*Per.* iii. 2.)

The golden dew of sleep. (*R. III.* iv. 1.)

I'll strive, with troubled thoughts, to take a nap,

Lest leaden slumber peise me down to-morrow. (*R. III.* v. 3.)

**1208.** Up early and never y<sup>e</sup> nearer.

Young son, it argues a distempered head

So soon to bid good-morrow to thy bed. (*R. J.* ii. 3.)

*Court.* Brother John Bates, is not that the morning which breaks yonder ?

*Bates.* I think it be ; but we have no great cause to desire the approach of day.

*Will.* We see yonder the beginning of the day, but I think we shall never see the end of it. (*Hen. V.* i. 1.)

*P. Hen.* Good-morrow, old Sir Thomas Erpingham :

A good soft pillow for that good white head

Were better than a churlish turf of France. (*Hen. V.* i. 1.)

1209. The wings of y<sup>e</sup> morning.

The wings of night. (*Rom. Jul.* iii. 2.)

1210. For growth and spring of y<sup>e</sup> day.

The spring of day. (2 *H. IV.* iv. 4.)

1211. The Cocke.

Come, stir, stir, stir ! the second cock hath crowed.

(*Rom. J.* iv. 4.)

Hark, hark ! I hear

The strain of strutting chanticleer

Cry cock-a-doodle-dow. (*Temp.* i. 2.)

Ere the first cock crow. (*M. N. D.* ii. 2.)

Carousing till the second cock. (*Macb.* ii. 3.)

Since the first cock. (1 *H. IV.* ii. 1.)

The country cocks do crow, the clocks do toll,

And the third hour of the morning name.

(*H. V.* iv. chorus.)

The early village cock

Hath twice done salutation to the morn. (*R. III.* v. 3.)

It was about to speak when the cock crew. (*Ham.* i. 1.)

I have heard

The cock, that is the trumpet of the morn,

Doth, with his lofty and shrill-sounding throat,

Awake the god of day. (*Ib.*)

1212. The Larke.

*Jul.* Wilt thou be gone ? it is not yet near day :

It was the nightingale, and not the lark

That pierced the fearful hollow of thine ear . . .

*Rom.* It was the lark, the herald of the morn, &c.

(*Rom. Jul.* iii. 5.)

The morning lark. (*Mid. N. D.* iv. 1 ; *T. Sh.* ii. Ind.)

The merry larks are ploughmen's clocks. (*L. L. L.* v. 2, song.)

We'll stir with the lark to-morrow. (*R. III.* v. 3.)

Like a lark which gives sweet tidings of the sun's uprise.<sup>1</sup>

(*W. T.* iii. 1.)

<sup>1</sup> Compare No. 1215.

' Morn to the lark less welcome. (*Cymb.* iii. 6.)

(And see *Tr. Cr.* iv. 2, 8; *Sonn.* xxix.)

The busy day waked by the lark. (*Tr. Cr.* iv. 2.)

Hark, hark, the lark at heaven's gate sings,  
And Phœbus 'gins to rise. (*Cymb.* ii. 2.)

What angel wakes me to my flowery bed?

The lark. (*M. N. D.* iii. 1.)

### 1213. Court howers. Court oures.

(See, for court life contrasted with simple life, *As Y. L.* ii. 1; iii. 2, 10-50; 2 *Hen. VI.* iv. 10, 16; *Cymb.* i. 1, 46; iii. 3, 1-55; iv. 2, 33.)

### 1214. Abedd—rose you—owt bed.

*Fri. L.* Juliet, on Thursday early will I rouse ye.

When the bridegroom in the morning comes

To rouse thee from thy bed, then art thou dead. (*R. Jul.* iii. 1.)

### 1215. Uprouse.<sup>1</sup> You are upp.

Young son, it argues a distempered head

So soon to bid good-morrow to thy bed . . .

Thy earliness doth me assure

Thou art uproused by some distemperature. (*R. Jul.* ii. 2.)

Go find a maid

That ere she sleep has twice her prayers said,

Rouse up<sup>2</sup> the organs of her fantasy. (*Mer. Wiv.* v. 5, 51.)

Rouse up thy youthful blood.

(*Rich. II.* i. 3; 2 *Hen. IV.* iv. 3, 14.)

### 1216. Poor men's howres.

The wretched slave,

Who with a body filled, and vacant mind,

Gets him to rest, crammed with distressful bread;

Never sees horrid night, the child of hell,

<sup>1</sup> 'Now, York, bethink thyself and rouse thee up.

Take time whilst it is offered thee so fair.'

(First part of *The Contention.*)

These lines are omitted in 2 *Hen. VI.* iii. 1, which is based on the former play. See 2 *Hen. VI.* ed. by J. Halliwell for a Shakespeare Society, 1843, page 38.

<sup>2</sup> Mr. Collier's text. 'Raise up' in other editions.



But, like a lackey, from the rise to set  
 Sweats in the eye of Phœbus, and all night  
 Sleeps in Elysium ; next day after dawn,  
 Doth rise and help Hyperion to his horse.  
 And follows so the ever-running year,  
 With profitable labour, unto his grave :  
 And, but for ceremony, such a wretch,  
 Winding up days with toil and nights with sleep,  
 Had the forehand and vantage of a king.  
 The slave, a member of the country's peace,  
 Enjoys it ; but in gross brain little wots  
 What watch the king keeps to maintain the peace,  
 Whose hours the peasant best advantages. (*Hen. V.* iv. 1.)

O God ! methinks it were a happy life  
 To be no better than a homely swain,  
 To sit upon a hill, as I do now,  
 To carve out dials quaintly point by point,  
 Thereby to see the minutes how they run ;  
 How many make the hour full complete ;  
 How many hours bring about the day ;  
 How many days will finish up the year ;  
 How many years a mortal man may live.  
 When this is known, then to divide the times :  
 So many hours must I tend my flock ;  
 So many hours must I take my rest ;  
 So many hours must I contemplate ;  
 So many hours must I sport myself ; . . .  
 So many minutes, hours, days, months, and years,  
 Passed over to the end they were created,  
 Would bring white hairs unto a quiet grave. . . .

(See passage, 3 *H. VI.* ii. 5.)

**1217.** From this your first flight, &c.

**1217a.** I do as birds doe for I fly out of my feathers.

We poor unfledged

Have never winged from view of the nest. (*Cymb.* iii. 2.)

Each new unfledged comrade. (*Ham.* i. 2.)

In those unfledged days was my wife a girl. (*Win. T.* i. 2.)

**1218.** Is it not a fayre one ?

*Th.* What says she to my face ?

*Pro.* She says it is a fair one. (*Tw. G. Ver.* v. 1.)

Shepherdess, a fair one are you. (*Win. T.* iv. 4.)

Here is the lady. . . . Welcome, fair one!

Is't not a goodly presence? She's a gallant lady. . . .

Fair one. (*Per.* v. 1; and *M. M.* ii. 3, 19; *As Y. L.* iv. 3. 75.)

A sweet society of fair ones. (*Hen. VIII.* i. 4.)

### 1219. Sweet for sp of y<sup>e</sup> morning.

What early tongue so sweet saluteth me? (*Rom. Jul.* ii. 3.)

How silver-sweet sound lover's tongues by night. (*Ib.* ii. 2.)

Sweet rehearsal of my morning's dream. (2 *Hen.* VI. i. 2.)

### 1220. I pray God your early rising does you no hurt.

Go, you cot-queen, go!

Get you to bed; faith, you'll be sick to-morrow

For this night's watching. (*Rom. Jul.* iv. 4.)

### 1221. Amen.

(*Tw. G. Ver.* v. 1; *Rom. Jul.* ii. 6; *M. N. D.* ii. 3; *Cor.* ii. 3; iii. 3; *Tr. Cr.* iii. 2; *Temp.* ii. 2; v. 1, rep.)

*Macb.* One said 'God bless us,' and 'Amen' the other . . .

I could not say 'Amen'

When they did say 'God bless us.'

*Lady M.* Consider it not so deeply.

*Macb.* And wherefore could I not pronounce 'Amen'?

I had most need of blessing, and Amen

Stuck in my throat. (*Macb.* ii. 3.)

(*Tw. N. Kins.* i. 4, &c. Sixty-three times in the Plays.)

### 1222. I cannot be ydle iff as you can.

### 1223. You could not sleepe for y<sup>r</sup> yll lodging.

Why doth the crown lie there, upon his pillow,

Being so troublesome a bedfellow?

O polish'd perturbation! golden care!

That keep'st the ports of slumber open wide

To many a watchful night, &c.

(2 *Hen. IV.* iv. 4; and *ib.* 198-200.)

(We sleep) in the affliction of these terrible dreams,  
That shake us nightly. Better be with the dead, . . .

Than on the torture of the mind to lie  
In restless ecstasy.

(*Macb.* iii. 2; 2 *Hen. IV.* iii. 1, 4-31; *Cor.* iv. 4, 19.)

1224 I cannot get out of my good lodging.

1225. You have an alarm in y<sup>r</sup> head.

(Sleep leaves) the kingly couch

*A watch-case* or a common 'larum-bell.

(2 *Hen. IV.* iii. 1.)

(Compare No. 1226.)

Master Brook dwelling in a continual alarum of jealousy.

(*Mer. Wiv.* iii. 5.)

When she speaks, is not an alarum to love? (*Oth.* ii. 3.)

My best alarumed spirits. (*Lear*, ii. 1.)

Though it pass my patience to endure her loud alarms.

(*Tw. N.* i. 1.)

1226. Block heads and clock heads.

(*Blocks* for *heads*, ten times; *blockhead*, only in *Cor.* ii. 3, 28.)

*Cap.* The curfew bell hath rung, 'tis three o'clock. . . .

Make haste; fetch drier logs. Fetch Peter, he will

Tell thee where they are.

*Serv.* I have a head, sir, that will find out logs,

And never trouble Peter for the matter.

*Cap.* Mass, and well said . . . Ha! Thou shalt be logger-head. (*Rom. Jul.* iv. 4.)

His honour, clock to itself, knew the true minute when exception bid him speak, and at this time his tongue obeyed his hand. (*Alls W.* i. 2.)

For now hath time made me his numbering clock :

My thoughts are minutes; and with sighs they jar

Their watches on unto mine eyes, the outward watch,

Whereto my finger, like a dial's point,

Is pointing still. (*R. II.* v. 5.)

1227. There is a law against lyers abedde.

1228. You have no warrant to lye a-bedde.

Your bride goes to that with shame which is her way to go  
with *warrant*. (*Per.* iv. 2.)

When her arms,  
Able to lock Jove from a synod, shall  
By *warranting* moonlight corselet thee. (*Tw. N. Kins.* i. 3.)

1229. Syne you are not got up turn up.

1230. Hot cockles.

1231. Good night.

A thousand times good-night. (*M. Ado.* iii. 3 ; *R. Jul.* ii. 2.)

Good-night, good-night ; parting is such sweet sorrow,  
That I could bid good-night till it be morrow. (*R. Jul.* ii. 2.)

Good-night. (*Tw. N. Kins.* iii. 4, 11.)

Good-even. (*Ib.* iv. 2, 115.)

Good-night, good rest ; ah ! neither be my share ;  
She bade good-night that kept my rest away,  
And daff'd me to a cabin full of care. (*Pass. Pil.*

(Good-night eighty-one times.)

1232. Well to forget.

*Jul.* I have forgot why I did call thee back.

*Rom.* Let me stand here till thou remember it.

*Jul.* I shall forget, to have thee still stand there.

*Rom.* And I'll still stay to have thee still forget,

Forgetting any home but this. (*Rom. Jul.* ii. 2.)

Do as the heavens have done, forget your evil ;  
With them forget yourself. (*Win. T.* v. 1, 5-8.)

If it might please you to enforce no farther  
The griefs between ye. (*Ant. Cl.* ii. 2.)

(See No. 1168.)

1233. I wish you may so well sleepe as you may not  
find you yll lodging.

Sleep dwell upon thine eyes, peace in thy breast !

Would I were sleep and peace, so sweet to rest.

(*Rom. Jul.* ii. 2, and *Cymb.* ii. 4, 136-8.)

*Her.* Good-night, sweet friend,  
Thy love ne'er alter till thy sweet life end.  
*Lys.* Amen, Amen to that fair prayer say I . . .  
Here is my bed : sleep give thee all his rest.

*Her.* With half that wish the wisher's eyes be press'd !  
(*M. N. D.* ii. 3.)

Every fairy take his gait,  
And each several chamber bless,  
Through this palace, with sweet peace ;  
And the owner of it blest  
Ever shall it safely rest. . . .  
Meet me all by break of day. (*Ib.* v. 1.)

*Folio 114.*

*FORMULARIES PROMUS, JAN. 27, 1595.*

1234. Against Ag. } Tentantes ad Es. Conceyt of im-  
impos conceyt } Trojam per- possibilities and  
of difficulty or } venere Græci. imaginations.  
impossibility. )

(Also in fol. 99, 760.)

1235. Atque omnia pertentare.

I will strive with things impossible,  
Yea, and get the better of them. (*Jul. Cæs.* ii. 1.)  
Make not impossible that which seems unlike. (*M. M.* v. 1.)  
I will search impossible places. (*Mer. W.* iii. 5.)

1236. Abstinence Qui in agone contendit  
negatives. A multis abstinet.—1 *Cor.* x. 25.

Ess. Indeavring generalities and precepts.

A man of stricture and firm abstinence. (*M. M.* i. 4.)  
He doth with holy abstinence subdue  
That in himself which he spurs on his power  
To qualify in others. (*Ib.* iv. 2.)

I do *agnize*,  
A natural and prompt alacrity  
I find in hardness. (*Oth.* i. 3.)

1237. Good rules and modeles. Ad id.  
(*Essay Of Gardening*, last paragraph.)



I'll draw the form and model. (*R. III. v. 3.*)

O England ! model to thy inward greatness. (*Hen. V. ii. cho.*)

Princes are a model which heaven makes like to itself.

(*Per. ii. 2.*)

(*M. Ado, i. 3 ; R. II. i. 2 ; iii. 2, 4 ; v. 1, &c.*)

### 1238. All the commandments

negative save two.

Ad id.

1239. Furious,	Parerga ; moventes	Ad id. and
busy, without	sed nil promoventes—	extenuating
judgments,	oppositities nil ad	devises and
good direction.	summam.	particulars.

(*παρεργα* = *deeds on one side ; i.e. away from the main action, though busy, painstaking.*)

To be too busy is some danger. (*Ham. iii. 4.*)

Let me be thought too busy in my fears,

As worthy cause I have to fear I am. (*Oth. iii. 3.*)

(‘ Busy ’ twenty-five times.)

Know ye not in Rome

How furious and impatient they be ? (*Tit. And. ii. 1.*)

Some god *direct* my judgment. (*Mer. Ven. ii. 7.*)

I have seen

When, after execution, judgment hath

Repented. (*M. M. ii. 2.*)

The *top* of judgment. (*Ib.*)

Had you no tongues to cry

Against the *rectorship of judgment* ? (*Cor. ii. 3.*)

(One hundred and twenty passages on *judgment*, good, sober-tempered, defective, maimed, shallow, hasty, &c.)

Full of noble device. (*As Y. L. i. 1.*)

Labour each night in this device. (*Per. ii. 2.*)

The brain may devise laws. (*Mer. Ven. i. 2.*)

(About a hundred passages upon *devices* and *devising*.)

Call for men of sound direction. (*R. III. v. 3.*)

By *indirections* find directions out. (*Ham. ii. 1.*)

(About fifty passages on *directing* and *direction*.)

Such *extenuation* may I beg . . . in reproof of things *devised*.  
(1 *Hen. IV.* iii. 2.)

His glory not *extenuated* wherein he was worthy, nor his  
offences enforced. (*Jul. Cæs.* iii. 2.)

Examine me upen the particulars. (1 *Hen. IV.* ii. 4.)

With full accord to all our just demands,

Whose tenors and particular effects

You have enscheduled briefly. (*Hen. V.* 52.)

(*Particulars* about sixty times.)

**1240** ut supra. Claudus in via non acaso Ad id.  
(*sic*) but by plott. To give  
the grownd in bowling.

I cannot help it now, unless by using means

I lame the foot of this design. (*Cor.* iv. 7.)

Give ground, if you see him furious. (*Tw. N.* iii. 4.)

Give no foot of ground. (3 *H. VI.* i. 4.)

He gave you some ground. (*Cymb.* i. 2.)

**1241** ut supra. Like Tempring with phi- Ad id.  
sike.

A good diett much better.

I must be patient ;

You . . . may justly diet me. (*All's W.* i. 3.)

If he speak against me . . . 'tis a physie

That's bitter to sweet end. (*M. M.* iv. 5.)

The labour we delight in physics pain. (*Macb.* ii. 3.)

Some griefs are medicinable ; that's one of them ;

For it doth physie love. (*Cymb.* iii. 2.)

Great griefs, I see, medicine the less. (*Cymb.* i. 2.)

Such is the infection of the time

That for the health and physie of our right,

We cannot deal but with the hand of stern injustice.

(*John*, v. 2, and v. 1, 15.)

Apply a moral medicine to a mortifying mischief.

(*M. Ado*, i. 3.)

This disease is beyond my practice. (*Macb.* v. 1.)

Canst thou not minister to a mind diseased ? (*Ib.* v. 3.)

My wit's diseased. (*Ham.* iii. 2.)

You that have turned off a first most noble wife  
May justly diet me. (*All's W.* v. 3.)

Diet ranks minds, sick of happiness,  
And purge the obstructions which begin to stop  
Our very views of life. (2 *H. IV.* iv. 1.)

(Compare *Tw. N. Kins.* iv. 3, 60.)

Those who labour under a violent disease, yet seem insensible<sup>1</sup> of their pain, are disordered in their mind. And men in this case want not only a method of cure, but a particular remedy. . . . If any one shall object that *the cure of the mind* is the office of divinity, we allow it;<sup>2</sup> yet nothing excludes moral philosophy from the train of theology, whereto it is as a prudent and faithful handmaid, attending and *administering* to all its wants. . . . In the cultivation of *the mind* and *the cure of its diseases*, there are three things to be considered. (See *Advt. of Learning*, vii. 3, 'Of the Culture of the Mind,' 'Of Remedies and Cures.')

(Thirteen references to *dieting* minds; about twenty-five to *diseases* of the mind or of the kingdom; about forty to cure of the mind, of sorrow, grief, disgrace, &c.)

1242.	Omnia possum in eo qui me com-	Im. A zeal:
Zeal,	fortat. ( <i>I can do all things</i>	and good
affection,	through Him that strengtheneth	affection.
alacrity.	me.— <i>Phillip.</i> iv. 13, Vulgate.)	

God comfort thee. (*L. L. L.* iv. 2; *Tw. N.* iii. 4.)

God comfort him in this necessity. (1 *Hen. VI.* iv. 3.)

A voluntary *zeal* and unurged faith. (*John*, v. 2.)

You have ta'en up,

Under the counterfeited *zeal* of God,  
The subjects of His substitute, my father. (2 *Hen. IV.* iv. 2.)

If I had served my God with half the zeal  
I served my king, He would not have left me.

(*Hen. VIII.* iii. 2; ii. 2, 23–24.)

<sup>1</sup> A very apoplexy, lethargy; muddled, deaf, sleepy, *insensible*.  
(*Cor.* iv. 6; *M. M.* iv. 2, 141–153.)

<sup>2</sup> O! my Wolsey,  
The quiet of my wounded conscience,  
Thou art a fit cure for a king. (*Hen. VIII.* ii. 2, 23, 24.)

This shows a sound affection.

(*W. T.* iv. 3; v. 2; 1 *H. IV.* iii. 2; ii. 2, 2.)

Yet let me wonder, Harry,

At thy affections, which do hold a wing

Quite from the flight of thy ancestors. (1 *Hen. IV.* iii. 2.)

I do agnize

A natural and prompt *alacrity*

I find in hardness. (*Oth.* i. 3.)

**1243** ut supra. Possunt quia posse videntur. Ad id.

(See *ante*, 425.)

**1244** ut supra. Exposition of not overween- Ad id.  
ing but overwilling.

Dogged York, . . . whose overweening arm I have plucked back. (2 *H. VI.* iii. 1.)

*West.* Mowbray, you overween and take it so . . .

*Mow.* Then by my will we shall admit no parley.

(2 *Hen. IV.* iv. 1.)

(Seven times.)

**1245** ut supra. Goddes presse voluntaries. Ad id.

Rash, inconsiderate voluntaries,

With ladies' faces and fierce dragons' spleens. (*John*, ii. 1.)

A *voluntary* zeal and unurged faith. (*John*, v. 2.)

**1246** de tradio. Cheaters wytt to deprave and  
otherwise not wyse.

*Fal.* A tame cheater i' faith . . .

*Host.* Cheater, call you him? I will bar no honest man  
my house, nor no cheater. (2 *H. IV.* ii. 4.)

I scorn you . . . base, rascally, cheating, lack-linen mate!  
. . . Thou abominable damned cheater, art thou not ashamed?  
(*Ib.*)

I know them,

Scrambling, outfacing, fashion-mong'ring boys,  
That lie and cog and flout, *deprave* and slander,  
Go antickly. (*M. Ado*, v. 1.)

1247. In actions as in wayes the near- Im : my  
Hast est the fowlest. stay.  
impatience.

(Quoted *Apothejms*, Spedding, Works, vii. 159. See No. 532 and Appendix K.)

Unheedy haste. (*M. N. D.* i. 1; *John*, ii. 1, 48, 49, &c.)

God grant us patience. (*L. L. L.* i. 1.)

Give me that patience, patience that I need. (*Lear*, ii. 4.)

I'll be the pattern of all patience. (*Ib.* iii. 2.)

How poor are they that have not patience. (*Oth.* ii. 3.)

Rude impatience. (*R. III.* ii. 2.)

Impatience does become a dog that's mad. (*Ant. Cl.* iv. 13.)

First sheathe thy impatience. (*Mer. W.* ii. 3.)

A heart unfortified, a mind impatient. (*Ham.* i. 2.)

(Two hundred references to patience and impatience. Impatience, Bacon notes, was his 'stay'.)

*Folio 116.*

1248. Quod adulationis nomine dicitur bonum quod obtreactionis malum. (*What is said under the head of flattery is good ; what is said under the head of detraction is bad.*)

Will not (honour) live with the living? No. Why? Detraction will not suffer it. (*1 H. IV.* v. 2; *A. W.* i. 1, 40; *Cymb.* i. 1.)

Ill will never said well. (*Hen. V.* iii. 7.)

(Ninety passages on praise, &c.; as many on detraction, &c.)

1249. Cujus contrarium majus majus aut privatio ejus minus (minimus). (*That of which the contrary is greater is (itself) greater, or that of which the privation is less is (itself) less.*)

Alack ! I have no eyes.

Is wretchedness deprived of that benefit,  
To end itself by death? (*Lear*, iv. 6.)

*King.*

The honour of it

Does pay the act of it, as i' the contrary

The foulness is the punishment. I presume



That, as my hand has opened bounty to you,  
 My heart dropped love, my power rained honour, more  
 On you than any ; so your hand and heart  
 Should . . . be more to me . . . than any.

(*Hen. VIII.* iii. 2.)

**1250.** Cujus opus et virtus majus majus, cujus minus minus. (*That of which the work and virtue are greater, is itself greater. That of which the work and virtue are less is less.*)

What a piece of work is man ! (*Ham.* ii. 2 ; see *ib.* iii. 2, 242 ; *Oth.* iv. 1, 44, 366 ; *Cor.* i. 4, 10, 20 ; i. 5, 17 ; i. 9, 1 ; ii. 2, 45 ; iv. 6, 81, &c.)

**1251.** Quorum cupiditates majores aut meliores. (*Those things are greater and better of which the desires are greater and better.*)

By Jove, I am not covetous for gold. . . .  
 Such outward things dwell not in my desires ;  
 But if it be a sin to covet honour,  
 I am the most offending soul alive. (*Hen. V.* iv. 4.)

Enmity,

I hate it, and desire all good men's love. (*R.* III. ii. 1.)

**1252.** Quorum scientiæ aut artes honestiores. (*Those things are more honourable of which the sciences or arts are more honourable.*)

To (you) this wreath of victory I give,  
 And crown you king of this day's happiness. . . .  
 In framing an artist art hath thus decreed,  
 To make some good, but others to exceed ;  
 And you're her laboured scholar.

(*Per.* ii. 3 ; *Cymb.* iii. 3, 44-51, &c.)

**1253.** Quod vir melior eligeret, ut, injuriam potius patj quam facere. (*That is better which a man better [than others] would choose ; for example, to suffer a wrong rather than do it.*)

To be or not to be, that is the question.  
 Whether 'tis nobler in the mind to suffer, . . .  
 Or by opposing end (our sufferings).

(*Ham.* iii. 1, 56, and iii. 2, 63-74; *Lear*, iv. 2, 51;  
 iv. 6, 60; *Oth.* v. 2, 344.)

*Bru.* Even by the rule of that philosophy  
 By which I did blame Cato for the death  
 Which he did give himself, I know not how,  
 But I do find it cowardly and vile,  
 For fear of what might fall, so to prevent  
 The time of life.

(*Jul. Cæs.* v. 1, 90-108; and see *Ham.* i. 2, 131-2.)

**1254.** Quod manet melius quam quod transit. (*What abides is better than what passes.*)

The earth can have but earth, which is his due;  
 My spirit is thine, the better part of me.  
 So then thou hast lost but the dregs of life,  
 The prey of worms, my body being dead.  
 The worth of that is that which it contains;  
 And that is this, and this with thee remains. (*Sonnet lxxiv.*)

Passing through nature to eternity. (*Ham.* i. 2.)

Forward, not permanent, sweet, not lasting,  
 The perfume and suppliance of a minute,  
 No more. (*Ib.* i. 3.)

(Compare with No. 1256.)

**1255.** Quorum quis autem cupit esse bonum cujus horret malum.

Thy wish was father, Harry, to the thought.

(2 *Hen. IV.* iv. 4; and see *ib.* v. 2.)

O would the deed were good!

For now the devil that told me I did well  
 Says that this deed is chronicled in hell. (*R. II.* v. 3.)

I see men's judgments are  
 A parcel of their fortunes; and things outward  
 Do draw the inward quality after them  
 To suffer all alike. (*Ant. Cl.* iii. 11; *Jul. Cæs.* iii. 2, 143.)

I spake of Thebes,  
 How dangerous, if we will keep our honours,  
 It is for our residing; where every evil

Hath a good colour ; where every seeming good's  
A certain evil. (*Tw. N. Kins.* i. 2.)

(Compare with passages in *Hamlet*, as at 1262, and with *Measure for Measure*, iii. 1 ; *Tr. Cr.* v. 2, 97 ; *Oth.* iii. 3, 151, 227.)

1255a. Quod quis amicoum cupit facere bonum, quod  
inimico malum. (*What one desires to do to a friend is  
good. What one desires to do to an enemy is bad.*)

'Tis pity

That wishing well had not a body in't,  
Which might be felt ; that we, the poorer born,  
Whose baser stars do shut us up in wishes,  
Might with effects of them follow our friends. (*All's W.* i. 3.)

Thou might'st bespice a cup,  
To give mine enemy a lasting wink ;  
Which draught to me were cordial. (*Win. T.* i. 2.)

(See *John*, iii. 1, 327-334 ; *Macb.* ii. 4, 40, 41 ; *Cor.* i. 6, 5-7, &c.)

1256. Diuturniora minus diuturnis. (*Things more  
lasting [are better] than things less lasting.*)

Violent fires soon burn out themselves ;  
Small showers last long, but sudden storms are short ;  
He tires betimes that spurs too fast betimes. (*R. II.* ii. 1.)

(Compare 1254 ; *T. N.* i. 1, 30, 31 ; *Temp.* v. 1, 206-8 ;  
*Hen. VIII.* iii. 1, 8, &c.)

1256a. Conjugata. (*Things united (are better than  
things not united.)*)

The simple conjugations of man and wife, parent and child.  
(*Adv. L.* ii.)

Let us be *conjunctive* in our revenge. (*Oth.* i. 3 ; *Ant. Cl.* ii. 2, 18.)

She is so conjunctive to my life and soul,  
That, as the star moves not but in his sphere,  
I could not but by her. (*Ham.* iv. 7.)

All my joy trace the conjunction ! (*Hen. VIII.* iii. 2.)  
Smile heaven upon this fair conjunction. (*R. III.* v. 4.)

1257. Quod plures eligunt potius quam quod pauciores.

*(That which is chosen by the greater number is better than that which is chosen by the smaller.)*

The senate, Coriolanus, are well pleased to make you consul. . . . It then remains that you speak unto the people. . . . The people must have their voices. (*Cor. ii. 2* ; see *ii. 3.*)

You grave, but reckless senators, have you thus  
Given Hydra here to choose an officer? (*Ib. iii. 1, &c.*)

**1258.** Quod controvertentes dicunt bonum per inde ac omnes. *(That which disputants agree in calling good is just as if all (agreed in calling good.)*

*Der.* I say, O Cæsar, Antony is dead. . . .

*Cæs.* Look you sad, friends? . . .

*Agr.* And strange it is

That nature must compel us to lament

Our most persisted deeds.

*Mec.*

His taints and honours

Wag'd equal with him.

*Agr.*

A rarer spirit never

Did steer humanity ; but you, gods, will give us

Some faults to make us men.

(See *Ant. Cl. v. 1* ; *v. 2, 333-336* ; and *Jul. Cæs. iii. 1.*)

**1259.** Quod scientes et potentes quod judicantes. *What men of knowledge and power [and] what men who judge [call good], is good.)*

(Compare *Cor. ii. 1, 18-48, &c.* ; *iii. 1, 98-304* ; and *Hen. VIII. ii. 4, 57-61* ; and No. 1330.)

**1260.** Quorum præmia majora, majora bona, quorum muletæ majores majora mala. *(Those goods of which the rewards are greater, are the greater goods ; those evils of which the penalties are greater, are the greater evils.)*

The honour of it

Does pay the act of it, as, i' the contrary,

The foulness is the punishment. (*Hen. VIII. iii. 2.*)

I beseech you,

In sign of what you are (not to reward

What you have done), before our army hear me . . .

Of all the horses . . .

Of all the treasure . . . we render you the tenth. (*Cor. i. 10.*)

**1261.** Quæ confessis et testibus majoribus majora.  
(*Those things that are [supported] by greater self-accused persons and witnesses are [themselves] greater.*)

(See *Hen. VIII. iii. 2, 136-200.*)

*Enobarbus.*

I have done ill,

Of which I do accuse myself so sorely,

That I will joy no more. . . .

I am alone the villain of the earth,

And feel I am so most. (*Ant. Cl. iv. 6.*)

*Ham.* I could accuse myself of such things, that it were better

My mother had not borne me. (*Ham. iii. 1.*)

**1262.** Quod ex multis constat magis bonum cum multi articuli boni dissecti magnitudinem præ se ferunt. (*The good which consists of many parts is more good when many parts of the divided good are conspicuous for their magnitude.*)

Men of choice and rarest parts. (*Lear, i. 4.*)

Your sum of parts did not pluck such envy from him as did that one. (*Ham. iv. 7.*)

Thus Rosalind of many parts,

By heavenly synod was devised,

Of many faces, eyes, and hearts,

To have the touches dearest prized. (*As Y. L. iii. 2, 137-152.*)

My parts, my title, and my perfect soul

Shall manifest me rightly. (*Oth. i. 2.*)

(*Com. Er. ii. 2, 121-125; Win. T. v. 1, 13-16.*)

All the parts of a man which honour does acknowledge.

(*Win. T. ii. 2.*)

With thee and all thy best parts bound together.

(*Hen. VIII. iii. 2, and ii. 3, 27.*)

You, O you!

So perfect and so peerless are created of every creature's best.

(*Temp. iii. 1.*)

All courtly parts more exquisite. (*Cymb. iii. 3.*)



1263. Natura. . . .

1264. Quæ supra ætatem, præter occasionem aut oportunitate(m) præter naturam locj præter conditionem temporis, præter personæ naturam, vel instrumenti vel juvamenti majora quam quæ secundum. (*These things that are beyond one's age, against the drift of season and opportunity, against the nature of the place and the condition of time, against the nature of the person or the instrument of the assisting cause, are greater than those things which are done in accordance with all those things.*)

I would with such perfection govern, sir,  
To excel the golden age. (*Temp.* ii. 1.)

The time is out of joint. O cursed spite!  
That ever I was born to set it right. (*Ham.* i. 5.)

Thoughts black, hands apt, drugs fit, and time agreeing,  
Confederate season, else no creature seeing. (*Ib.* iii. 2.)

A sister . . . whose worth . . . stood challenger on mount of  
all the age for her perfections. (*Ib.* iv. 7.)

Befriended with aptness of the season. (*Cymb.* ii. 3.)

I . . . do arm myself to meet *the condition of the time.*  
(*Hen.* IV. v. 1)

She, in *spite of nature*,  
Of *years*, of *country*, *credit*, *everything*,  
To fall in love with what she fear'd to look upon!  
(*Oth.* i. 3.)

(See *Jul. Cæs.* iii. 1, 56-57; *Tr. Cr.* iii. 3, 1-10.)

Folio 116b.

1265. Quæ in graviore tempore utilia ut in morbo, senectute aut adversis. (*Those things are [better] which are of use in hard times, as, for instance, in sickness, age, adversity.*)

See Bacon's defence of philosophy and learning (*Adv. of L.* book i.), from which we only extract a few lines:—

Learning also conquers and mitigates the fear of death and adverse fortune, which is one of the greatest impediments to virtue and morality. . . . Virgil excellently joined the knowledge of causes and the conquering of fears together as concomitant.

Felix qui potuit rerum cognoscere causas  
 Quique metus omnes, et inexorabile fatum,  
 Subjecit pedibus ; strepitumque acherontis avari.

(*Georg.* ii. 490.)

It were tedious to enumerate the particular remedies which learning affords for all diseases of the mind. . . . But to sum up ail, it disposes the mind. . . . to remain ever susceptible of improvement . . . for the illiterate person knows not what it is to descend into himself or to call himself to account. . . . The man of learning always joins the improvement of his mind with the use and employment thereof.

*Brut.* O Cassius, I am sick of many griefs !

*Cass.* Of your philosophy you make no use,

If you give place to accidental evils. (*Jul. Cæs.* iv. 3.)

*Frar.* Banishment—I'll give thee armour to keep off that word ;

Adversity's sweet milk, philosophy,

To comfort thee when thou art banished.

*Rom.* Hang up philosophy, unless philosophy can make a

Juliet. (*Rom. Jul.* iii. 3 ; *John.* iii. 4, 20-106.)

1266. Ex duobus medijs quod propinquius est finj.  
 (Of two means, that [is the better] which is the nearer to the end (object).)

Come ; we've no friend

But resolution, and the briefest end.

(*Ant. Cl.* v. 1 ; *Ham.* iii. 1, 57, 60.)

So shall you have a shorter journey to your desires.

(*Oth.* ii. 1, 78.)

1267. Quæ tempore futuro et ultimo quia sequens tempus evacuat præterita.

(Free—All but the future and the end disdain ;

What follows makes all past events seem vain.)

*Mess.* The nature of bad news infects the teller.

*Ant.* When it concerns the fool or coward. On :

Things that are past are done with me. (*Ant. Cl.* i. 2.)

When remedies are past, the griefs are ended

By seeing the worst, which late on hopes depended.

To mourn a mischief that is past and gone

Is the next way to bring new mischief on. (*Oth.* i. 3.)

You gods! your present kindness makes my past miseries sports.

(*Per.* v. 3; see *R. II.* ii. 3, 171; *R. III.* iv. 4, 365; *Cymb.* i. 7, 96, 97.)

1268. *Antiqua novis nova antiquis.* (*Things old to us were new to men of old.*)

The old age of the world is to be accounted the true antiquity, &c. (*Nov. Org.* 24.)

How goes the world?—It wears, sir, as it grows.

(*Tim. Ath.* i. 1; *John*, iii. 4, 145; and *Lear*, iv. 6, 134.)

The antique face of plain old form is much disfigured.

(*Tim. Ath.* i. 1; *Per.* i. Gower, 10.)

The happy newness that attends old right. (*John*, v. 4.)

All with one consent praise new-born gauds,

Though they are made and moulded of things past,

And gives to dust that is a little gilt

More land than gilt o'er dusted.

The present eye praises the present object. (*Tr. Cr.* iii. 3.)

(Compare *Sonnet* cviii.)

1269. *Consueta novis, nova consuetis.* (*Things customary [are better] than things novel. Things novel are better than things customary.*)

Custom calls me to 't,

What custom wills, in all things should we do 't.

The dust on antique time would lie unswept,

And mountainous error be too highly heap'd

To one that would do thus. (*Cor.* ii. 3.)

(See *As Y. L.* ii. 1, 2.)

New customs

Though they be never so ridiculous,

Nay, let them be unmanly, yet are followed. (*H. VIII.* i. 3.)

Novelty is only in request. (*M. M.* iii. 2.)

The Grecian youths are full of quality, . . .

Flowing and swelling o'er with arts and exercise.

How novelties may move. (*Tr. Cr.* iv. 5.)

We see also the reign and *tyranny of custom*, what it is.

(*Ess. Of Custom.*)

The *tyrant Custom*. (*Oth.* i. 3, 230.)

1270. Quod ad veritatem magis quam ad opinionem ejus ante quæ ad opinionem pertinet, ratio est acmodus quod quis sj clam fere putaret non eligeret. (Corrupt Latin.)

1271. Polychrestum ut divitiæ, robur, potentia, facultates animi(s). Πολύχρηστον = *a thing very useful, as riches, strength, power, faculties of mind.*)

Not a man, for being simply man  
Hath any honour ; but honour for those honours  
That are without him, as place, riches, and favour,  
Prizes of accident as oft as merit. (*Tr. Cr.* iii. 3.)

(Compare *Macb.* v. 3, 22 ; and *Hen. VIII.* ii. 3, 29, 30.)

The king-becoming graces, . . . justice, verity, temperance, stableness, bounty, perseverance, courage, fortitude. (*Macb.* iv. 3.)

1272. Ex duobus quod tertio æquali adjunctum majus ipsum reddit. (*Of two things [that is the greater] which when annexed to a third equal [to it] renders itself the greater.*)

My soul aches  
To know, when two authorities are up,  
Neither supreme, how soon confusion  
May enter twixt the gap of both, and take  
The one by the other.

(*Cor.* iii. 1 ; comp. *John*, ii. 2, 59-64.)

1273. Quæ non latent cum adsunt quam quæ latere possunt majora. (*Things which are not unobserved when present are greater than those which can remain unobserved.*)

It is fit,  
What being more known grows worse, to smother it.  
(*Per.* i. 1 ; see Appendix K.)  
All the more it (love) seeks to hide itself,  
The bigger bulk it grows. (*Temp.* iii. 1 ; see *M. M.* ii. 1, 23-26.)

1274. Quod magis ex necessitate ut oculus unus lusco. (*What is more necessary, as, for example, his one eye to a one-eyed man.*)

(See *Col. of Good and Evil*, x.)

1275. Quod expertus facile reliquit. (*That which the expert [one who has tried] has readily relinquished.*)

Why 'tis the rarest argument of wonder . . .

To be *relinquished*<sup>1</sup> of the artists . . .

Both of Galen and Paracelsus. (*All's Well*. ii. 2.)

Boys ; who, being mature in knowledge,

Pawn their experience to their present pleasure,

And so rebel to judgment. (*Ant. Cl.* i. 4.)

(Compare No. 1360.)

1276. Quod quis cogitur facere malum. (*That which one is compelled to do is an evil.*)

My poverty and not my will consents. (*Rom. Jul.* v. 1.)

He hath, my lord, wrung from me my slow leave,

By laboursome petition, and at last

Upon his will I seal'd my hard consent. (*Ham.* i. 2.)

I was not constrained, but did it

On my free will. (*Ant. Cl.* iii. 7 ; *ib.* i. 2.)

Fie, fie upon this compelled fortune ! (*Hen. VIII.* ii. 3.)

(Compare 126a ; see also *Jul. Cæs.* v. 1, 74-76.)

1276a. Quod sponte fit bonum. (*That which is done spontaneously is good.*)

*Claud.* Will you with free and unconstrained soul

Give me this maid your daughter ?

*Leon.* As freely, son, as God did give her me.

(*M. Ado*, iv. 1.)

*War.* Suppose, my lords, he did it unconstrained,

Think you 'twere prejudicial to his crown ?

*Ex.*

No.

(3 *H. VI.* i. 2.)

Where did you study all this goodly wit ?

It is extempore. (*Tam. Sh.* ii. 1.)

1277. Quod bene confesse red(d)untur (Corrupt Latin.)  
(*What they frankly confessed is forgiven.*)

Teach us, sweet madam, for our rude transgression

Some excuse.

The fairest is confession. (*L. L. L.* v. 2.)

<sup>1</sup> The only use of this word in the plays.



If it be confess'd, it is not redress'd. (*Mer. Wiv.* i. 1.)

Very frankly he confessed his treasons.

(*Macb.* i. 4; *W. T.* v. 2, 85.)

*Folio 117.*

1278. In deliberatives and electives.

The Prince of Arragon is come to his election. . . .

O those deliberate fools. (*Mer. Ven.* ii. 9.)

Go to then; your considerate stone. (*Ant. Cl.* ii. 2, 114.)

If it be a sin to make a true election, she is damned.

(*Cymb.* i. 3.)

*Folio 117b.*

1279. Cujus excusatio paratior est vel venia indulta.  
(? *The excusing of which is even more readily forthcoming than even the pardon that has been granted.*)

*Iago.* 'Tis a venial slip. (*Oth.* iv. 1.)

She, dying . . . upon the instant that she was accused,

Shall be lamented, pitied, and excused, of every hearer.

(*M. Ado.* iv. 2.)

1279a. Magis minus malum. (*Too much, too little, is an evil.*)

They are as sick that surfeit with too much, as they that starve with nothing. (*Mer. Ven.* i. 2; iii. 2, 111; *M. M.* i. 3, 9-15, &c.)

*Folio 118.*

1280. Melior est oculorum visio quam animi progressio.  
—Ecc. vi. 9 (marginal reading). (*Better is the sight of the eyes than the walking of the soul.*)

(Quoted in 'Meditationes Sacræ,' *De Spe Terrestri*.—Spedding and Ellis, Works, vii. 236. Compare *Oth.* iv. 2, 175-211; and No. 1278a.)

1280a. Spes in dolio remansit sed non ut antidotum sed ut major morbus. (*Hope remained in the jar, but not as an antidote, but as a worse disease.*—Allusion to Pandora's box.)

It was an idle fiction of the poets to make hope the antidote of human diseases, because it mitigates the pain of them ; whereas it is in fact an inflammation and exasperation of them, rather multiplying and making them break out afresh.

(Med. Sacrae, as above.)

The miserable have no other medicine but only hope.

(*M. M.* iii. 1.)

*Macb.* Can'st thou not minister to a mind diseased.

Pluck from the memory a rooted sorrow,

Raze out the written troubles of the brain,

And with some sweet oblivious *antidote*,<sup>1</sup>

Cleanse the stuffed bosom of that perilous stuff

Which weighs upon the heart?

*Doctor.*

Therein the patient

Must minister to himself. (*Macb.* v. 2.)

Trust not the physician, *his antidotes*<sup>1</sup> *are poison.*

(*Tim. Ath.* iv. 3.)

1281. Spes omnis in futuram vitam consumenda. (*All hope is to be spent upon the life to come.*—Translation of *Med. Sacræ*, Spedding, vii. 248.)

Nought's had, all's spent,

When our desire is got without content. (*Macb.* iii. 2.)

## Say to Athens

Timon hath made his everlasting mansion

Upon the beached verge of the salt flood,

Whom once a day with his embossed froth

The turbulent surge shall cover . . .

Timon hath done his reign. (*Tim. Ath.* v. 2.)

Uncle, for God's sake, speak comfortable words . . .

Comfort's in heaven : and we are on the earth,

Where nothing lives but crosses, care, and grief.

(*Rich. II.* ii. 3.)

For further life in this world I ne'er hope. . . .

Go with me like good angels to my end. . . .

Make of your prayers one sweet sacrifice,

And lift my soul to heaven.

If (his grace) speak of Buckingham, pray tell him

You met him half in heaven. (*Hen. VIII.* ii. 1.)

(And see dream of Katherine, *ib.* iv. 2.)

<sup>1</sup> The only places in the plays where this word occurs.

1282. Sufficit præsentibus bonis purus sensus. (*Pure sense suffices for present good.*)

By how much purer is the sense of things present, . . . by so much better is the soul.

(Translation of *Med. Sacra*, Spedding, vii. 248.)

It goes so heavily with my disposition that this goodly frame the earth seems to me a sterile promontory ; this excellent canopy the air, a . . . foul congregation of vapours. What a piece of work is man ! how infinite in faculty ! . . . in apprehension how like a god ! . . . And yet to me, what is this quintessence of dust ? (*Ham.* ii. 2.)

The eye, that most pure spirit of sense. (*Tr. Cr.* iii. 3.)

1283. Spes vigilantis somnium. (*Hope is a waking man's dream.*)

All that is past is as a dream ; and he that hopes or depends upon times coming, dreams waking. (*Essay Of Death*, 2.)

Who is there whose hopes are so ordered . . . that he has not indulged in that kind of dreams. (*Med. Sacra*, Spedding, vii. 248.)

We are such stuff

As dreams are made on, and our little life

Is rounded with a sleep. (*Temp.* iv. 1.)

*Ham.* O God, I could be bounded in a nutshell, and count myself a king of infinite space, were it not that I have had bad dreams.

*Guil.* Which dreams, indeed, are ambition, for the very substance of the ambitious is merely the shadow of a dream.

*Ham.* A dream itself is but a shadow.

*Ros.* Truly I hold ambition of so airy and light a quality that it is but a shadow's shadow. (*Ham.* ii. 2.)

Life's but a walking shadow. (*Macb.* v. 5.)

(Compare these passages as a whole with the *Essay Of Death*, 2.)

1284. Vitæ summa brevis spem nos vetat inchoare longam.—Hor. *Od.* i. 4, 15. (*The short span of life forbids us to form long expectations.*)

Long hope to cherish in so short a span  
Befits not man. (*Med. Sacrae*, Spedding, vii. 248.)

Out, out, brief candle ! (*Macb.* v. 5.)

O gentlemen, the time of life is short. (1 *Hen. IV.* v. 2.)

Brief nature. (*Cymb.* v. 5, 165.)

By my short life, I am glad ! . . . Let my life be now as short as my leave taking. (*Tw. N. Kins.* v. 4.)

**1285.** Spes facit animos leves tumidos inæquales perigrinantes.

(This) hope makes the mind light, frothy, unequal, wandering.  
(*Med. Sacrae*, Spedding, vii. 248.)

When remedies are past, the griefs are ended,  
By seeing the worst, which late on hopes depended. (*Oth.* i. 3.)  
The ample proposition, that hope makes  
In all designs begun on earth below,  
Fails in the promised largeness . . .  
In the reproof of chance . . .  
Lies the true proof men.

(See *Tr. Cr.* i. iii. 2, 54, where the contrast is drawn between the fallacious propositions of hope and the 'persistitive constancy' which 'retorts to chiding Fortune'; *Ib.* iv. 5, 1, 2; *All's W.* i. 1, 14; iv. 2, 38.)

**1286.** Vidi ambulantes sub sole cum adolescente secundo qui consurget post eum.—*Eccles.* iv. 15.

(*I beheld all that walk under the sun with the next youth that shall rise after him.*)

(See the apparitions of Banquo's posterity, *Macb.* iv. 1, 77–121.)

**1287.** Imaginationes omnia turbant, timores multiplicant, voluptates corrumpunt. (*Everything is disordered by imaginations, multiplied by fears, corrupted by pleasures.*)

It is the nature of the human mind . . . the moment it receives an impression of anything . . . to expect to find everything else in harmony with it: if it be an impression of good, then it is prone to indefinite hope. . . . But in hope there seems no use, . . . the event being equal and answerable to the hope,

yet the flower of it, having been by that hope already gathered, you find it a stale thing and almost distasteful.

(*Med. Sacrae*, Spedding, vii. 247.)

Compare with this:

O God! God!

How weary, stale, flat, and unprofitable

Seem to me all the uscs of this world!

Fie on't, 'tis an unweeded garden,

That grows to seed; things rank and gross in nature

Possess it merely. (*Ham.* i. 2.)

(See the disturbing force of imagination described in First Essay Of *Death*.)

Men fear death as children fear to go in the dark; and as the natural fear in children is increased with tales, so is the other.

The fear of death is most in apprehension.

Ay, but to die and go we know not where . . .

This sensible warm motion to become

A kneaded clod; and the delighted spirit

To bathe in fiery floods. . . 'Tis horrible!

The weariest and most loathed worldly life

. . . is a paradise

To what we fear in death. (*M. M.* iii. 1.)

(See *Rich. III.* v. 3, 214–220; *Macb.* iv. 2, 15–20; *Cymb.* iv. 2, 110.)

1288. Anticipatio timor est salubris ob inventionem remedij spes inutilis. (*Fear is a wholesome anticipation on account of its invention of a remedy. Hope is useless.*)

In fear there is some advantage; it prepares endurance and sharpens industry.

The task can show no face that's strange to me:

Each chance I pondered, and in thought rehearsed.

(*Med. Sacrae*, Spedding, vii. 247.)

You cast the event of war, my noble lord,

And summ'd the account of chance. (2 *H. IV.* i. 1.)

(See how in this scene [l. 136–106, 212–215] news of the loss of a battle and the approach of the enemy prepares endurance and sharpens industry. Compare also 2 *H. IV.* i. 3, l. 1, 67.)

Blind fear, that, seeing reason leads, finds safer footing than blind reason stumbling without fear: to fear the worst oft cures the worst. (*Tr. Cr.* iii. 2; *Lear*, iv. 1, 19.)



I will despair, and be at enmity  
 With cozening Hope—he is a flatterer,  
 A parasite, a keeper back of death,  
 Who gently would dissolve the bond of life,  
 Which false Hope lingers in extremity. (*Tw. N. Kins.* ii. 2.)

**1289.** Imminens futuro ingratus in præteritum. (*Springing forward to the future, ungrateful toward the past.*)

It is the nature of the human mind to . . . spring forward to the future . . . and to be thankless for the past.

(*Med. Sacra*, Spedding, vii. 247.)

Great Glamis! worthy Cawdor!

Greater than both, by the all-hail hereafter!

Thy letters have transported me *beyond*

*The ignorant present. I feel now*

*The future in the instant.*

(*Macb.* i. 5; *Tr. Cr.* iii. 3, 145-180; 2 *Hen. IV.* i. 3, 107, 108.)

From the table of my memory

I'll wipe all trivial fond records. (*Ham.* i. 5.)

Vines . . . whereof *ungrateful man* greases his pure mind.

(*Tim. Ath.* iv. 3.)

All germens spill at once

That make *ungrateful man*! (*Lear*, iii. 2.)

**1290.** Semper adolescentes. (*Ever youthful.*)

Nevertheless, most men give themselves up entirely to imaginations of hope, and, . . . ever young, hang merely upon the future. (*Med. Sacra*, Spedding, vii. 248; Pref. to *Gt. Instauration.*)

*L. Bard.* It was young Hotspur's case at Shrewsbury . . .

Who lined himself with hope,

Eating the air on promise of supply . . .

And so with great imagination,

Proper to madmen, led his powers to death. . . .

*Hast.* But, by your leave, it never yet did hurt

To lay down likelihoods and forms of hope. (2 *H. IV.* i. 3.)

We were two lads that thought there was no more behind,

But such a day to-morrow as to-day, and to be boy eternal.

(*W. T.* i. 2; *Tr. Cr.* iv. 3, 1, 2; *Cor.* iv. 6, 93-95;

*H. VIII.* iii. 2, 352-364; *Rich. III.* i. 2, 199, 200.)

**1291.** Vitam sua sponte fluxam magis fluxam reddimus per continuationes spei. (*Life, which is fleeting enough of*

*itself, we render more fleeting by a constant succession of hopes.)*

If the good be beyond the hope, there is a sense of gain . . . and such is the effect of hope in prosperity. But in adversity it enervates the mind. For matter of hope cannot always be forthcoming; and if it fail, though but for a moment, the whole strength and support of the mind goes with it.

*(Med. Sacrae, Spedding, vii. 247.)*

*Adam.* Dear master, I can go no further: O I die for food! Here I lie down and measure out my grave! Farewell, kind master.

*Orl.* Why, how now, Adam! no greater heart in thee? Live a little; comfort a little; cheer thyself a little. If this uncouth forest yield anything savage, I will either be food for it, or bring it food to thee. The conceit is nearer death than thy powers.

. . Well said! thou look'st cheerly, and I will be with thee quickly. Yet thou liest in the bleak air; come, I will bear thee to some shelter; and thou shall not die for lack of a dinner if there be any in this forest. Cheerly, good Adam!

*(As Y. L. ii. 5; 3 H. VI. iii. 3, 21; Cor. ii. 3, 116; Oth. ii. 1, 81, &c.)*

[Dr. Bucknill's note on the above: 'When Adam is suffering from starvation in the forest, Orlando leaves him to seek for food, with an exhortation, proving that Shakespeare well knew the power of the mind to sustain the failing functions of the body.'—*Shakespeare's Medical Knowledge*. This appears to be through hope, which Bucknill says is the whole strength and support of the mind.]

1292. *Præsentia erunt futura non contra.* (*The future will be present, not the contrary.*)

We ought to be creatures of to-day by reason of the shortness of life, not of to-morrow . . . *seizing the present time*: for to-morrow will have its turn and become to-day; and therefore it is enough if we take thought for the present.

*(Med. Sacrae, Spedding, vii. 246.)*

Be a child of the time. (*Ant. Cl. ii. 7, 106.*)

To-morrow, Cæsar,

I shall be furnished to inform you rightly

Both what by sea and land I can be able

To front this present time. (*Ib. i. 4; 1 Hen. IV. v. 2, 81, &c.*)

We'll put the matter to the present push. (*Ham.* v. 1.)  
 I do hate him as I do hell-pains ;  
 Yet for necessity of present life  
 I must show . . . signs of love. (*Oth.* i. 1 ; *Tr. Cr.* iii. 3. 1, &c.)

*Folio* 120.

**1293.** The fallaces of y<sup>e</sup> 3 and y<sup>e</sup> assurance of Erophie :  
 to fall well every waye.

*King.* It falls right. (*Ham.* iv. 7, 70.)

Now whether he kill Cassio,  
 Or Cassio him, or each do kill the other,  
 Every way makes my gain. (*Oth.* v. 1.)  
 Wishes fall out as they are willed. (*Per.* v. 3.)

(See *Jul. Cæs.* iii. 2, 142-146.)

**1294.** Watery impressions.

Glory is like a circle in the water,  
 Which never ceaseth to enlarge itself  
 Till by broad spreading it disperse to nought. (1 *H. VI.* i. 3.)  
 Their virtues we write in water. (*Hen. VIII.* iv. 2.)  
 As waters false. (*W. T.* i. 2, 132.)  
 Be he the fire, I'll be the yielding water. (*R. II.* iii. 3.)  
 Indistinct as water is in water. (*Ant. Cl.* iv. 14.)  
 False as water. (*Oth.* v. 2.)

**1295.** Fier Elemental—fier Ethereal.

Methinks King Richard and myself should meet  
 With no less terror than the elements  
 Of fire and water, when their thundering shock  
 At meeting tears the cloudy cheeks of heaven.  
 Be he the fire, I'll be the yielding water :  
 The rage be his, while on the earth I rain  
 My waters. (*R. II.* iii. 3 ; *Ant. Cl.* v. 2, 273-289.)  
 Does not our life consist of the four elements ? (*Tr. N.* ii. 3.)

I will not change my horse with any that treads but on four  
 pasterns. Ça, ha ! he bounds from the earth as if his entrails  
 were hairs ; *le cheval volant*, the Pegasus, *chez les narines de feu* !  
 . . . he is pure air and fire ; and the dull elements of earth and  
 water never appear in him. (*H. V.* iii. 7.)

The other two (elements); slight air and purging fire,  
Are both with thee, wherever I abide ;  
The first my thought, the second my desire. (*Sonnet xlv.*)

1296. Y<sup>e</sup> memory of that is past cannot be taken from him.

Remember thee! Ay . . . while memory holds a seat in this  
distracted globe. (*Ham.* i. 5.)

Can'st thou pluck from the memory a rooted sorrow?  
Raze out the written troubles of the brain? (*Macb.* v. 3.)

Whilst I remember

Her and her virtues, I cannot forget  
My blemishes in them; and so still think of  
The wrong I did myself. (*W. T.* v. 1.)

1297. All 3 in purchaze nothing in injoyeing.

Nought's had, all's spent,  
When our desire is got without content.  
(*Macb.* iii. 2, 4–22.)

You lay out too much pains for purchasing but trouble.  
(*Cymb.* ii. 3.)

*Post.* I praised her as I rated her: so do I my stone.

*Iach.* What do you esteem it at?

*Post.* More than the world enjoys.

*Iach.* Either your unparagoned mistress is dead, or she's out-  
prized by a trifle.

*Post.* You are mistaken: the one may be sold, or given, if  
there were wealth enough for the purchase, or merit for the gift:  
the other is not a thing for sale, and only the gift of the gods.

*Iach.* Which the gods have given you?

*Post.* Which, by their graces, I will keep.

*Iach.* You may wear her in title yours: but, you know, strange  
fowl light upon neighbouring ponds. Your ring may be stolen  
too: so your brace of unprizable estimations; the one is but frail  
and the other casual; a cunning thief, or a that way accomplished  
courtier, would hazard the winning both of first and last.

(*Cymb.* i. 4.)

Folio 122.

1298. Quod inimicis nostris gratum est ac optabile ut  
nobis eveniat, malum, quod molestiæ et terrorj est bonum.

(*What our enemies wish and find pleasure in happening to us is an evil ; what annoys and alarms them [if it do so] is a good.*)

I would not hear your enemy say so ;  
Nor shall you do mine ear that violence  
To make it truster of your own report  
Against yourself. (*Ham.* i. 2.)

That I am wretched makes thee happier. (*Lear*, iv. 1.)

His contrary proceedings are all unfolded wherein he appears,  
as I could wish mine enemy. (*Hen.* VIII. iii. 2.)

Now I know how eagerly ye follow my disgraces,  
As if it fed ye ; and how sleek and wanton  
Ye appear in everything may bring my ruin.  
(*Hen.* VIII. iii. 2.)

*Duke.* How dost thou, my good friend ?

*Clown.* Truly, sir, the better for my foes and the worse for my friends. (*Tw. N.* v. 1.)

That which hath made them drunk hath made me bold ; what hath quenched them hath given me fire. (*Macb.* ii. 2.)

Prythee, one thing . . . What canst thou wish thine enemy to be ? (*Per.* iv. 6.)

(See *Cor.* iv. 6, 4-9, and No. 1255a.)

**1299.** Metuo<sup>1</sup> Danaos et dona ferentes.—Virg. *Æn.* ii. 49. (*I fear these Greeks e'en when they bring us gifts.*)

With witchcraft of his wit, with traitorous gifts—  
O wicked wit and gifts, that have the power  
So to seduce !—won to his shameful lust  
The will of my most seeming-virtuous queen. (*Ham.* i. 4.)

Beware of them, Diana ; their promises, enticements, oaths, tokens. (*All's W.* iii. 5 ; *T. G. Ver.* iii. 1, 89-91 ; *Tr. Cr.* i. 2, 278, &c.)

**1300.** Hoc Ithacus velit et magno mercentur Atridæ.—Virg. *Æn.* ii. 104. (*This the Ithacan [Ulysses] would desire, and the sons of Atreus purchase at a large price.*)

Certainly there is no man who will not be more affected by hearing it said, ' Your enemies will be glad of this.' *Hoc Ithacus Velit.* (*Adv. of L.* vi. 8.)

<sup>1</sup> *Timeo* in the original.



Here do we make his friends blush that the world goes well.  
(*Cor.* iv. 6.)

I would not hear your enemy say so. (*Ham.* i. 2, 170.)  
(Compare 1298.)

**1301.** Both parties have wished battaile.

*Nest.* I wish my arms could match thee in contention,  
As they contend with thee in courtesy.

*Hect.* I wish they could.

*Nest.* Ha! by this white beard, I'd fight with thee to-morrow. (*Tr. Cr.* iv. 1; *Cor.* i. 3, 34-36; 1 *Hen.* VI. iv. 1, 77-136; iv. 3, 78; *Rom. Jul.* i. 1, 83, 84; *Tw. N. Kins.* iii. 1, &c.)

**1302.** The launching (lancing) of y<sup>e</sup> Imposthume by him that intended murder.

This is the *imposthume* of much wealth and peace,  
That *inward breaks*, and shows no cause without  
Why the man dies. . . .  
How all occasions do inform against me,  
And spur my dull revenge. . . .

O from this time forth

My thoughts be bloody. (*Ham.* iv. 4.)

To give moderate liberty to griefs . . . is a safe way, for he that turneth the humourous back and *maketh the wound bleed inwards*, engendereth malign ulcers and *pernicious imposthumations*. (*Ess. Of Sedition*.)

**1303.** Quod quis sibj tribuit et sumit bonum, quod in alium transfert malum. (*What a man assigns and takes to himself is a good; what he transfers to another is an evil*.)

I know no man can justly praise but what he does affect.

(*Tim. Ath.* i. 2.)

*Men.* In what enormity is Marcius poor in, that you two have not in abundance?

*Bru.* He's poor in no one fault, but stored with all.

*Sic.* Specially in pride.

*Bru.* And topping all others in boasting.

*Men.* This is strange now. Do you two know how you are censured here in the city? . . .

*Both Tri.* Why, how are we censured?

*Men.* Because you talk of pride now . . . a very little thief of occasion will rob you of a great deal of patience. . . . You talk of pride. O that you could turn your eyes towards the napes of your necks, and make but an interior survey of your good selves . . . then you would discover a brace of unmeriting, proud, violent, testy magistrates (alias fools) as any in Rome.

(*Cor. ii. 1.*)

**1304.** *Concilia homines mala (sic).* A forin warne (? *warning*) to parties at home.

Be it thy course to busy giddy minds

With foreign quarrels. (2 *Hen. IV. iv. 4.*)

*Lord Say.* This tongue hath parleyed unto foreign kings for your behoof. (See 2 *Hen. VI. iv. 7, 78*, and also 131–134.)

Malice domestic, foreign levy, nothing can touch him further.

(*Macb. iii. 2.*)

**1305.** *Non tam invidia impertiendæ quam laudis communicandæ gratia loquor.* (*I do not speak so much for the sake of bestowing malicious blame as of communicating praise.*)

*Pom.* I have seen thee fight when I have envied thy behaviour.

*Eno.* Sir, I ha' never loved you much; but I ha' praised ye when you have well deserved ten times as much as I have said you did. (*Ant. Cl. ii. 6.*)

**1306.** *Quod quis facile impertit minus bonum, quod quis paucis et gravatim impertit majus bonum.* (*What one is ready to bestow is a lesser good. What one bestows grudgingly and on few is a greater good.*)

*Tim.* Look you, . . . I'll give you gold. . . . I'll give you gold enough. . . . Hence! pack! there's gold; ye came for gold ye slaves. (*Tim. Ath. v. 1.*)

I have a ship

Laden with gold; take that, divide it, fly,

And make your peace with Cæsar.

(*Ant. Cl. iii. 9*; and *ib. ii. 4, 27–31.*)

*Ant.* Behold this man:

Commend unto his lips thy favouring hand:

Kiss it my warrior. . . .

*Cleo.* I'll give thee, friend,  
An armour all of gold ; it was a king's.

*Ant.* He has deserv'd it, were it carbuncled  
Like holy Phœbus' car. (*Ant. Cl.* iv. 8.)

Since I had my office  
I have kept you next my heart ; have not alone  
Employ'd you where high profits might come home,  
But par'd my present havings to bestow  
My bounties upon you. . . .  
My heart dropp'd love, my power rain'd honour, more  
On you than any. (*Hen. VIII.* iii. 2.)

(See *Jul. Cæs.* iv. 3, 25-26 ; *Mer. Ven.* iii. 4, 18-20.)

1307. Te nunc habet ista secundum.—Virg. (*She has thee now for her second husband.*)

*P. King.* I must leave thee, love. . . . Haply one as kind  
For husband shalt thou——

*P. Queen.* O, confound the rest !  
Such love must needs be treason in my breast :  
In second husband let me be accurst !  
None wed the second but who killed the first. . . .  
The instances that second marriage move  
Are base respects of thrift, but none of love :  
A second time I kill my husband dead,  
When second husband kisses me in bed.

(*Ham.* iii. 2 ; *ib.* l. 216-225.)

1308. Quod per ostentationem fertur bonum quod per excusationem purgatur malum. (*That which is carried through with a high head is good, that which is extenuated with excuses is bad.*)

Oftentimes excusing of a fault makes the fault the worse by the excuse. (*John*, iv. 2.)

I would I could

Quit all offences with as clear excuse  
As well as I am doubtless I can *purge*  
Myself of many I am charged withal. (1 *Hen. IV.* iii. 2.)

O what excuse can my invention make  
When thou wilt charge me with so black a deed ? . . .  
Why hunt I then for colour or excuses ? (*R. Lucrece.*)

(See *Ant. Cl.* i. 2, 68.)

**1309.** Nescio quid peccatum portet hæc purgatio.—  
Terence, *Heaut.* iv. 1, 12. (*I know not what offence this apology imports.*)

My lord, there needs no such apology. (*R. III. iii. 7.*)

Shall this speech be spoke for our excuse,

Or shall we on without apology? (*Rom. Jul. i. 3.*)

**1310.** Cui sectæ diversæ quæ sibj quæque præstantiam vendicent, secundas tribuit (*sic*) melior singulis. (*That to which all other sects agree in assigning the second place [each putting itself first] should be best—Col. of G. and E. i.; Sped. vii. 78.*)

Were I anything but what I am, I would wish me only he.

(*Cor. i. 1.*)

It were like the ablest man should have the most second votes. (*Ib.*)

Fame, at the which he aims, . . . cannot better be held, nor more attained, than by a place below the first. (*Ib. 263-270.*)

**1311.** Secta academiciæ, quam Epicurus et Stoicus sibi tantum post posuit. (*The sect of the academy, which the Epicurean and the Stoic placed so far below himself.*)

Our court shall be a little Academe, &c.

(*L. L. L. i. 1; and iv. 3, 300, 301, 349.*)

**1312.** Neutrality.

Who can be wise, amazed, temperate and furious, loyal and neutral, in a moment? (*Macb. ii. 3.*)

Because my power is weak and all ill left; . . .

I do remain as neuter. (*R. II. ii. 3.*)

So as a painted tyrant Pyrrhus stood,

And, like a neutral to his will and matter,

Did nothing. (*Ham. ii. 2.*)

*Folio 122b.*

**1313.** Cujus exuperantia vel excellentia melior ejus et genus melius.

(Corrected thus in the *Colours of Good and Evil*, ii. :—Cujus

excellētia vel exuperantia melior id toto genere melius. (*That which is best when in perfection is best altogether.*)

She hath all courtly parts more exquisite  
Than lady, ladies, woman; from every one  
The best she hath; and she of all compounded  
Ourselves them all. (*Cymb. iii. 5.*)

She did make defect perfection. (*Ant. Cl. ii. 2.*)

You, O you,

So perfect and so peerless, are created  
Of every creature's best. (*Temp. iii. 1.*)  
A sister . . . whose worth . . .  
Stood challenger on mount of all the age  
For her perfections. (*Ham. iv. 7.*)

1314. Bourgeon de Mars enfant de Paris.—(Conclusion of the proverb, 'Si un eschape il en vaut dix.')

Indeed the instant action . . .  
Lives so in hope, as in an early spring  
We see the appearing buds; which to prove fruit  
Hope gives not so much warrant as despair  
That frosts will bite them.

(2 *Hen. IV. i. 3*; *ib. l. 63, 64*; *John ii. 2, 173*;  
*R. III. iii. 1, 79, 94*; *Ham. i. 4, 39-42*; *L. L. L.*  
*i. 1, 100-107.*)

1315. Whear they take.

1316. Some things of lyttell value but in excellencye.  
Some more indifferent and after one sort.

The nature of some kinds is to be more equal but more indifferent. . . . Excellencies go by chance, but kinds go by a more certain nature. (*Col. G. and E. ii.*)

*Hect.* Brother, she is not worth what she doth cost,  
The holding.

*Tro.* What is ought, but as 'tis valued?

*Hect.* But value dwells not in particular will:

It holds his estimate and dignity  
As well wherein 'tis precious of itself  
As in the prizer . . .

. . . the will dotes that is attributive  
To what infectiously itself affects

Without some image of the affected merit. (*Tr. Cr. ii. 2.*)



Nature, what things there are  
Most abject in regard and dear in use !  
What things again most dear in the esteem,  
And dear in worth. (*Tr. Cr.* iii. 3.)

The earth that's Nature's mother is her tomb ;  
What is her burying-grave that is her womb,  
And from her womb children of divers kind  
We sucking on her natural bosom find  
Many for many virtues excellent,  
None but for some and yet all different. (*Rom. Jul.* ii. 3.)

**1317.** In quo periculo suis erratur melius eo in quo erratur minore cum periculo. (*The case*) in which a man errs with danger to those belonging to him is better than that in which he errs at less risk.)

(We'll) drink carouses to the next day's fate,  
Which promises royal peril.  
(*Ant. Cl.* iv. 8; *ib.* v. 2, 140; *Tr. Cr.* iii. 3, 1-12, &c.)

**1318.** Quod rem integram servat melius eo a quo receptus non est potestem enim potestas autem bonum.

(In the *Colours of Good and Evil*, iv., Spedding, vii. 80, the corrupt Latin of the sentence above is corrected and rendered as follows :—Quod rem integram servat bonum, quod sine receptu est malum. Nam se recipere non posse impotentia genus est, potentia autem bonum. (*The course which keeps the matter in a man's power is good ; that which keeps him without retreat is bad ; for to have no means of retreating is to be in a sort powerless, and power is a good thing.*)

*King.*

Let's think further of this :

Weigh what convenience both of time and means  
May fit us to our shape. If this should fail,  
And that our drift look through our bad performance,  
'Twere better not essayed ; therefore this project  
Should have a back or second that might hold,  
If this should blast in proof. (*Ham.* iv. 7.)

(See how Iachimo reserves a means of retreat in his apology to Imogen for adventuring 'to try her taking of a false report,' *Cymb.* i. 7, 156-179.)

1319. The tale of the frogges that were wysshed by one in a dearth to repayre to the bottome of a well, but if water fail theare how shall we get up agayne?

(See *Col. G. and E.* iv.; *ante*, 1318.)

1320. Quod polychrestum est melius quam quod ad unum refertur ob incertos casus humanos. (*That which is of many uses is better than that which is applied to one [use] only, because of the uncertainty of human accidents.*)

How weary, stale, flat, and unprofitable  
Seem to me all the uses of this world. (*Ham.* i. 2.)

Draw thy honest sword, which thou has worn  
Most useful for thy country. . . . Do it at once,  
Or thy precedent services are all  
But accidents unpurposed. (*Ant. Cl.* iv. 13.)

1321. Cujus contrarium privatio malum, bonum; ejus bonum malum. (*That of which the privation is the opposite evil is a good; that of which the privation is the opposite good is an evil.*)

(See *Col. of G. and E.* vi.)

Better not have thee  
Than thus to want thee. (*W. T.* iv. 1.)  
Honour, love, obedience, troops of friends,  
I must not look to have; but in their stead  
Curses, not loud, but deep; mouth honour, breath,  
Which the poor heart would fain deny. (*Macb.* v. 3.)

I that denied thee gold,  
Will give my heart. (*Jul. Cæs.* iv. 3.)

Reputation, reputation, reputation! O! I have lost my reputation. I have lost the immortal part of myself, and what remains is bestial. (*Oth.* ii. 3; *Ant. Cl.* iii. 9, 1-6; *Tim. Ath.* iv. 3, 23-44.)

1322. In quo non est satietas neque nimium melius eo in quo satietas est. (*That in which there is no satiety nor excess is better than that in which there is satiety.*)

The cloyed will, that satiate yet unsatisfied desire.

(*Cymb.* i. 5.)

We shall live long and loving ; no surfeit seek us.

(*Tw. N. Kins.* ii. 2.)

There should be . . . to give satiety fresh appetite, loveliness in favour, sympathy in years. . . . For want of these required conveniences, her delicate tenderness will find itself abused, begin to heave the gorge, disrelish, and abhor the Moor. (*Oth.* ii. 3.)

Age cannot wither her, nor custom stale

Her infinite variety : other women cloy

The appetites they feed ; but she makes hungry

Where most she satisfies. (*Ant. Cl.* ii. 2.)

Surfeit is the father of much fast. (*M. M.* i. 3.)

The cloyed will, that satiate yet unsatisfied desire.

(*Cymb.* i. 7.)

**1323.** In quo vix erratur melius eo in quo error proclivis. (*That in which it is difficult to err is better than that in which error is easy.*)

I have . . . honoured your great judgment in the election . . .

Which you know cannot err. (*Cymb.* i. 7.)

Ah our poor sex ! this fault in us I find,

The error of our eye directs our mind.

What error leads must err. (*Tr. Cr.* v. 2.)

He is as prone to mischief as ready to perform it.

(*H. VIII.* i. 1.)

Is't frailty that thus errs ? It is so. (*Oth.* iv. 3.)

**1324.** Finis melior ijs quæ ad finem. (*The end is better than [the course, means] to the end.*)

*La fin couronne les œuvres.* (2 *H. VI.* v. 2.)

More are men's ends marked than their lives before ;

The setting sun, and music at the close,

As the last taste of sweets is sweetest last,

Writ in remembrance more than things long past.

(*R. II.* ii. 1.)

A' made a finer end and went away an it had been any christom child. (*Hen.* V. ii. 3.)

The fine's the crown ;

Whate'er the course, the end is the renown. (*All's W.* iv. 4.)

The end crowns all, and that old arbitrator Time

Will one day end it. (*Tr. Cr.* iv. 5.)

Her physicians tell me  
 She hath pursu'd conclusions infinite  
 Of easy ways to die. (*Ant. Cl.* v. 2.)

1325. Cujus causâ sumptus facti et labores toleratj bonum; si ut evitetur malum. (*That on account of which expenses are incurred and labours endured, is a good; if [it is undertaken] that they may be avoided, it is an evil.*)

I cannot go thither. . . 'Tis not to save labour. (*Cor.* i. 3.)  
 (See *Jul. Cæs.* v. 5, 42; *Tr. Cr.* iii. 3, 1-16; *Per.* ii. 3, 16; *Hen.* VIII. iii. 2, 190, &c.)

1326. Quod habet rivales et de quo homines contendunt bonum de quo non est contentum malum. (*That which has rivals and for which men contend is a good; that for which there is no contention is an evil.*)

*Glou.* Here's France and Burgundy, my noble lord.

*Lear.* My lord of Burgundy,

We first address towards you, who with this king  
 Hath rivall'd for our daughter: what, in the least,  
 Will you require in present dower with her,  
 Or cease your quest of love?

*Bur.*

Most royal majesty,

I crave no more than hath your highness offer'd,  
 Nor will you tender less.

*Lear.*

Right noble Burgundy,

When she was dear to us, we did hold her so;  
 But now her price is fall'n. Sir, there she stands:  
 If aught within that little seeming substance,  
 Or all of it, with our displeasure pieced,  
 And nothing more, may fitly like your grace,  
 She's there, and she is yours.

*Bur.*

I know no answer.

*Lear.* Will you, with those infirmities she owes,  
 Unfriended, new-adopted to our hate,  
 Dower'd with our curse, and stranger'd with our oath,  
 Take her or leave her?

*Bur.*

Pardon me, royal sir;

Election makes not up on such conditions.

*Lear.* Then leave her, sir; for, by the power that made me,  
 I tell you all her wealth. [*To France*] For you, great king,

I would not from your love make such a stray,  
To match you where I hate ; therefore beseech you  
To avert your liking a more worthier way. (*Lear*, i. 1.)

**1327.** Differt inter fruj et acquirere. (*There is a difference between enjoying [fruition] and acquiring.*)

The purchase made, the fruits are to ensue. (*Oth.* ii. 3.)

Majesty and pomp, the which  
To leave a thousandfold more bitter than  
'Tis sweet at first to acquire. (*H. VIII.* ii. 3.)

Better to leave undone, than by our deed  
Acquire too high a fame. . . . His lieutenant  
For quick accumulation of renown . . . lost his favour. . . .  
Ambition, . . . the soldier's virtue, rather makes choice of  
loss,

Than gain, which darkens him. (*Ant. Cl.* iii. 1.)

*Fruition* of her love. (1 *Hen. VI.* v. 5.)

*Folio 123.*

**1328.** Quod laudatur et predicatur bonum, quod occultatur et vituperatur malum. (*That which is praised and spoken of is good ; that which is hidden from view and blamed is bad.*)

Hearing thy mildness praised in every town,  
Thy virtues spoken of, and thy beauty sounded, . . .  
Myself am mov'd to woo thee for my wife. (*Tim. Sh.* ii. 1.)

What should be in that Cæsar ?

Why should that name be sounded more than yours ?

(*Jul. Cæs.* i. 2.)

(*All's W.* i. 127-51 ; iv. 3, 18-26 ; *Cor.* ii. 1, 49, 66-70 ;  
*Win. T.* iii. 1, 1.)

**1329.** Quod etiam inimicj et malevoli laudant valde bonum, quod etiam amicj reprehendunt magnum malum. (*That which even enemies and malicious persons praise is very good ; that which even friends blame is a great evil.*)

What the repining enemy commends,  
That breath fame blows ; that praise, sole pure, transcends.  
(*Tr. Cr.* i. 3.)



1330. Quod consulte et per meliora judicia proponitur majus bonum. (*That which is propounded deliberately and by the better [sort of] judgments is the greater good.*)

*Richm.* Give me some ink and paper in my tent :

I'll draw the form and model of our battle. . . .

My Lord of Oxford and Sir William Brandon,

And you, Sir Walter Herbert, stay with me. . . .

Come, gentlemen,

Let us consult upon to-morrow's business. (*R. III. iv. 1.*)

If I am

Traduced by ignorant tongues, which neither know

My faculties nor person, yet will be

The chronicles of my doing, let me say

'Tis but the fate of place, and the rough brake

That virtue must go through. We must not stint

Our necessary actions, in the fear

To cope malicious censurers ; which ever,

As ravenous fishes, do a vessel follow

That is new-trimm'd, but benefit no further

Than vainly longing. What we oft do best,

By sick interpreters, once weak ones, is

Not ours, or not allow'd ; what worst, as oft,

Hitting a grosser quality, is cried up

For our best act. If we shall stand still,

In fear our motion will be mock'd or carp'd at,

We should take root here where we sit, or sit

State-statues only.

*King.*

Things done well,

And with a care, exempt themselves from fear ;

Things done without example, in their issue

Are to be fear'd. (*Hen. VIII. i. 2 ; comp. No. 1259.*)

1331. Quod sine ruptura malj melius quam quod re-fractum et non syncerum. (*That which is without crack or flaw, lit. 'vein of evil,' is better than that which is cracked and not whole.*)

If there be rule in unity itself

. . . This is . . . not Cressid.

Within my soul there doth conduce a fight

Of this strange nature that a thing inseparate

Divides more wider than the sky and earth,

And yet the spacious breadth of this division  
 Admits no orifex for a point as subtle  
 As Ariachne's broken woof to enter, . . .  
 The fractions of her faith, orts of her love,  
 The fragments, scraps, . . . are bound to Diomed.

    If she had been true,  
 If heaven could make me such another world  
 Of one entire and perfect chrysolite,  
 I'd not have sold her for it. (*Oth.* v. 2.)

**1332.** Possibile et facile bonum, quod sine labore et parvo tempore malum. (*That which is possible and easy is good ; that which is [done] without any pains and in a short time is bad.*)

Those that do teach young babes  
 Do it by gentle means and easy tasks. (*Oth.* iv. 2.)  
 How poor are they that have not patience. . . .  
 Wit depends on dilatory time. (*Ib.* ii. 3.)

**1333.** Bona confessa jucundum sensu ; comparationes honor, voluptas, vita, bona valetudo, suavia objecta sensum. (The meaning of this corrupt passage seems to be : *Acknowledged goods are pleasant in sense and in comparison, [as] honours, pleasures, long life, good health, objects sweet to the senses.*)

Youth, beauty, wisdom, courage, honour, all  
 That happiness in prime can happy call. (*All's W.* ii. 3.)

O let not virtue seek remuneration for the thing it was ; for beauty, wit, high birth, vigour of bone, desert of service, love, friendship, charity, are subjects all to envious and calumniating time. (*Tr. Cr.* iii. 2 ; *ib.* i. 2, 252-255 ; iii. 3, 80-82.)

Power, pre-eminence, and all the large effects that troop with majesty. (*Lear*, i. 1 ; *Hen. VIII.* ii. 2, 29, 30 ; 2 *H. IV.* iv. 4, 357.)

All that should accompany old age,  
 As honour, love, obedience, troops of friends,  
 I must not look to have ; but in their stead,  
 Curses not loud but deep, mouth honour, breath,  
 Which the poor heart would fain deny and dare not.

(*Mach.* v. 2.)

(And see *Mer. Ven.* iii. 2, 156 ; *John* ii. 2, 127-133, 192-195.)

**1334.** Inducunt tranquillum sensum virtutes obscuritatem et contemptum rerum humanarum facultates animi et rerum gerendarum ob spem et metum subigendum et divitiæ. (*The virtues induce [create] a feeling of calm, [a love of] obscurity, and a contempt for human affairs, powers of mind and of carrying on affairs on account of their controlling hope and fear; and riches [do the same].*)

(This rendering is very uncertain: probably the subject of 'inducunt' is the 'acknowledged goods' of the previous note; translate then: *The above goods induce [create] a feeling of calm, virtues, &c.;* or if you read *virtutis*, 'a calm sense of virtue.')

He was as calm as virtue. (*Cymb. v. 5.*)

. . . You have a gentle, noble temper,

A soul as even as a calm. (*Hen. VIII. iii. 1.*)

Calmly, good Laertes. (*Ham. iv. 6.*)

(See Volumnia's advice to Coriolanus, *Cor. iii. 2*; and *ib. iii. 3, 31*; *Ant. Cl. v. 1, 75, &c.*)

**1335.** Ex alicua opinione laus. (*Praise [arises] out of opinion of some kind.*)

The great Achilles, whom opinion crowns

The sinew and forehand of our host, . . .

Who, as Ulysses says, opinion crowns

With an imperial voice. (*Tr. Cr. i. 3.*)

I have brought golden opinions from all sorts of people.

(*Macb. i. 7.*)

**1336.** Quæ propria sunt et minus communicata honor. (*Those qualities which are peculiar [proper] to a man and less communicable are honourable.*)

He makes it a great appropriation to his own good parts that he can shoe his horse himself. (*Mer. Ven. i. 2.*)

Vexed I am, of late, with conceptions only proper to myself.  
(*Jul. Cæs. i. 1.*)

*Achil.* What are you reading?

*Ulyss.*

A strange fellow here

Writes me: 'That man, how dearly ever parted,

How much in having, or without or in,

Cannot make boast to have that which he hath,

Nor feels not what he owes, but by reflection ;  
As when his virtues shining upon others  
Heat them and they retort that heat again  
To the first giver.'

*Achil.* This is not strange, Ulysses.

The beauty that is borne here in the face  
The bearer knows not, but commends itself  
To others' eyes ; nor doth the eye itself,  
That most pure spirit of sense, behold itself,  
Not going from itself ; but eye to eye opposed  
Salutes each other with each other's form ;  
For speculation turns not to itself,  
Till it hath travell'd and is mirror'd there  
Where it may see itself. This is not strange at all.

*Ulyss.* I do not strain at the position,—  
It is familiar,—but at the author's drift :  
Who, in his circumstance, expressly proves  
That no man is the lord of any thing,  
Though in and of him there be much consisting,  
Till he communicate his parts to others. (*Tr. Cr.* iii. 3.)

Thyself and thy belongings

Are not thine own so proper as to waste  
Thyself upon thy virtues, they on thee.  
Heaven doth with us as we with torches do,  
Not light them for themselves ; for if our virtues  
Did not go forth of us, 'twere all alike  
As if we had them not. Spirits are not finely touched  
But to fine issues, nor Nature never lends  
The smallest scruple of her excellence,  
But, like a thrifty goddess, she determines  
Herself the glory of a creditor,  
Both thanks and use. (*M. M.* i. 1.)

The matter,

The loss, the gain, the ordering on't, is all  
Properly ours. (*W. T.* ii. 2.)

1337. Quæ continent, ut animalia ut plantæ et amplius  
sed non amplius potest esse malj. (Corrupt. *Both animals  
and plants contain many ample virtues [properties], but  
they cannot be as amply endowed with bad properties.*)

O mickle is the powerful grace that lies  
In herbs, plants, stones, and their true qualities :

For nought so vile that on the earth doth live  
 But to the earth some special good doth give,  
 Nor aught so good but strain'd from that fair use  
 Revolts from true birth, stumbling on abuse. . . .  
 Within the infant rind of this small flower  
 Poison hath residence and medicine power. (*Rom. Jul.* ii. 3.)

**1338.** *Congruentia ob raritatem et genium et proprietatem ut in familijs et processionibus.* (*There is an agreement [or harmony] on account of rarity, genius, and peculiarity, as in families and in offspring.*)

(Or perhaps 'congruentia' may be the neuter plural of the participle, and should translate, *things agreeing on account of*, &c. 'Processio' = *offspring*, must be mediæval Latin.)

You valiant offspring of Great Priamus.  
 (*Tr. Cr.* ii. 2; and *Tit. And.* iv. 3, 80.)

In companions  
 That do converse and waste the time together,  
 Whose souls do bear an equal yoke of love,  
 There must be needs a like proportion  
 Of lineaments of manners and of spirit. (*M. Ven.* iii. 4.)

(1 *Hen. VI.* ii. 5, 41; 2 *Hen. VI.* iii. 2, 210-215; *Hen.* v. ii. 4, 62; *Cymb.* v. 4, 48, &c.)

**1339.** *Quæ sibi deesse quis putaret licet aut exigua.* (*Those things which a man should think to be wanting to himself (he deems of trifling importance).*)

(This sentence seems incomplete, and the latter portion cannot be certainly construed. See *Cymb.* i. 5. 1-23, 39-48.)

*Folio 123b.*

**1340.** *Ad quæ natura proclives sunt.* (*Those things to which by nature they are inclined.*)

Let the first particular be, how far a man's manners and temper suit with the times; for if they agree in all respects he . . . may follow the bent of his own genius. (*Adv.* viii. 2.)

This I speak to posterity, not out of ostentation, but because I judge it may somewhat import the dignity of learning to have a



man born for letters rather than anything else, who should by a certain fatality, and against the bent of his own genius, be compelled into active life. (*Adv. viii. 3.*)

To your own bents dispose you. (*W. T. i. 2.*)

I can give his humour the true bent. (*Jul. Cæs. ii. 1.*)

They fool me to the top of my bent. (*Ham. iii. 2.*)

Each man to what sport and revels his addiction leads him.

(*Oth. ii. 2.*)

**1341.** Quæ nemo abjectus capax est ut faciat. (*Those things which no mean [degraded] man is capable of doing.*)

My actions are as noble as my thoughts,

That never relished of a base descent. (*Per. ii. 5.*)

My lord, 'tis but a base, ignoble mind

That mounts no higher than a bird can soar.

(*2 Hen VI. ii. 1.*)

Base jadie groome, King Henry's blood,

The honourable blood of Lancaster,

Cannot be shed by such a lowly swain.

(First part of *The Contention*, from which *2 Hen. VI.* was taken; but the lines above are altered in *2 Hen. VI. iv. 1.* See the latter play edited for the Shakespeare Society by Mr. J. O. Halliwell, 1842.)

**1342.** Majus et continens minore et contento. (*What is greater and contains [others is better] than what is less and is contained.*)

Thou hast made my heart too great for that contains it.

(*Ant. Cl. v. 5, and iv. 12, 40.*)

His fame folds in this orb o' the earth. (*Ib.*)

(Compare No. 132.)

**1343.** Ipsum quod sui causa eligitur. (*That which is itself sought for its own sake.*)

**1344.** Quod omnia appetunt. (*What all things desire.*)

Who chooseth me shall gain what many men desire.

(*Mer. Ven. ii. 7.*)

1345. Quod prudentia adepti eligunt. (*What having gained by prudence they make choice of.*)

Who chooseth me shall get as much as he deserves !

. . . . Pause there, Morocco,

And weigh thy value with an even hand.

If thou be'st rated by thy estimation,

Thou dost deserve enough ; and yet enough

May not extend so far as to deserve the lady :

And yet to be afeard of my deserving

Were but a weak disabling of myself,

As much as I deserve. (*Mer. Ven. ii. 7.*)

1346. Quod efficiendj et custodiendj vim habet. (*What has the power of creating and preserving.*)

There is an art which . . . shares

With great *creating Nature*. . . . That art

Which, you say, adds to nature, is an art

That Nature makes. (*Win. T. iv. 3.*)

*Nature* does require her times of *preservation*.

(*Hen. VIII. iii. 2.*)

1347. Cui res bonæ sunt consequentes. (*That which has good consequences, or good things attendant on it.*)

Honourable peace *attend* thy throne. (2 *Hen. VI. ii. 3.*)

The love that *follows* us. (*Macb. i. 6.*)

That which should *accompany* old age,

As honour, love, obedience, troops of friends. (*Macb. v. 1.*)

I held it ever,

Virtue and cunning were endowments greater

Than nobleness and riches ; careless heirs

May the two latter darken and expend ;

But immortality *attends* the former,

Making a man a god. (*Per. iii. 2*)

All princely graces . . .

With all the virtues that attend the good

Shall still be doubled on her. (*Hen. VIII. v. 4.*)

1348. Maximum maximo ipsum ipsis. (? *The maximum of one class [is better than] the maximum of another ; one type [is better than other] types.*)

Less noble mind  
 Than she, which by her death, our Cæsar tells,  
 I am conqueror of myself. (*Ant. Cl.* iv. 2.)  
 In the extremity of great and little,  
 Valour and pride excel themselves in Hector,  
 The one almost infinite as all,  
 The other, blank as nothing. (*Tr. Cr.* iv. 5 ; ii. 3, 27.)  
 The wars must make examples out of their best. (*Oth.* iii. 1.)  
 Thou cunningest pattern of excelling nature. (*Oth.* v. 2.)

Your lady  
 Is one of the fairest that I have looked upon,  
 And therewithal the best. (*Cymb.* ii. 4.)  
 The fairest, sweetest, and best lies here. (*Per.* iv. 4, Gower.)  
 I am the king himself. (*Lear*, iv. 6 ; *Cor.* v. 3, 34-37.)

**1349.** (Exsuperantium) quæ majoris boni conficientia  
 sunt ea majora sunt bona. (*Of surpassing things, those  
 which perform a greater good are the greater goods.*)

He himself calls her a nonpareil. . . .  
 She as far surpasseth Sycorax,  
 As greatest does to least. (*Temp.* iii. 2 ; *Oth.* ii. i. 61-5.)

Then to Sylvia let us sing  
 That Sylvia is excelling.  
 She excels each mortal thing  
 Upon the dull earth dwelling. (*Tw. G. Ver.* iv. 2.)  
 (*Tr. Cr.* iv. 5, 79 ; *Win. T.* v. 3, 14-17 ; *Per.* ii. 3, 8-16.)

**1350.** Quod propter se expetendum, eo quod propter  
 alia fall (*sic*), in diversis generibus et proportionibus finis  
 non finis. (*What is desirable for its own sake is [better] than  
 [what is desirable] for the sake of other objects ; fallacy in  
 diverse kinds and proportions, the end [of one] is not the end  
 [of another].*)

(See *L. L. L.* iv. i. 29, &c., where the Princess hunts 'for praise  
 sake' ; 1 *Hen. IV.* ii. 1, 67, where Falstaff, having robbed for sport's  
 sake, will make all good for his credit's sake ; and *Cymb.* v. 4, 25, 50.)

In following him, I follow but myself,  
 Heaven is my judge, not I for love and duty,  
 But seeming so, for my peculiar end. (*Oth.* i. 1.)

1351. Minus indiget eo quod magis indiget. (*What needs less [is better] than that which needs more; or, Men want less the more they are in want, because they want fewer things and things more easily acquired.*)

*Thieves.* We are not thieves, but men that much do want.

*Tim.* Your greatest want is, you want much of meat.

Why should you want? behold the earth hath roots;

Within this mile break forth a hundred springs;

The oaks bear mast, the briars scarlet hips . . .

Want! why want? (*Tim. Ath.* iv. 3.)

O, reason not the need: our basest beggars

Are in the poorest thing superfluous:

Allow not nature more than nature needs,

Man's life's as cheap as beast's: thou art a lady;

If only to go warm were gorgeous,

Why, nature needs not what thou gorgeous wear'st,

Which scarcely keeps thee warm. But, for true need,

You heavens, give me that patience, patience I need.

(*Lear*, ii. 2.)

1352. Quod paucioribus et facilioribus indiget. (*What needs fewer and easier means.*)

*Gent.* Have you no more to say?

*Kent.* Few words, but to effect, more than all yet.

(*Lear*, iii. 1.)

His accent has not been by such easy degrees as those who, having been supple and courteous to the people, bonneted without any further deed to have them at all, into their estimation and report. (*Cor.* ii. 3; *Lear*, i. 2, 188; *Ham.* iii. 2, 358, &c.)

The art o' the court,

As hard to leave as keep; whose top to climb

Is certain falling, or so slippery that

The fear's as bad as falling; the toil o' the war,

A pain that only seems to seek out danger,

I' the name of fame and honour, which dies i' the search.

(*Cymb.* iii. 3.)

1353. (Quotien) quotiens (cumque) h(o)c sine illo fieri non potest illud sine hoc fieri potest, illud melius. (*When A cannot be done without B, but B can be done without A, B is the better.*)

*Ant.* . . . Say to me,  
Whose fortunes shall rise higher, Cæsar's or mine ?  
*Sooth.* Cæsar's.

Therefore, O Antony ! stay not by his side :  
Thy demon, that's thy spirit which keeps thee, is  
Noble, courageous, high, unmatchable,  
Where Cæsar's is not ; but, near him, thy angel  
Becomes a fear, as being overpowered : therefore  
Make space enough between you. . . .  
If thou dost play with him at any game,  
Thou art sure to lose ; . . . thy lustre thickens,  
When he shines by : I say again, thy spirit  
Is all afraid to govern thee near him ;  
But, he away, 'tis noble. (*Ant. Cl. ii. 3.*)

1354. Principium non principium : finis autem et principium antitheta ; nam majus videtur principium quia primum est in opere. Contra finis quia primum in mente de perpetratore et consiliario. [*The beginning is in a certain sense not the beginning*], the end and the beginning are antithetical ; for the beginning seems the greater of the two, since it comes first in the action. On the other hand, the end [*seems the greater of the two*], because it comes first in the mind of the doer and planner.)

To show our simple skill,  
That is the true beginning of our end. (*Mid. N. D. v. 1.*)

I will tell you the beginning ; and, if it please your ladyships, you may see the end, for the best is yet to do. . . . Well, the beginning—that is dead and buried. (*As Y. L. i. 2*)

Seeds and weak beginnings. . . .

Such things become the hatch and brood of time.

(*2 Hen. IV. iii. 1.*)

It is the humane way ; the other course  
Will prove too bloody, and the end of it  
Unknown to the beginning. (*Cor. iii. 1.*)

1355. Rarum copiosis honoris (omittere variosum) copiosum venit usu ; optimum aqua. (*Rare is the gift of honour to things that are in plenty* [*to say nothing of what*



*is various*]. *What is plentiful comes into use: water is the best (of things.)*

Not a man, for being simply man,  
Hath any honour; but honour for those honours  
That are without him, as place, riches, and favour.

(*Tr. Cr.* iii. 3.)

She says I am not fair: that I lack manners,  
. . . And that she could not love me  
Were men as rare as Phoenix. (*As Y. L.* iv. 3.)

**1356. Difficiliora faciliioribus.**

Faciliora difficilioribus.

(*The more difficult [are better] than the more easy.*  
*The more easy [are better] than the more difficult.*)

Nay, when I have a suit  
Wherein I mean to touch your love indeed,  
It shall be full of poise and difficult weight,  
And fearful to be granted. (*Oth.* iii. 3.)

Those that do teach young babes  
Do it with gentle means and easy tasks. (*Oth.* iv. 2.)

*Folio 124.*

**1357. Quod magis a necessitate ut oculus unus lusco.**  
(*What is particularly necessary, as, for example, his one eye to a one-eyed man.*)

(See No. 1274.)

**1358. Major videtur gradus privationis quam diminutionis.** (*From having something to having nothing is a greater step than from having more to having less.*)

(See *Col. of G. and E.* x.)

Alack, I have no eyes!  
Is wretchedness depriv'd of that benefit,  
To end itself by death? (*Lear*, iv. 6.)

*Ham.* How came he mad? . . .

1 *Clo.* Faith, e'en with losing his wits. (*Ham.* v. 1.)

**1359. Quæ non latent cum adsunt majora quam quæ latere possunt.** (*What is not hid when present, is greater than what can be hid.*)

(See No. 1282.)

**1360.** Quod expertus facile reli(n)quit malum, quod mordicus tenet bonum. (*That which the experienced man easily relinquishes is an evil, that which he sets his teeth into [holds to tenaciously] is a good.*)

Those friends thou hast and their adoption tried,  
Grapple them to thy soul with hoops of steel. (*Ham. i. 3.*)

She lifted the princess from the earth, and so locks her in embracing, as if she would pin her to her heart, that she might no more be in danger of losing. (*Win. T. v. 2.*)

Virtue cannot live out of the teeth of emulation.  
(*Jul. Cæs. ii. 4.*)

**1361.** In aliquibus manetur quia non datur regressus. (*In some [places] one has to remain because there is no getting back.*)

*Macb.* I am in blood  
Stepped in so far, that, should I wade no more,  
Returning were as tedious as go o'er. (*Macb. iii. 4.*)

*Macb.* They have tied me to a stake : I cannot fly,  
But bear-like I must fight the course. (*Macb. v. 7.*)

**1362.** Quæ in graviore tempore utilia in morbo senectute adversis. (*Those things which are useful in hard times ; i.e. in disease, old age, and adversity.*)

*King Phi.* Patience, good lady ; comfort, gentle Constance.  
. . . O fair affliction, peace ! . . .

*Pand.* Lady, you utter madness and not sorrow.

*Const.* I am not mad : I would to heaven I were. . . .

Preach some philosophy to make me mad.  
(*John, iii. 4.* See whole passage.)

*Arc.* How do you sir ?

*Pal.* Why, strong enough to laugh at misery. . . .

*Arc.* Our hopes are prisoners with us : here we are,  
And here the graces of our youth must wither.

. . . Here age must find us.

Shall we make worthy uses of this place

That all men hate so much ? (*Tw. N. Kins. ii. 2.*)

(See No. 1265.)

1363. The soldier like a corselett; bellaria et appetina,  
over-bearing love.

Then the lover,

Sighing like a furnace. . . .

. . . Then a soldier,

Full of strange oaths and bearded like the pard,

Jealous in honour, sudden and quick in quarrel,

Seeking the bubble reputation

Even in the cannon's mouth. (*As Y. L.* ii. 7.)

A martial man, to be soft fancy's slave! (*Lucrece.*)

I'll woo you like a soldier at arm's end,

And love you 'gainst the nature of love. (*Tw. G. Ver.* v. 4.)

Her arms, able to lock Jove from a synod, shall by warranting  
moonlight *corselet* thee. (*Tw. N. Kins.* i. 1.)

(See also *Mer. Wiv.* ii. 1, 3-19; *M. Ado.* i. 1, 300-310;  
*H. V.* v. 2, 98, 160, &c.)

O thou day of the world,

Chain mine arm'd neck; leap thou, attired and all,

Through proof of harness to my heart. (*Ant. Cl.* iv. 9.)

(*Antony to Cleopatra*) Thou art the armourer of my heart.

(*Ant. Cl.* iv. 4.)

1364. Quod controvertentes dicunt bonum per inde ac  
omne.—Sermon frequented by Papists and Puritans.

(See f. 116, 1258.)

1365. Matter of circumstance, not of substance.

Conceit, more rich in matter than in words,

Braggs of his substance, not his ornament. (*Rom. Jul.* ii. 6.)

Swerve not from the smallest article of it, neither in matter  
or other circumstance. (*M. M.* iv. 3.)

What means this peroration with much circumstance?

(2 *H. VI.* i. 1.)

More words than can wield the matter. (*Lear.* i. 1.)

These priests are more in words than in matter. (*Ib.* iii. 2.)

Matter and impertinency mixed. (*Ib.* iv. 6.)

(He) evades them with a bombast circumstance. (*Oth.* i. 1.)

The substance of my praise. (*Mer. Ven.* iii. 2.)

The shadow doth limp behind the substance. (*Ib.*)

I could have given less matter ear. (*Ant. Cl.* ii. 1.)

**1366.** Boræ penetrabile. (*Penetrable to the north wind.*)

The north-east wind blew bitterly. (*R. II. i. 3.*)

The angry northern wind. (*Tit. And. iv. 1.*)

The air bites shrewdly, it is very cold. (*Ham. i. 4.*)

'Tis very cold, the wind is northerly. (*Ib. v. 2.*)

**1367.** Frigus adurit. (*Cold parches.*)

*Frost* itself as actively *doth burn*. (*Ham. iii. 4.*)

Thou think'st it much

To tread the ooze of the salt deep,

To run upon the sharp wind of the north,

To do me business in the veins o' the earth

When it is *baked* with frost. (*Temp. i. 2.*)

(Connect with previous entry.)

**1368.** Cacus oxen—forwards and backwards—not examining. (See Virgil's *Æn. viii.*)

He that is put out of his order will go backwards and forwards, and be more tedious while he waits upon his memory than he would have been if he had gone on in his course.

(*Ess. Of Despatch.*)

This public body,

Like a vagabond flag upon the stream,

Goes to and back, lackeying the varying tide,

And rots itself with motion. (*Ant. Cl. i. 4.*)

*Folio 126.*<sup>1</sup>

**1369.** Analogia Cæsaris.<sup>2</sup> (*Cæsar's Analogy.*) Verb. et clausula ad exercitationem accentus et ad gratiam sparsam et ad suavitatem. (*A word and clause [or, close of a period] for the practice of accent, and to diffuse grace and sweetness.*)

**1370.** Say that. (For admit that.)

Say that she be. (*Tw. G. Ver. iv. 2.*)

Say that thou art this and that. (*Mer. Wiv. iii. 3.*)

<sup>1</sup> Folio 125 is a blank sheet.

<sup>2</sup> Julius Cæsar wrote a book *De Analogia*, or on the right method of speaking Latin. It is lost.

Well, say I am, why, &c. (*L. L. L. i. 1.*)

But say he or we received that sum, yet . . . (*Ib. ii. 1.*)

Let's say that you are sad because you are not merry.

(*Mer. Ven. i. 1.*)

Say it is my humour. (*Ib. iv. 1.*)

Say there is no kingdom then for Richard. (*3 H. VI. iii. 2.*)

Say that Marcius return me. (*Cor. v. 1.*)

Say that I some trifles have reserved. (*Ant. Cl. v. 2.*)

**1371.** Peradventure can you. Sř. (What can you

('Peradventure' occurs in the earliest letter of Bacon's which is extant, written to Mr. Doyle, 1580. This word occurs sixteen times in Shakespeare.)

**1372.** So much there is. Fř. (Neverthelesse

So much for this. (*Ham. v. 2.*)

So much the more must pity drop upon her. (*Hen. VIII. ii. 3.*)

**1373.** See then how. Sř.

But see how I am swerved and lose my course.

(*Last Essay Of Death.*)

Then in a moment, see

How soon this mightiness mates misery. (*Hen. VIII. Prol.*)

Yet see,

When these so noble benefits shall prove

Not well disposed, &c. (*Ib. i. 2, 114.*)

**1374.** Much lesse.

**1375.** Yf yow be at leasure.

If your leisure served. (*M. Ado, iii. 2.*)

If you had at leisure known. (*John, v. 6.*)

If your lordship were at leisure. (*Ham. v. 2.*)

Had you such leisure. (*R. III. i. 2.*)

At your best eisure. (*Jul. Cæs. iii. 1.*)

Be better, at thy leisure. (*Lear, ii. 4.*)

(Upwards of fifty instances.)



**1376.** Furnyshed, etc.—as phappes yow are. (Instead of are not)

He then that is not furnish'd in this sort (*with courage and resolution*)

Doth but usurp the sacred name of knight. (1 *H. VI.* iv. 1.)

You speak of him when he was less furnished than now he is. (*Cymb.* i. 5.)

If she be furnished with a mind. (*Ib.* i. 7.)

They are *not wise of the payment day*. . . . They step out of this world *unfurnished for their general account*, and being all *unprovided*, desire yet to hold their gravity, preparing their souls to answer in scarlet. (Second Essay *Of Death*.)

Thus was I . . .

Cut off even in the blossoms of my sin,

*Unhousel'd, disappointed, unanel'd;*

*No reckoning made, but sent to my account*

With all my horrible imperfections on my head. (*Iam.* i. 4.)

Thy speeches

Will bring me to consider that which may

*Unfurnish* me of reason. (*Wint. T.* v. 2.)

**1377.** For the rest. (A transition concluding

But for the rest, you tell a pedigree of threescore and two years. (3 *H. VI.* iii. 3.)

As for the rest. (*R.* II. i. 1.)

The rest let sorrow say. (*Ib.* v. 1.)

**1378.** The rather bycause. (Contynuing another's speech

Well, you are come to me in a happy time,

The rather that I have some sport in hand.

(*Tam. Sh.* Ind. i.)

I knew him,

The rather will I spare my praises of him. (*All's W.* ii. 2.)

**1379.** To the end, saving that, whereas, yet. (Contynuances of all kynds<sup>1</sup>

<sup>1</sup> See Appendix I. for a comparison of the 'contynuances' used by Bacon in his prose works at periods previous to and later than the date of this entry. Also a similar comparison with the plays of the earliest and later periods.

*To the end to crave your assistance. (L. L. L. v. 1.)*

*To that end I shortly mind to. (3 Hen. VI. iv. 1.)*

*To that end I have been with him. (A. Y. L. iii. 2.)*

*To this end. To what end? &c.*

*(Cor. v. 5, 24; Cymb. v. 3; Ham. ii. 2, 286.)*

*I never wronged you, save that . . . I told him.*

*(M. N. D. iii. 2.)*

*Saving those that eye thee. (Cor. v. 3.)*

(Save, or save that, as a 'continuance,' is used twenty-two times in the Plays, which are (according to Dr. Delius) *later* than the *Taming of the Shrew*.)

*It follows. (R. III. i. 1, 59.)*

*What follows? (John, i. 1, 16.)*

*The better. (R. III. i. 2, 105.)*

*Indeed. (Ib. iii. 2, 51.)*

*Certainly. (John, iii. 4, 118.)*

*To this effect. (Ib. iv. 2, 35.)*

*(See Appendix I.)*

### 1380. In contemplation. (In consideraōn

*Live in prayer and contemplation. (Mer. Ven. iii. 4.)*

*The sundry contemplations of my travels. (As Y. L. ii. 1.)*

*That fools should be so deep contemplative!*

*(Ib. ii. 7, and iv. 1, 21.)*

*(Twelve instances of this form.)*

### 1381. Not prejudicing.

*Seek how we may prejudice the foe. (1 Hen. VI. iii. 3.)*

*His fears were that the interview*

*Might breed him some prejudice. (Hen. VIII. i. 1.)*

### 1382. With this. (Cum hoc quod verificare vult

*With that. (Absq. hoc quod, &c*

1383. For this tyme. (When a man extends his hope or imaginacion or beleefe to farre

For this time.

(*Tw. G. Ver.* ii. 4, 29; *Jul. Cæs.* i. 2, 303; *Tr. Cr.* iii. 2, 138; *W. T.* iv. 3, 437; *Cymb.* i. 2, 108.)

**1384.** A merry world when such fellows must correct  
A merry world when the simplest may correct

*Bevis.* Jack Cade the clothier means to dress the common-wealth and turn it and set a new nap upon it.

*Hol.* It was never a merry world since gentlemen came up.  
. . . Let the magistrates be labouring men.

*Dick.* The first thing we do, we'll kill all the lawyers.

(2 *Hen. VI.* iv. 2.)

'Twas never a merry world since lowly feigning was called compliment. (*Tw. N.* iii. 1.)

'Twas never a merry world since of two usuries

The merriest was put down. (*M. M.* iii. 2.)

**1385.** It is like S<sup>r</sup> etc. (putting a man agayne into his tale interrupted

'Tis like, my lord, you will not keep your hour.

(2 *H. VI.* ii. 2.)

'Tis like you would not feast him like a friend.

(2 *H. VI.* iii. 2.)

This is most likely!

O that it were as like as it is true. (*M. M.* v. 1.)

Come we to full points here; and are *et ceteras* nothing?

(2 *H. IV.* ii. 4.)

**1386.** Your reason

Of many good I think him best. Your reason?

(*Tw. G. Ver.* i. 2.)

Thy reason, man? (*Tw. N.* iii. 1; and *ib.* ii. v., and iii. 2.)

Thy reason, dear venom; give thy reason. (*Tw. N.* iii. 2.)

Yield your reason, Sir Andrew. (*Ib.*)

Your reason? (*As Y. L.* iii. 2, 39; *Ant. Cl.* ii. 3, 13, &c.)

(Six times.)

**1387.** I have been alwaies at his request

At thy request . . . I will. (*Temp.* iii. 2.)

<sup>1</sup> S<sup>r</sup> for Sir.

At my request.

(*Tw. G. Ver.* ii. 1; *M. W.* i. 1; *Tw. N.* iii. 4;  
*W. T.* i. 2; 3 *H. VI.* iv. 3.)

At his request. (*Mer. Ven.* iii. 3.)

At our request. (3 *H. VI.* iii. 2.)

At your request.

(*As Y. L.* ii. 5; *W. T.* v. 1; *Tr. Cr.* ii. 3; *Oth.* iii. 3, 475.)

**1388.** His knowledge lieth about him

This new and gorgeous garment (of majesty)

Sits not so easy as you think. (2 *Hen. IV.* v. 2.)

His knowledge sits lightly upon him *like a garment.*

I'll pluck my magic garment from me. . . .

Lie there mine art. (*Temp.* i. 2.)

That beauty . . . is but the seemly raiment of my heart.

(*Sonn.* xxii.)

New honours come upon him,

Like our strange garments cleave not to their mould

But with the aid of use. (*Macb.* i. 3.)

May you see things well done there. . . . Adieu!

Lest our old robes sit easier than our new. (*Macb.* ii. 4.)

His title hangs loose about him, like a giant's robe upon a  
dwarfish thief. (*Macb.* v. 2.)

**1389.** Such thoughts I would exile into my dreams

Such stuff as dreams are made of. (*Temp.* iv. 1.)

Forgive me that I do not dream of thee. (*Tw. G. Ver.* ii. 4.)

It is an honour that I dream not of. (*Rom. Jul.* i. 3.)

I sleep out the thought of it. (*W. T.* iv. 3.)

If (my thoughts) sleep, thy picture in my sight

Awakes my heart to heart's and eye's delight. (*Sonn.* xlvi.)

**1390.** A good crosse poynt but woorst cinq a pase

(See *H. V.* v. 2: *King Hen.* 'If you put me to dance,' &c.;  
iii. 5: 'They bid us to the English dancing schools,' &c.)

Wooring, wedding, and repenting is as a Scotch jig, a measure  
and a cinque-pace: the first suit is hot and hasty like a Scotch  
jig . . . then comes repentance, and, with his bad legs, falls into  
the cinque-pace faster and faster till he sink into his grave.

(*M. Ado.* ii. 1.)

**1391.** He will never doe his tricks clean

Do you put tricks upon us? (*Temp.* i. 2.)

He'll rail in his rope tricks. (*Tam. Sh.* i. 2.)

A juggling trick to be secretly open. (*Tr. Cr.* v. 2.)

All his tricks founder. (*Hen. VIII.* iii. 2.)

(See *Cor.* ii. 3, 34.)

**1392.** A proper young man and so will he be while he lives<sup>1</sup>

A proper man as ever went. (*Temp.* ii. 2.)

He's a proper man.

(*Tw. Gen. Ver.* iv. 1; *Tw. N.* iii. 1; *M. Ado.* ii. 3;  
*M. N. D.* i. 2; *Mer. Ven.* i. 2; *Jul. Cæs.* i. 1, &c.)

Three proper young men. (*As Y. L.* i. 2; *ib.* iii. 3)

**1393.** 2 of these fowre take them where you will

Yet but three? Come one more;

Two of both kinds make up four. (*M. N. D.* iii. 2.)

*Fal.* Come, which men shall I have?

*Shal.* Four of which you please. . . . Come, Sir John, which four will you have? (2 *H. IV.* iii. 2.)

**1394.** I have knowne the tyme and it was not half an howre ago

I have known when there was no music in him. . . . I have known when he would have walked ten mile afoot to see good armour. (*M. Ado.* ii. 3.)

I have seen the time.

(*Mer. Wiv.* ii. 1, 219; *Tr. Cr.* iv. 5, 210.)

I have seen the day. (*Rom. Jul.* i. 5; *Oth.* v. 2.)

The time was once when thou unurg'd would'st vow.

(*Com. Er.* ii. 2.)

**1395.** Pyonner in the myne of truth.

(Quoted in an early letter to Lord Burleigh.)

Democritus said that truth did lie in profound pits.

(*Apothegms.*)

<sup>1</sup> A proper man. . . . A proper woman. (Lyly's *Euphues, His England*, p. 291.)



Well said, old mole! can'st work i' the earth so fast?

A worthy pioneer! (*Ham.* i. 5.)

I will find out truth though it were hid indeed in the centre.

(*Ham.* ii. 2.)

Thou mine of bounty. (*Ant. Cl.* iv. 6.)

1396. As please the paynter

(His face is as please the paynter.—*Heywood.*)

(See *ante*, No. 159.)

1397. Anosce teipsiū (A chiding or disgrace (*Know thyself.*)

I scarcely know myself. (*R.* III. ii. 3.)

Such a want-wit Nature makes of me,

That I have much ado to know myself. (*Mer. Ven.* i. 1.)

Before I knew thee, Hal, I knew nothing; and now am I, if a man should speak truly, but one of the wicked. (1 *Hen.* IV. i. 2.)

He knows nothing who knows not himself. (*All's W.* ii. 4.)

Is it possible he should know what he is, and be what he is?

(*As Y. L.* iv. 1.)

Mistress, know yourself. (*Ib.* iii. 5.)

The wise man knows himself to be a fool. (*Ib.* v. 1.)

I knew 'twas I. (*Tw.* N. ii. 5.)

I profit in the knowledge of myself. (*Ib.* v. 1.)

Knowing what I am. (*Oth.* iv. 1.)

You do not understand yourself so clearly

As it behoves my daughter. (*Ham.* i. 3, 96, 105.)

What . . . put him

So much from the understanding of himself? (*Ib.* ii. 2.)

To know a man were to know himself. (*Ib.* v. 2.)

You forget yourself. (*Jul. Cæs.* iv. 3, 29.)

He hath ever slenderly known himself. (*Lear*, i. 1.)

*Lear.* Who is it that can tell me who I am?

*Clown.* Lear's shadow.

*Lear.* I would learn that. (*Ib.* i. 5.)

Cruel are the times when we are traitors, and do not know ourselves. (*Mach.* iv. 2.)

*Serv.* What are we, Apemantus?

*Apem.* Asses.

*Serv.* Why?

*Apem.* That you ask me what you are, and do not know yourselves. (*Tim. Ath.* ii. 2, and *ib.* v. 1, 98–115.)

Antiochus, I thank thee, who hath taught  
My frail mortality to know itself. (*Per.* i. 2.)

'That fool knows not himself. (*Tr. Cr.* ii. 1.)

Knowing myself again. (*Cor.* ii. 3.)

I which know my heart. (*Cymb.* ii. 3.)

Of thee, my dear one! . . . who  
Art ignorant of what thou art. (*Temp.* i. 2.)

He'll never know himself. (*Hen. VIII.* ii. 2.)

I know myself now. (*Ib.* iii. 2.)

**1398.** Valew me not the lesse bycause I am youres

That which we have, we prize not to the worth  
Whiles we enjoy it, but being lack'd and lost,  
Why, then we rack the value, then we find  
The virtue that possession would not show us  
Whiles it was ours. (*M. Ado.* iv. 1.)

**1399.** Is it a small thing yf etc. (Cannot yow now be  
content An hebraisme

(Compare *Numbers* xvi. 13.)

It is much that the Moor should be more than reason.  
(*M. Ven.* iii. 5.)

Sir, it is no little thing to make mine eyes to sweat compassion.  
(*Cor.* v. 4.)

Yet, Marcius, that was much. (*Ib.* iv. 6.)

Is it no more to be thy daughter than  
To say my mother's name was Thaisa? (*Per.* v. 2.)

Is it enough, I'm sorry? *Cymb.* v. 4.)

Yet that's not much. (*Oth.* iii. 3, 267.)

**1400.** What els

What's else to say? (*Ant. Cl.* ii. 7.)

(See No. 307.)

**1400a.** Nothing lesse

(See No. 308.)

**1401.** It is not the first untruth I have heard reported  
It is not the first truth I have heard denied

*Isab.* Make not impossible

That which but seems unlike . . . but let your reason serve  
To make the truth appear, where it seems hid,  
And hide the false, seems true . . .

*Duke.* This is most likely !

*Isab.* O that it were as like as it is true. (*M. M.* v. 1.)

I speak no more than truth ;

Thou dost not speak so much. (*Tr. Cr.* i. 1.)

Shall I not lie in publishing a truth ? (*Ib.* v. 1.)

Truths would be tales

Where now half tales be truths. (*Ant. Cl.* ii. 2.)

(See *Oth.* v. 2, 174-192.)

**1402.** I will proove Why goe and proove it

My title's good, and better far than his.

Prove it, Henry. (3 *Hen. VI.* i. 1.)

I will prove the contrary.

Thou canst not. (*Ibid.*)

All these three will I prove.

What wilt thou prove ? (*L. L. L.* iii. 1.)

I will prove it. (*Tw. G. Ver.* i. 1 ; iii. 1 ; *Tw. N.* iii. 2 ;  
*M. M.* iii. 2 ; *M. A.* v. 1 ; *Lear*, iv. 6, v. 3 ; *Mid. N. D.* iii. 2, 252-55.)

*Pan.* To prove to you that Helen loves Troilus.

*Cres.* Troilus will stand to the proof if you will prove it so.

(*Tr. Cr.* i. 2.)

So prove it,

That the probation bear no hinge nor loop

To hang a doubt on. (*Oth.* iii. 3.)

**1403.** Mineral wyttts strong poyson yf they be not corrected.

The thought doth, like a poisonous mineral, gnaw my inwards.

(*Oth.* ii. 1.)

The Moor already changes with my poison ;  
 Dangerous conceits are in their natures poisons,  
 Which at the first are scarce found to distaste,  
 But with a little act upon the blood,  
 Burn like the mines of sulphur. (*Oth.* iii. 3.)

#### 1404. O the

O the heavens ! (*Temp.* i. 2, twice.)  
 O the devil ! (*R. III.* iv. 3.)  
 O the time ! (*Ham.* v. 1, song.)  
 O the gods ! (*Cymb.* i. 2, and *Cor.* iv. 1, 37.)  
 O the good gods ! (*Ant. Cl.* v. 2.)  
 O the vengeance ! (*Ham.* ii. 2.)  
 O all the devils ! (*Cymb.* ii. 5.)  
 O the Lord ! (2 *Hen. IV.* ii. 4.)  
 O the blest gods ! (*Lear*, ii. 4.)

#### 1405. O my L S<sup>r</sup>

*Clown.* O Lord, sir ! There's a simple putting off. . . . O Lord, sir ! . . . spare not upon me. . . . O Lord, sir ! nay, put me to 't. . . . O Lord, sir ! spare not me.

*Count.* Do you cry 'O Lord, sir !' at your whipping. . . . Indeed your 'O Lord, sir,' is very sequent to your whipping.

*Clown.* I never had worse luck in my 'O Lord, sir.'  
 (*All's Well*, ii. 2.)

#### 1406. Beleeve it

#### 1407. Believe it not

Believe me. | (*Ham.* ii. 2, let. ; *Sonnet* xxi. And upwards  
 Believe it. | of fifty times.)

Believe it not. (*M. Ado*, iv. 1, 272 ; *Cor.* iv. 1, 29, &c.)

#### 1408. For a tyme

Thy grief is but thy absence *for a time.* (*R. II.* i. 3.)

Music for the time doth change his nature. (*Mer. Ven.* v. 1.)

For the time I study. (*Tam. Sh.* i. 1.)

(Also No. 278.)

1409. Mought it please God that Fr. (I would to God

If they do this,  
As, if God please, they shall, my ransom then  
Will soon be levied. (*Hen. V. iv. 3.*)

I would fain see it once, an' please God of his grace that I might see. (*Ib. iv. 7.*)

1410. Never may it please yow

There are things in this comedy . . . which will never please.  
(*M. N. D. iii. 1.*)

I am not bound to please thee. (*Mer. Ven. iv. 1.*)

I know I cannot please you.

I do not desire you to please me ; I do desire you to sing.

(*As Y. L. ii. 5.*)

May it please your grace.

No, sir, it does not please me. (*Hen. VIII. v. 3.*)

1411. I would not yow had done it But shall I doe it againe

*Ju.* What satisfaction canst thou have to-night ?

*Ro.* The exchange of thy love's faithful vow for mine.

*Ju.* I gave thee mine before thou didst request it ;

And yet I would it were to give again.

*Ro.* Wouldst thou withdraw it ? For what purpose, love ?

*Ju.* But to be frank, and give it thee again.

(*Rom. Jul. ii. 2 ; and Tit. And. v. 3, 185-190.*)

1412. The sonne of somewt <sup>1</sup> Sp̃.

The first heir of mine invention.

(Dedicatory letter, *Venus and Adonis.*)

This child of fancy. (*L. L. L. i. 1.*)

Dreams . . . the children of an idle brain. (*Rom. Jul. i. 4.*)

I have a young conception in my brain :

Be yon my time to bring it to some shape. (*Tr. Cr. i. 3.*)

1413. To freme (to sigh Sp̃.

Perhaps from some Spanish proverb like 'La verdad es hija de Dios' (*Truth is the daughter of God*).



**1414. To cherish or endear.**

Gentle nymph, cherish thy forlorn swain. (*Tw. G. Ver.* v. 4.)

If thou dost love, fair Hero, cherish it. (*M. Ado.* i. 1.)

They cherish virtue to make it stay. (*W. T.* iv. 3.)

Cherish thy guests. (1 *H. IV.* iv. 4.)

All duteous love doth cherish you. (*R. III.* ii. 1.)

**1415. To deceive** Sp̃. (To disabuse

If my augury deceive me not. (*Tw. G. Ver.* iv. 4.)

Mine eyes deceive me. (*Com. Er.* v. 1.)

You are deceived ; it is not so. (*L. L. L.* v. 2.)

**1416. Delivered—unwrapped**

I'll deliver all. (*Temp.* v. 1, and *Cor.* i. 1, 95.)

No doubt you have some hideous matter to deliver.

(*Tw. N.* i. 5.)

I pray you deliver with more openness your answers.

(*Cymb.* i. 6.)

Bear unto thy master my advice, as a token *wrapped up*, now in a few words, but then it will show fair when it shall be *un-folded*<sup>1</sup> in his experience. (*Gesta Grayorum*, Hermit's sp. 1594.)

Unfold the evil. (*M. M.* i. 1.)

Our minds we will unfold. (*M. N. D.* i. 1.)

Unfold a dangerous speech. (*Cymb.* v. 5.)

I could a tale unfold. (*Ham.* i. 5.)

My rumination wraps me. (*As Y. L.* iv. 1.)

I am wrapped in dismal thinkings. (*All's W.* v. 3.)

'To deliver and unwrap.'

(*Let. to Lord Mountjoye*, Spedding, Works, vii. 84.)

2 *Gen.*

You speak him far.

1 *Gen.* I do *extend* him, sir, within himself ;

*Crush him together* rather than *unfold*

His measure duly. (*Cymb.* i. 1.)

**1417. To discount** (To cleere

All debts are cleared. (*Mer. Ven.* iii. 2.)

<sup>1</sup> 'Unfold' is used several times by Lyly in this sense.

It clears her from all blame. (*Lear*, ii. 4.)

Let us be cleared of being tyrannous. (*W. T.* iii. 3.)

#### 1418. Brazed (Impudent)

Can any face of brass hold longer out? (*L. L. L.* v. 2.)

Well said, Brazen-face. (*Mer. Wiv.* iv. 2.)

Let me wring your heart, . . .

If damned custom hath not brazed it so

That it is proof and bulwark against sense. (*Ham.* iii. 4.)

I have so often blushed to acknowledge him

That now I am brazed to it. (*Lear*, i. 1.)

A brazen-faced varlet. (*Ib.* ii. 2.)

To brazen out his own defects. (*Advt. L.* viii. 1.)

#### 1419. Brawned seared unpayned

*King.* What dar'st thou venture?

*Helen.*

Tax of impudence,

A strumpet's boldness, a divulged shame. . . .

My maiden's name seared. (*All's W.* ii. 1.)

Calumny will sear virtue. (*W. T.* ii. 1.)

#### 1420. Vicelight (Twilight)

#### 1421. Banding (Factions)

This factious bandying of favourites. (1 *H. VI.* iv. 1.)

One fit to bandy with thy lawless sons. (*Tit. And.* i. 2.)

The Bishop, and the Duke of Gloucester's men . . .

Banding themselves into contrary parts,

Do pelt at one another's pate. (1 *H. VI.* iii. 1.)

#### 1422. Removing (Remuant)

She moves me not, or not removes, at least,

Affection's edge in me. (*Tam. Sh.* i. 2.)

Any soul removed. (1 *H. IV.* iv. 1, 35.)

All thy safety were remotion. (*Tim. Ath.* iv. 3.)

This act persuades me that this remotion is practice only.

(*Lear*, iii. 4.)

## 1423. A third person (A broker

*Jul.* Say who gave it thee?

*Luc.* Sir Valentine's page. . . .

*Jul.* A goodly broker! (*Tw. G. Ver.* i. 2.)

Yet am I Suffolk and the Cardinal's broker. (2 *H. VI.* i. 2.)

You shall give me leave to play the broker. (3 *H. VI.* iv. 4.)

I am attornied at your service. (*M. M.* v. 1.)

Therefore be merry, Cassio,

For thy solicitor would rather die

Than give thy cause away. (*Oth.* iii. 1.)

Do not believe his vows, for they are brokers.

(*Tr. Cr.* iii. 2, 201.)

Not of that die which their investments show. (*Ham.* i. 3.)

## 1424. A nose cut of; hacked up

His mangled myrmidons,

That noseless, handless, hacked, and chipped, come to him.

(*Tr. Cr.* v. 1.)

Britain is a world by itself,

And we will nothing pay for wearing our own noses.

(*Cymb.* iii. 1.)

## 1425. It is a disease hath certen traces

*Val.* Why, how know you that I am in love?

*Speed.* Marry, by those special marks: first, you have learned, like Sir Proteus, to wreathe your arms, like a malcontent; to relish a love-song, like a robin-redbreast; to walk alone, like one that had the pestilence; to sigh, like a schoolboy that had lost his A B C; to weep, like a young wench that had buried her grandam; to fast, like one that takes diet; to watch, like one that fears robbing; to speak puling, like a beggar at Hallowmas. You were wont, when you laughed, to crow like a cock: when you walked, to walk like one of the lions; when you fasted, it was presently after dinner; when you looked sadly, it was for want of money; and now you are metamorphosed with a mistress. that when I look on you I can hardly think you my master.

*Val.* Are all these things perceived in me? . . .

*Speed.* . . . Nay, that's certain, for . . . these follies . . . shine through you . . . that not an eye that sees you but is a physician to comment on your malady. (*Tw. G. Ver.* ii. 1.)

*Orl.* I am he that is so love-shaked : I pray you, tell me your remedy.

*Ros.* There is none of my uncle's marks upon you : he taught me how to know a man in love ; in which cage of rushes I am sure you are not prisoner.

*Orl.* What were his marks ?

*Ros.* A lean cheek, which you have not ; a blue eye and sunken, which you have not ; an unquestionable spirit, which you have not ; a beard neglected, which you have not ; but I pardon you for that, for simply your having in beard is a younger brother's revenue : then your hose should be ungartered, your bonnet unbanded, your sleeve unbuttoned, your shoe untied, and everything about you demonstrating a careless desolation ; but you are no such man ; you are rather point device in your accoutrements as loving yourself than seeming the lover of any other. (*As Y. L.* iii. 2.)

Love's provocations, zeal, a mistress' task, . . .

Hath set a mark, which nature could not reach to

Without some imposition. (*Tw. N. Kins.* i. 4.)

1426. To plaine him on

Shall I complain on thee ? (*Tam. Sh.* iv. 1.)

1427. Ameled (Fayned counterfeit in the best kynd

The jewel best enamelled

Will lose his beauty ; yet the gold bides still. . .

No man that hath a name

By falsehood and corruption doth it shame. (*Com. Er.* ii. 1.)

1428. Having the upper grownd (Awethority

If they get ground and advantage of the king,

Then join you with them. (2 *H. IV.* ii. 2.)

Give ground if you see him furious. (*Tw. N.* iii. 4.)

With five times so much conversation, I should get ground of your fair mistress. (*Cymb.* i. 5 ; and *Jul. Cæs.* iv. 3, 38-9, 44.)

1429. His resorts (His conceyts

1430. It may be well last for it hath lasted well

I am the last that will last keep his oath. (*L. L. L.* i. 1.)

I see things may serve long but not serve ever. (*All's W.* ii. 3.)

**1431.** Those that are great with yow are great by yow  
 I care not to wax great by others waning. (2 *Hen. VI.* iv. 10.)  
 Who hast by waning grown, and therein show'st  
 Thy lovers withering, as thy sweet self growst. (*Sonn.* cxxvi.)  
 Our house, my sovereign liege, little deserves  
 The scourge of greatness to be used on it;  
 And that greatness, too, which our own hands  
 Have help to make so portly. (1 *Hen. IV.* i. 3.)

So I leave him  
 To him that made him proud, the Pope. (*H. VIII.* ii. 2.)

### 1432. The avenues

In conclusion, he wished him not to shut the gate of your  
 majesty's mercy against himself. (*Let. to the King.*)

Open thy gate of mercy, gracious lord. (3 *Hen. VI.* i. 4, 177.)

The gates of mercy shall be all shut up. (*Hen. V.* iii. 3, 10.)

I will lock up all the gates of love. (*M. Ado.* iv. 1.)

Pathways to his will. (*Rom. Jul.* ii. 3.)

The natural gates and alleys of the body. (*Ib.* ii. 5.)

The road of Casualty. (*Mer. Ven.* ii. 9.)

Untread the roadway of rebellion.<sup>1</sup> (*John.* v. 4, 11.)

The road into his kindness. (*Cor.* v. 1.)

Since it will be difficult to know the ways to death.

(*Hist. of Life and Death.*)

The way to dusty death. (*Macb.* v. 5.)

(His) grace chalks successors their way. (*Hen. VIII.* i. 1.)

The way of loyalty and truth. (*Ib.* iii. 2.)

The ways of honour. (*Ib.*)

('Way' in this sense upwards of a hundred times.)

Strong circumstances

Which lead directly to the door of truth. (*Oth.* iii. 3.)

Having found the back door open

Of the unguarded hearts. (*Cymb.* v. 3.)

<sup>1</sup> Thus in Mr. Collier's text. In other editions, *unthread the rude eye.*



1433. A back thought (? Fr. *Arrière pensée*.)

How is it

That this lives in thy mind? What see'st thou else  
In the dark backward and abysm of time? (*Temp.* i. 2.)

I have bethought me of another fault. (*M. M.* v. 1.)

I have bethought me what was past. (*Per.* i. 2.)

If you bethink yourself of any crime. (*Oth.* v. 2.)

1434. Baragar (*To shuffle*, Sp.)Perpetuo juvenis (*Perpetually youthful*.)

Jupiter . . . conferred upon mankind a most acceptable and desirable present, viz. perpetual youth . . . the perpetual renewal of youth was, for a drop of water, transferred from men to the race of serpents. (See 'Prometheus,' *Wisd. of Ants*, xxvi.)

Whatsoever singularity chance, and *the shuffle of things* hath produced. (*Gesta Grayorum*, First Counsellor.)

When we have shuffled off this mortal coil. (*Ham.* iii. 1.)

Your life, good master, must shuffle for itself. (*Cymb.* v. 5.)

A shuffling up of a prosecution. (*Apology*, 1599.)

In heaven there's no shuffling. (*Ham.* iii. 3, and iv. 7.)

To shuffle, to hedge. (*Mer. Wiv.* ii. 2.)

Shuffle her away. (*Ib.* iv. 2.)

## 1435. A bonance (A caulme

## 1436. To drench to potion to infect

In sleep their drenched natures lie. (*Macb.* i. 7.)

They fight with queasiness as men drink potions.

(2 *Hen. IV.* i. 1.)

The potion of imprisonment. (*Ib.* 2.)

Thou minister'st unto me a potion that thou wouldst tremble to receive. (*Per.* i. 2.)

They are infected in their hearts. (*L. L. L.* v. 2.)

(*Infect* in a metaphorical sense about fifty times.)

Whilst like a willing patient, I will drink

*Potions* of eysell 'gainst my infection. (*Sonn.* cxl.)

**1437.** Haggard in sauvages

Wild, as haggard of the rock. (*M. Ado*, iii. 1.)

Benedick, love on, I will requite thee,  
Taming my wild heart to thy loving hand. (*Ib.*)

Another way I have to man my haggard  
To make her come and know her keeper's call.  
(*Tam. Sh.* iv. 2.)

If I do prove her haggard,  
Though that her jesses were my dear heartstrings,  
I'd whistle her off. (*Oth.* iii. 3.)

**1438.** Infistuled (Made hollow with malign dealing

Well might they fester 'gainst ingratitude,  
And tent themselves to death. (*Cor.* i. 2.)

Lay not that flattering unction to your soul . . .  
It will but skin and film the ulcerous place,  
Whilst rank corruption, mining all within,  
Infects unseen. (*Ham.* iii. 4.)

O heinous bold and strong conspiracy ! . . .  
This festered joint cut off, the rest rest sound ;  
This let alone, will all the rest confound. (*R. II.* v. 3.)  
As festered members rot but by degrees, . . .  
So will this base and envious discord. (1 *H. VI.* iii. 1.)

**1439.** The ayre of his behavior ; fashons

*Shep.* Are you a courtier, an't like you sir?

*Ant.* Whether it like me or no, I am a courtier.

Seest thou not the air of the court in these enfoldings ?

Hath not my gait in it the measure of the court.

(*W. T.* iv. 4.)

Your father's image, . . . his very air. (*Ib.* v. i.)

Promising is the very air of the time. (*Tim. Ath.* v. 1.)

*Kath.* Do me this last right.

*Cap.*

By heaven, I will,

Or let me lose the fashion of a man. (*Hen.* VIII. iv. 2.)

*Folio 128.***1440.** Semblances or popularities of good and evil  
with their regulations for deliberacions <sup>1</sup>

<sup>1</sup> See notice of folio 128 in Spedding's *Works of Bacon*, vii 67.

All other devils that suggest damnation  
 Do botch and bungle up damnation  
 With patches, colours, and with forms being fetched  
 From glistening semblances of piety. (*H. V. ii. 2.*)  
 Most maculate thoughts are masked under such colours.  
(*L. L. L. i. 2.*)  
 I do fear colourable colours. (*Ib. iv. 2.*)  
 He made semblance of his duty. (*Hen. VIII. i. 2.*)

**1441.** Cujus contrarium malum bonum, cujus bonum malum. (*That thing*) of which the contrary is bad, is good ; (*that thing*) of which the contrary is good, is bad.)

Did he not send pardon, . . . love ? and you would turn our offers contrary. (1 *H. IV. v. 5.*)

*Fri. L.* Peace, ho, for shame ! Confusion's cure lives not  
 In these confusions. . . .

Although fond Nature bids us all lament,  
 Yet Nature's tears are reason's merriment.

*Cap.* All things that we ordained festival  
 Turn from their office to black funeral, . . .  
 Our bridal flowers serve for buried corse,  
 And all things change them to the contrary. (*Rom. Jul. iv. 4.*)

Piety and fear,  
 Religion to the gods, peace, justice, truth,  
 Domestic awe, night-rest, and neighbourhood,

Decline to your confounding contraries,  
 And let confusion live ! (*Tim. Ath. iv. 1.*)

O, thou touch of hearts (gold) !  
 Think thy slave man rebels ; and by thy virtue  
 Set them into confounding odds, that beasts  
 May have the world in empire ! (*Ib. iv. 3.*)

The present pleasure  
 By revolution lowering, does become  
 The opposite of itself. (*Ant. Cl. i. 2.*)  
 Each opposite that blanks the face of joy,  
 Meet what I would have well and it destroy ! (*Ham. iii. 2.*)

**1442.** Non tenet in ijs rebus quarum vis in temperamento et mensura sita est. (*It does not hold of those*

*things whose excellence [lit. force] consists in degree and measure; e.g. The contrary of rashness is cowardice—a bad thing—yet cowardice is not good.)*

For nought so vile that on the earth doth live  
But to the earth some special good doth give;  
Nor aught so good but strain'd from that fair use,  
Revolts from true birth, stumbling on abuse:  
Virtue itself turns vice, being misapplied,  
And vice sometimes by action dignified. (*Rom. Jul.* ii. 3.)

Always resolute in most extremes. (*1 Hen. VI.* iii. 4.)

This is not well, rash and unbridl'd boy,  
To fly the favours of so good a king! (*All's W.* iii. 1.)

Those that are in extremity of either (laughing or melancholy),  
are abominable fellows. (*As Y. L.* iv. 1.)

For women's fear and love hold quantity  
In neither aught, or in extremity. (*Ham.* iii. 2.)

Let me be cruel, not unnatural. (*Ib.*)

Now might I do it pat, now he is praying. . . .

And so am I revenged. . . .

O, this is hire and salary, not revenge. (*Ib.* iii. 3.)

*Queen.* O what a rash and bloody deed is this!

*Ham.* A bloody deed: almost as bad, good mother,  
As kill a king and marry with his brother. (*Ib.* iii. 4.)

She holds it a vice in her goodness, not to do more than she is  
requested. (*Oth.* ii. 3.)

In the extremity of great and little,

Valour and pride excel themselves in Hector;

The one almost as infinite as all,

The other blank as nothing. Weigh him well,

And that which looks like pride is courtesy. (*Tr. Cr.* iv. 5.)

The wisest beholder, that knew no more than seeing, could  
not say if the importance were joy or sorrow, but in the extremity  
of the one it must needs be. (*W. T.* v. 2.)

Now to seem to affect the malice and displeasure of the people  
is as bad as that which he dislikes, to flatter them for their love.

(*Cor.* ii. 2.)

He was not sad, for he would shine on those  
That make their looks by his; he was not merry,  
Which seem'd to tell them his remembrance lay

In Egypt with his joy ; but between both :  
 O heavenly mingle ! be'st thou sad or merry,  
 The violence of either thee becomes  
 So it does no man else. (*Ant. Cl.* i. 5 ; i. 3, 127-129.)

(See *Tr. Cr.* i. 3, 157, 158, 178-184 ; *W. T.* v. 2, 127-137, 157-174.)

(Compare with Nos. 1443, 1447.)

**1443.** Dum vitant stulti vitia in contraria currunt.—  
 Horace, *S.* i. 2, 24. (*While fools try to avoid faults, they run into the opposite extremes.*)

Come, come, you are a fool,  
 And turn'd into the extremity of love. (*As Y. L.* iv. 3.)

O brother, speak with possibilities,  
 And do not break into these deep extremes. (*Tit. And.* iii. 1.)  
 Degrees, observances, customs, laws,  
 Decline to your confounding contraries,  
 And yet confusion live. (*Tim. Ath.* iv. 1.)

Right and wrong,  
 Between whose endless jar justice resides. (*Tr. Cr.* i. 3.)

Two such opposed kings encamp them still  
 In men as well as herbs, grace and rude will ;  
 And where the worser is predominant,  
 Full soon the canker death eats up that plant.

(*Rom. Jul.* ii. 3.)

'Tis dangerous when the baser nature comes  
 Between the pass and fell-incensed points  
 Of mighty opposites. (*Ham.* v. 2.)

(Compare Nos. 1441 to 1447.)

**1444.** Media via nulla est quæ nec amicos parit nec inimicos tollit. (*There is no middle way which will neither procure [for us] friends nor remove enemies.*)

There is no middle way between these extremes, &c.

(*Ant. Cl.* iii. 4, 19, 20.)

The middle of humanity thou never knewest, but the extremity of both ends. When thou wast in thy guilt and thy perfume, they mocked thee for too much curiosity ; in thy rags thou knowest none, but art despised for the contrary. . . . If thou wert

the lion, the fox would beguile thee : if thou wert the lamb, the fox would eat thee : if thou wert the fox, the lion would suspect thee, when peradventure thou wert accused by the ass.

(*Tim. Ath.* iv. 3, 300, 345.)

**1445.** Solon's law that in states every man should declare himself of one faction   Neutralitye

Neither let them fear Solon's law, which compelled in factions every particular person to range himself on the one side ; nor yet the fond calumny of neutrality ; but let them know what is true which is said by a wise man, that neutrals in contentions are neither better nor worse than either side.

(*Controversies of the Church.*)

Like a neutral to his will and matter, did nothing.

(*Ham.* ii. 2.)

One that's of a neutral heart. (*Lear*, iii. 7.)

**1446.** Utinam esses calidus aut frigidus sed quoniam tepidus es eveniet ut te expuam ex ore meo.—*Rev.* iii. 16.

*Cleo.* What ! was he sad or merry ?

*Alex.* Like to the time o' the year, between the extremes

Of hot and cold : he was nor sad nor merry.

*Cleo.* O well-divided disposition ! (*Ant. Cl.* i. 5.)

(About one hundred passages about behaviour or speech too 'cold' or too 'hot.')

**1447.** Dixerunt fatui medium tenere beati. (*Fools have said, the blessed [or happy] have kept the mean.*)

His heart,

'Twixt two extremes of passion, joy and grief,

Burst smilingly. (*Lear*, v. 3.)

Sir, my gracious lord,

To chide at your extremes it not becomes me.

O pardon that I name them. (*W. T.* iv. 3.)

Nobly he yokes

A smiling with a sigh, as if the sigh

Was that it was, for not being such a smile ;

The smile mocking the sigh, that it would fly

From so divine a temple, to commix

With winds that sailors rail at. (*Cymb.* iv. 2.)



1448. Cujus origo occasio bona bonum : cujus mala malum. (*That of which the origin is a good incident is itself good ; that of which the origin is bad, is bad.*)

The corruption of a blemished stock.<sup>1</sup>

(*R. III. iii. 7, 121 and 126.*)

Nature cannot choose his origin. (*Ham. i. 4.*)

Oft it chanceth in particular men,  
That for some vicious mole of nature in them,  
As in their birth, wherein they are not guilty,  
Since nature could not choose his origin, . . .  
That these men, carrying . . . the stamp of one defect, . . .  
Shall in the general censure take corruption  
From that particular fault. (*Ib. i. 5.*)

Virtue cannot so inoculate our old stock, but we shall relish of it. (*Ib. iii. 1.*)

That nature, which contemns its origin,  
Cannot be border'd certain in itself. (*Lear, iv. 2.*)

She's such a one that, were I well assured  
She came of gentle mind and noble stock,  
I'd wish no better choice. (*Per. v. 1.*)

You recoil from your great stock. (*Cymb. i. 7.*)

O noble strain !

O worthiness of nature ! breed of greatness !  
Cowards, father, cowards, and base things, sire, base :  
Nature hath meal and bran, contempt and grace. (*Ib. iv. 2.*)

O thou goddess,  
Thou divine Nature, how thyself thou blazon'st  
In these two princely boys. . . 'Tis wonderful  
That an invisible instinct should frame them  
To royalty unlearned, honour untaught,  
Civility not seen from other ; valour,  
That grows wildly in them, but yields a crop  
As if it had been sow'd. (*Ib.*)

Nature shows above her breeding. (*Ib. v. 2.*)

<sup>1</sup> There are also eighteen passages on the 'stock' from which persons and their virtues and vices were derived ; but such passages in the early Plays seem to owe their origin to a different train of thought from the present entry.

She's noble born,  
And like her true nobility she has  
Carried herself. (*Hen. VIII.* ii. 4.)

A devil, a born devil, on whose nature  
Nurture can never stick ; on whom my pains,  
Humanely taken, all, all lost, quite lost ;  
And as with age his body uglier grows,  
So his mind cankers.

(*Temp.* iv. 1 ; and see *ib.* i. 2, 320, 345-366.)

(Compare Nos. 1449 to 1451.)

**1449.** Non tenet in ijs malis quæ vel mentem informant,  
vel affectum corrigunt sive resipicientiam (*sic*) inducendo  
sive necessitatem nec etiam in fortuitis. (*It does not hold  
of those evils which either inform [shape] the mind or correct  
passion [by the application of necessity or by causing a man  
to come to himself] nor of casual things.*)

You were used  
To say, extremities were triers of the spirits. . . .

Fortune's blows,  
When most struck home, being gentle-minded, craves  
A noble cunning. (*Cor.* iv. 1.)

*Cor.* Now this extremity  
Hath brought me to thy hearth : not out of hope,  
Mistake me not, to save my life. . . .

*Auf.* O Marcius, Marcius !  
Each word thou hast spoke hath weeded from my heart  
A root of ancient envy. . . .  
. . . O come ; go in.

*Cor.* You bless me, gods ! (*Cor.* iv. 6.)

Time, force, and death,  
Do to this body what extremes they can,  
But the strong base and building of my love  
Is as the very centre of the earth,  
Drawing all things to it. (*Tr. Cr.* iv. 2.)

Thou look'st  
Like Patience, gazing on kings' graves, and smiling  
Extremity out of act. (*Per.* v. 1 ; *Tw. N.* ii. 4, 114, 115.)

1450. No man gathereth grapes of thornes nor figges of thistells.<sup>1</sup>—*Matt.* vii. 16.

The royal tree hath left us royal fruit. (*R. III.* ii. 7.)

King Edward's fruit, true heir to the English crown.

(3 *Hen. VI.* iv. 4; and *ib.* v. 6, 51, 52.)

There's one grape yet. I am sure your father drank wine.

But if thou be'st not an ass, I am a youth of fourteen.

(*All's W.* ii. 3.)

Adoption strives with nature. (*Jb.* i. 2.)

(See 2 *Hen. VI.* iii. 2, 213.)

1451. The nature of everything is best consydered in the seed

There is a history in all men's lives

Figuring the nature of the times deceased,

The which observed, a man may prophesy

With a near aim, of the main chance of things

As yet not come to life, which, in their seeds

And weak beginnings lie intreasured.

Such things become the hatch and brood of time;

And by the necessary form of this

King Richard might create a perfect guess,

That great Northumberland, then false to him,

Would, of that seed, grow to a greater falseness.

(2 *Hen. IV.* iii. 2.)

If you can look into the seeds of time,

And say which grain will grow, and which will not,

Speak then to me. (*Macb.* i. 3.)

Seeds and roots of shame and iniquity.

(*Per.* iv. 6; and see *M. M.* i. 2, 93–97.)

1452. Primum mobile turnes about all the rest of the orbes

He maketh his lordship to {be the *primum mobile* in every action. (*Obsn. on a Libel*, 1592.)

It is a poor centre of a man's actions, himself. It is right earth for that only stands upon his own centre; whereas all things

<sup>1</sup> Is it possible to gather grapes of thornes, or figges of thistles, or to cause anything to strive against nature? – Lyly's *Euphues*, p. 42.

that have affinity with the heavens move upon the centre of another which they benefit. (*Ess. Of Wisdom for a Man's Self.*)

There's not the smallest orb which thou behold'st  
But in his motion like an angel sings,  
Still quiring to the young-eyed cherubims.  
Such harmony is in immortal souls. (*Mer. Ven. v. 1.*)

Will you . . . move in that obedient orb again,  
Where you did give a fair and natural light? (1 *II. IV. v. 1.*)

### 1453. A good or yll foundaēon

Then comes my fit again : I had else been perfect,  
Whole as the marble, founded as the rock,  
As broad and general as the casing air :  
But now I am cabin'd, cribbed, confined, bound in  
To saucy doubts and fears. (*Macb. iii. 4.*)

You may as well

Forbid the sea for to obey the moon,  
As or by oath remove or counsel shake  
The fabric of his folly, whose foundation  
Is piled upon his faith, and will continue  
The standing of his body. (*Win. T. i. 2.*)

If I mistake

In those foundations which I build upon,  
The centre is not big enough to bear  
A schoolboy's top. (*Ib. ii. 1.*)

There is no foundation set on blood,  
No certain life achieved by other's deed. (*John, iv. 1.*)

A man that . . . hath founded his good fortunes on your love.  
(*Oth. iii. 4.*)

Were't aught to me I bore the canopy, . . .  
Or laid great bases for eternity. (*Sonn. cxxv.*)

Foundations fly the wretched. (*Cymb. iii. 6.*)

### 1454. Ex malis moribus bonæ leges. (*Out of bad customs, good laws.*)

(This and the five following entries contain the same idea, that good comes out of evil.)

### 1455. παθηματα μαθηματα. (*Our sufferings are our schoolmasters.*)

'Thou wronged lord of Rome,' quoth he, 'Arise :  
 Let my unsounded self, suppos'd a fool,  
 Now set thy long-experienced wit to school.  
 Why, Collatine, is woe the cure for woe ?  
 Do wounds help wounds, or grief help grievous deeds ?'  
 (*Lucrece*, l. 1819.)

*K. Hen.* Gloucester, 'tis true that we are in great danger ;  
 The greater, therefore, should our courage be.  
 Good-morrow, brother Bedford. God Almighty !  
 There is some soul of goodness in things evil,  
 Would men observingly distil it out.  
 For our bad neighbour makes us early stirrers,  
 Which is both healthful and good husbandry :  
 Besides, they are our outward consciences,  
 And preachers to us all, admonishing  
 That we should dress us fairly for our end.  
 Thus may we gather honey from the weed,  
 And make a moral of the devil himself. (*Hen. V.* iv. 1.)  
 Give sorrow leave awhile to tutor me. (*R.* II. iv. 1.)  
 I will the effect of this good lesson keep  
 As watchman to my heart. (*Ham.* i. 2.)  
 To sinful men, the injuries that they themselves procure  
 Must be their schoolmasters.

(*Lear*, ii. 4 ; and see *ib.* l. 67, 68, 86, 87.)

The gods are just, and of our pleasant vices  
 Make instruments to plague us. (*Ib.* v. 3.)

1456. When things are at the periode of yll they turne  
 agayne

At the heft of the ill the least. (1 *Hen.* IV. i. 2.)

Turn the tide of fearful faction. (*Ib.* iv. 1.)

Never came reformation in a flood,  
 With such a heady currance, scouring faults,  
 Nor never Hydra-headed wilfulness  
 So soon did lose his seat, and all at once,  
 As in this king. (*Hen.* V. i. 1, 24-59.)

There is a tide in the affairs of men,  
 Which, taken at the flood, leads on to fortune ;  
 Omitted, all the voyage of their life  
 Is bound in shallows and in miseries. (*Jul. Cæs.* iv. 3.)  
 Things at the worst will cease. (*Macb.* iv. 2.)

1457. Many effects like the serpent that devoureth her moother so they destroy their first cause. (As inopia luxuria, &c.)

Purpose is but the slave to memory,  
Of violent birth, but poor validity. . . .  
What to ourselves in passion we propose,  
The passion ending, doth the purpose lose.  
The violence of either grief or joy  
Their own enactures with themselves destroy. (*Ham.* iii. 2.)  
Then everything includes itself in power,  
Power into will, will into appetite;  
And appetite, an universal wolf  
So doubly seconded with will and power,  
Must make perforce an universal prey,  
And last eat up himself. (*Tr. Cr.* i. 3.)  
This effect defective comes by cause. (*Ham.* ii. 2.)  
Humanity must perforce prey on itself,  
Like monsters of the deep. (*Lear*, iv. 2.)

1458. The fashion of Dr. Hect. to the dames of Lond.  
your way is to be sicker

What! is Brutus sick?  
And will he steal out of his wholesome bed . . .  
And tempt the rheumy and unpurged air  
To add unto his sickness? (*Jul. Cæs.* ii. 1.)  
I no more believe thee . . .  
Than I will trust a sickly appetite,  
That loathes even as it longs. (*Tw. N. Kins.* i. 3.)  
A sick man's appetite, who desires most that which would increase his evil. (*Cor.* i. 1.)

I am better than one sick of the gout, for he would rather groan so in perpetuity than be cured by the sure physician, Death.  
(*Cymb.* v. 4.)

1459. Usque adeo latet utilitas aliquisque malo fuit usus in illo. (*To such a degree in its usefulness unknown, and there was some use in that evil.*)

The earth that's Nature's mother is her tomb;  
What is her burying grave that is her womb,



And from her womb children of divers kind  
 We sucking on her natural bosom find,  
 Many for many virtues excellent,  
 None but for some and yet all different.  
 O, mickle is the powerful grace that lies  
 In herbs, plants, stones, and their true qualities : . . .  
 Within the infant rind of this small flower  
 Poison hath residence and medicine power :  
 For this, being smelt, with that part cheers each part ;  
 Being tasted, slays all senses with the heart. (*Rom. Jul.* ii. 3.)  
 He that hath killed my king, whor'd my mother, . . .  
 Thrown out his angle for my proper life,  
 And with such cozenage—is't not perfect conscience  
 To quit him with this arm ? and is't not to be damn'd  
 To let this canker of our nature come  
 In further evil ? (*Ham.* v. 2.)

(Compare No. 168.)

**1460.** Quod ad bonum finem dirigitur bonum, quod ad malum malum. (*That which is directed to a good end is good ; that which is directed to a bad end is bad.*)

Most poor matters point to most rich ends. (*Temp.* iii. 1.)  
 (My desire) . . . hath a purpose  
 More grave and wrinkled than the aims and ends  
 Of burning youth. (*M. M.* i. 4.)

In the common course of all treasons we still see them reveal themselves, till they attain to their abhorred ends.

(*All's Well*, iv. 3.)

If industriously

I played the fool, it was my negligence,  
 Not weighing well the end. (*W. Tale*, i. 2.)

A wayward son . . .

Spiteful and wrathful ; who, as others do,  
 Loves for his own ends, not for you. (*Macb.* iii. 5 ; ii. 3, 147.)  
 For your best ends you adopt your policy. (*Cor.* iii. 2.)

Only their ends

You have respected. (*Ib.* v. 3.)

*Buck.* The devil speed him ! no man's pie is freed  
 From his ambitious finger. . . .

*Nor.* There's stuff in him that puts him to these ends.

(*Hen.* VIII. i. 1.)

*Wol.* Madam, you wander from the end we aim at.

If your grace

Could but be brought to know our aims are honest,  
You'd feel more comfort. (*Hen. VIII.* iii. 1.)

Mine own ends

Have been mine so, that evermore they pointed  
To the good of your most sacred person, and  
The profit of the state. (*Ib.*)

This paper has undone me ! 'Tis the account  
Of all that world of wealth I have drawn together  
For mine own ends. (*Ib.*)

Let all the ends thou aim'st at be thy country's,  
Thy God's, and truth's. (*Ib.* ; and see ii. 1, 124.)

*Cran.* My good lords, hitherto in all the progress  
Both of my life and office, I have laboured  
And with no little study, that my teaching,  
And the strong course of my authority,  
Might go one way, and safely, and the end  
Was ever to do well. . . .  
. . . I see your end,  
It is my undoing. (*Ib.* v. 2 ; and comp. *Tr. Cr.* v. 3, 22.)

*Folio 130.*

*SOME CHOICE FRENCH PROVERBS.*

**1461.** Il a chid en son chapeau et puis s'en va couvert.

**1462.** Par trop se débattre, la verité se perd.

You do advance your cunning more and more.  
When truth kills truth, O devilish-holy fray ! (*M. N. D.* iii. 2.)

This supernatural soliciting

Cannot be ill ; cannot be good : if ill,  
Why hath it given me earnest of success,  
Commencing in a truth ? I am Thane of Cawdor :  
If good, why do I yield to that suggestion  
Whose horrid image doth unfix my hair. . . .  
My thought, whose murder yet is but fantastical,  
Shakes so my single state of man, that function  
Is smother'd in surmise, and nothing is  
But what is not. (*Macb.* i. 3.)

*Alon.* Some oracle must rectify our knowledge. . . .

*Pro.* Do not infest your mind with beating on the strangeness of this business. (*Temp.* v. 1.)

1463. *Après besogne fait le fou barguine.*

The Count's a fool, I know it,  
Who pays before, but not when he doth owe it.

(*All's W.* iv. 3.)

*P. Hen.* Why, thou ow'st God a death.

*Fal.* 'Tis not due yet : I would be loath to pay him before his day. What need I be so forward with him that calls not of me ?

(1 *Hen.* IV. v. 2.)

1464. *L'hoste et le poisson, passes trois jours jurent.*

Has friendship such a faint and milky heart,  
It turns in less than two nights ? (*Tim. Ath.* iii. 2.)

If they were but a week married they would talk themselves mad. (*M. Ado.* ii. 1.)

1465. *La mort n'ha point d'amis, le mallade et l'absent qu'un demye.*

The evil that men do lives after them :

The good is oft interred with their bones. (*Jul. Cæs.* iii. 2.)

O heavens ! die two months ago, and not forgotten yet ? Then there's hope a great man's memory may outlive his life half a year ! (*Ham.* iii. 2.)

*Duke.* Would the absent duke have done this ? . . . I never heard the absent duke inclined that way. . . .

*Lucio.* Who, not the duke ? . . . He would be drunk too, let me inform you. . . . I was inward of his, &c.

(See *M. M.* iii. 2, for Lucio's abuse of his so-called friend the absent duke.)

Advantage ever doth cool in absence of the needer.

(*Cor.* iv. 1.)

1466. *Il est fort trompé qui mal ne pense.*

The Moor is of a free and open nature,  
That thinks men honest that seem but so,  
And will as tenderly be led by the nose  
As asses are. (*Oth.* i. 2.)

A credulous father ! and a brother noble,  
Whose nature is so far from doing harms  
That he suspects none : on whose foolish honesty  
My practices ride easy ! I see the business.

(*Lear*, i. 2 ; and *Wint. Tale*, i. 2, 267-273.)

**1467.** La farine du diable s'en va moitié en sens.

Nature hath meal and bran, contempt and grace.

(*Cymb.* iv. 2.)

Meal and bran together he throws without distinction.

(*Cor.* iii. 2, and v. 1, 25-31.)

Asses, fools, dolts, chaff and bran, chaff and bran.

(*Tr. Cr.* i. 2.)

His reasons are as two grains of wheat hid in two bushels of chaff. (*Mer. Ven.* i. 1 ; *ib.* ii. 9, 46.)

**1468.** Qui prete a l'ami perd au double.

I was as virtuously given as a gentleman need to be ; . . . paid money that I borrowed three or four times. . . . I do not like that paying back, 'tis a double labour. (1 *Hen. IV.* iii. 3.)

Loan oft loses both itself and friend. (*Ham.* i. 3.)

**1469.** C'est un valet du diable, qui fait plus qu'on lui comand.

When workmen strive to do better than well,

They do confound their skill. (*John*, iv. 2.)

I'll devil-porter it no longer. (*Macb.* ii. 3.)

**1470.** Il n'est horloge plus juste que le ventre.

Methinks your man, like mine, should be your clock !

And strike you home without a messenger. (*Com. Er.* i. 1.)

Hoplance cries in Tom's belly for two white herring. Croak not, black angel ; I have no food for thee. (*Lear*, iii. 5.)

**1471.** Mere pitieuse fille rigoureuse.

Fathers that wear rags do make their children blind ;

But fathers that wear bags shall see their children kind.

(*Lear*, ii. 4.)

Thou shalt have as many dolours for thy daughters as thou canst tell in a year. (*Lear*, ii. 4.)

*Regan*. I am glad to see your highness.

*Lear*. Regan, I think you are : I know what reason I have to think so. . . .

Thy sister's naught ; O Regan, she hath tied sharp-toothed unkindness here. (*Points to his heart.*) (*Ib.*)

(See also 'rigorous daughters' exemplified, ii. 4, 221, 290 ; 'unkind daughters,' 'Pelican daughters,' iii. 4 ; 'Tigers not daughters,' iv. 2 ; 'Dog-hearted daughters,' iv. 3.)

#### 1472. Commence a mourir qui abandonne son desir.

I have often thought upon death, and I find it the least of evils. . . . This is strength and the blood to virtue, to contemn things that be desired, and to neglect that which is feared.

(*Ess. Of Death*, 2.)

Yet are these feet

Swift-winged with desire to get a grave,

As witting I no other comfort have. (1 *Hen. VI.* ii. 4.)

Desire doth in his death-bed lie.

(*Rom. Jul.* ii. cho., and iii. 3, 12-15 ; iv. 5, 38-64.)

Had I but died an hour before this chance

I had lived a blessed time ; for from this instant

There's nothing serious in mortality ;

All's but toys ; renown and grace is dead. (*Macb.* ii. 3.)

I have lived long enough ; my May of life

Is fallen into the sear and yellow leaf,

And that which should accompany old age,

As honour, love, obedience, troops of friends,

I must not look to have. (*Ib.* v. 2.)

The sweetest article is 'Nunc dimittis' when a man hath obtained worthy ends and expectations. (*Ess. Of Death*, 1.)

I have lived to die when I desire. (*W. T.* iv. 3.)

(See also *John*, iv. 2, Constance's speech on death ; *Oth.* iii. 4, 'O now for ever, farewell the tranquil mind. . . . Othello's occupation's gone,' &c.)

#### 1473. Bien part de sa place qui son amye ay lasse.

I have given the rule, where a man cannot fitly play his own part, if he have not a friend, he may quit the stage.

(*Ess. Of Friendship.*)

*Tim.* Promise me friendship, but perform none. . . . I am sick of this false world, and will love nought. . . . Then, Timon, presently prepare thy grave. . . .

*First Thief.* The . . . falling from off his friends drove him into melancholy. (*Tim. Ath.* iv. 3.)

1474. Il n'y a meilleur miroir que le viel amye.

It is a strange thing what gross errors and extreme absurdities many . . . do commit for want of a friend to tell them of them. . . . As St. James saith, they are as men that look sometimes into a glass, and presently forget their own shape and favour.

(*Ess. Of Friendship.*)

You go not till I set you up a glass

Where you may see the inmost part of you. (*Ham.* iii. 4.)

Therefore, good Brutus, be prepared to hear :

And since you cannot know yourself

So well by reflection, I, your glass,

Will modestly discover to yourself

That of yourself which you yet know not of. (*Jul. Cæs.* i. 1.)

The glass of Pandar's praise. (*Tr. Cr.* i. 2.)

Pride is his own glass. (*Ib.* ii. 3 ; see iii. 3, 47, 109-111.)

A sample to the youngest, to the most mature

A glass that feated them. (*Cymb.* i. 1.)

O flattering glass !

Like to my followers in prosperity

Dost thou beguile me. (*R. II.* iv. 1.)

1475. Chien qui abbaye de loin ne mord pas.

The fox barks not when he would steal the lamb.

(2 *Hen.* VI. ii. 4.)

Look, when he fawns he bites. (*R. III.* i. 3.)

Village curs bark when their fellows do. (*Hen.* VIII. ii. 4.)

1476. Achete maison faite, femme a faire.<sup>1</sup>

<sup>1</sup> From the entries which refer to women we see that Bacon formed very unfavourable views regarding them, views which unhappy passages in his own life probably tended to confirm. The Shakespeare Plays seem to exhibit the same unfavourable sentiments of their author. There are 130



O, I have bought the mansion of a love,  
But not possess'd it. (*Rom. Jul.* iii. 2.)

(See for girls young and unformed 'to be made' into wives, Juliet, 'not fourteen,' 'tender Juliet,' 'a whining mammet, to answer "I will not wed, I am too young"' (*Rom. Jul.* i. 3 ; iii. 5). Portia, who describes herself as 'an unlesson'd girl, unschool'd, unpractis'd,' &c. (*Mer. Ven.* iii. 2). Desdemona, who compares herself to a babe taught by gentle means and easy tasks, 'a very child to chiding' (*Oth.* iv. 2, 110-114). Perdita, desired by her father to overcome her shyness and do the honours of his cottage (*Win. T.* iv. 3). Miranda, in her simplicity, having never seen a human creature but her father and her own reflection in a glass, and wondering at the 'brave new world' which is disclosed to her (*Temp.* i. 2, 411 ; v. 1, 181, &c.).

1477. Le riche dine quand il veut, le pauvre quand il peut.

*P. Hen.* Provide us with all things necessary, and meet me to-morrow night at Eastcheap, there I'll sup. (1 *Hen. IV.* i. 2.)

*Hotspur.* I will to dinner. (*Ib.* iii. 4.)

Bid them prepare dinner. (*Mer. Ven.* iii. 5, rep.)

(See 2 *Hen. IV.* ii. 1, 190 ; *Mer. Ven.* ii. 5, 110, 111, 166, 200 ; iii. 5, 45-61 ; *Tim. Ath.* i. 1, 44-46, &c. *At least fifty times.*)

female personages in the Plays, and the characters of these seem to be easily divisible into six classes:—

1. Furies or viragos, such as Tamora, Queen Margaret, Goneril, Regan, and even Lady Macbeth in the dark side of her character.

2. Shrews and sharp-tongued women, as Katharine, Constance, and many others, when they are represented as angry.

3. Gossiping and untrustworthy women, as most of the maids, hostesses &c., and as Percy insinuates that he considers his wife to be.

4. Fickle, faithless, and artful—a disposition which seems assumed throughout the Plays to be the normal condition of womanhood.

5. Thoroughly immoral, as Cleopatra, Phrynia, Timandra, Bianca.

6. Gentle, simple, and colourless, as Hero, Olivia, Ophelia, Cordelia, &c.

Noteworthy exceptions, which exhibit more exalted and truer pictures of good and noble women, are the characters of Isabella, of Volumnia, and of Katharine of Arragon ; but these are not sufficient to do away with the impression that, on the whole, the author of the Plays had but a poor opinion of women ; that love he regarded as youthful passion, marriage as a doubtful happiness. Every one of these points may be found hinted at in the comparatively few entries in the *Promus* where reference is made to women. (See Nos. 526, 821a, 1085, 1086, 1102, 1103, 1502, 1516, 1521, &c.)

I am ready to famish. . . . Wherefore on a brick wall I have climbed into this garden to see if I can eat grass, or pick a sallet. . . . Now the word sallet must serve me to feed on.

(2 *Hen. VI.* iv. 10.)

Who doth ambition shun,  
And loves to lie i' the sun,  
Seeking the food he eats,  
And pleased with what he gets,  
Come hither. (*As Y. L.* ii. 5.)

*Tim.* Where feed'st thou o' days, Apemantus?

*Apem.* Where my stomach finds meat; or rather where I eat it. (*Tim. Ath.* iv. 2.)

1478. Les paroles du soir ne semblent a celles du matin.

If that thy love be honourable,  
Thy purpose marriage, send me word to-morrow.

(*Rom. Jul.* ii. 2.)

Thou wast in very precious fooling last night. (*Tw. N.* ii. 3.)

Have you no wit, nor manners, nor honesty, but to gabble like tinkers at this time of night? (*Ib.*)

*Bass.* Well, we shall see your bearing.

*Gra.* Nay, but I bar to-night; you shall not gage me  
By what we do to-night.

*Bass.* No, that were pity.

(*Mer. Ven.* ii. 2; *Oth.* ii. 3, 1-146, 272-293, 374.)

1479. Qui a bon voisin a bon matin.

Where care lodges sleep will never lie. (*R. Jul.* ii. 3.)

Our bad neighbour makes us early stirrers. (*Hen. V.* iv. 1.)

(See *ante*, No. 1201).

1480. Entre en la paille jusqu'au ventre.

*Lear.* How dost, my boy? Art cold? I am cold myself.  
Where is this straw, my fellow? (*Lear*, iii. 2.)

*Kent.* What art thou that dost grumble i' the straw.

(*Ib.* iii. 4.)

*Cordelia.* Wast thou fain, poor father, to hovel thee . . . in short and musty straw. (*Ib.* iv. 7.)

1481. Il faut prendre le temps come il est et les gens come ils sont.

Men are as the time is. (*Lear*, v. 3.)

The time is unagreeable to this. (*Tim.* ii. 2.)

Time is at his period. (*Ant. Cl.* iv. 12.)

I have out-stood my time. (*Cymb.* i. 7.)

The time's troublesome. Let us meet the time as it seeks us.  
(*Cymb.* iv. 3.)

1482. Il n'est tresor que de vivre a son aise.

Who doth ambition shun,

And loves to lie i' the sun,

Seeking the food he eats,

And pleased with what he gets,

Come hither . . .

Here shall he see

No enemy,

But winter and rough weather. (*As Y. L.* ii. 5, song.)

1483. La lanque n'a point d'os et casse poitrine et dos.  
(*The tongue is no edge tool, yet it will cut.*—Heywood.)

Thy wit wants edge. (*Tit. And.* ii. 1.)

The only soil of his fair virtue's gloss . . .

Is a sharp wit matched with too blunt a will,

Whose edge hath power to cut, whose will still wills

It should none spare that come within his power.

(*L. L. L.* ii. 1.)

The tongues of mocking wenches are as keen

As is the razor's edge invisible. (*Ib.* v. 2.)

. Cut me to pieces with thy keen conceit. (*ib.*)

1484. Il en tuera dix de la chandelle, et vingt de la chandelier. (*He will kill every one of them, right and left.*)

*Cade.* Where's Dick, the butcher of Ashford? . . . They fell before thee like sheep and oxen, and thou behavedst thyself as if thou hadst been in thine own slaughter-house; therefore thus will I reward thee, . . . thou shalt have a license to kill for a hundred lacking one. (2 *Hen. VI.* iv. 3; *ib.* iv. 2, 187; iv. 5, 3; iv. 8, 59.)

**1485.** Qui seme du chardon receuille des epines.

Shall it for shame be spoken in these days . . .

That men of your nobility and power . . .

(Should) put down Richard, that sweet lovely rose,

And plant this thorn, this canker, Bolingbroke?

(1 *Hen. IV.* i. 3.)

We nourish 'gainst our senate

The cockle of rebellion, insolence, sedition,

Which we ourselves have plough'd for, sow'd, and scatter'd.

(*Cor.* iii. 1.)

**1486.** Il ne chasse que de vieux levriers.

**1487.** Qui trop se hatte en beau chemin, se fourvoye.

He stumbles with haste. (*L. L. L.* ii. 1.)

They stumble that run fast. (*Rom. Jul.* ii. 3.)

**1488.** Il ne choisit pas qui emprunte. (*The same as*  
*'Beggars cannot be choosers';* see No. 478.)

**1489.** Oste un villain au gibbett, il vous y mettra.

**1490.** Son habit fera peur au voleur.

**1491.** J'emploierais verd et sec.

**1492.** Tout attrapé est le souris qui n'a pour tout qu'un perdrix. (*The mouse is easily caught who has for his all a partridge = a mere nothing.*)

Look, look, a mouse! Peace, peace! this piece of toasted cheese will do't. (*Lear*, iv. 6.)

**1493.** Home de deux villages n'aggree de ville ni de village.

**1494.** Le froid est si appre qu'il me fait battre le tambour avec les dents. (*The cold is so bitter that it makes my teeth chatter.*)

The rain came to wet me once, and the wind to make me chatter. (*Lear*, iv. 6.)

Trembling winter. (*W. T.* iv. 3, 81.)

The blasts of January would blow you through and through.  
(*Ib.* l. 111.)

1495. Perdre la volée pour le bound. (*To lose the stroke [flight] for the sake of the rebound; a figure drawn from the game of tennis.*)

Would I might never  
O'ertake pursued success, but I do feel,  
By the rebound of yours, a grief that smites  
My very heart to the root. (*Ant. Cl.* v. 2.)  
Neglecting an attempt of ease and gain  
To wake and wage a danger profitless. (*Oth.* i. 3.)

1496. Homme rouge et femme barbue de cinquante ans pas de salue. (*A red-faced man and a bearded woman of fifty—no good comes of them.*)

*Falstaff* (to *Bardolf*). Do thou amend thy face, and I'll amend my life. Thou art our admiral, thou bearest the lantern in the poop, but 'tis in the nose of thee: thou art the Knight of the Burning Lamp. . . . I never see thy face but I think upon hell-fire, and Dives that lived in purple, for there he is burning, burning, burning. . . . I have maintained that salamander of yours with fire, any time this two and thirty years. (*1 Hen. IV.* iii. 3.)

For *Bardolf*, he is white-livered and red-faced. (*Hen. V.* iii. 2.)

One *Bardolf* . . . his face is all bubukles . . . and flames o' fire: and his lips blows at his nose, and it is like a coal of fire, sometimes plue and sometimes red. (*Ib.* iii. 6.)

He in the red face. (Said of *Bardolf*, *Mer. Wiv.* i. 1.)

*Evans*. By yea and no, I think the woman is a witch indeed; I like not when a woman has a great peard; I spy a great peard under her muffler. (*Mer. Wiv.* iv. 2.)

*Regan*. How now, you dog!

1st *Ser*. If you did wear a beard upon your chin, I'd shake it. (*Lear*, iii. 7.)

*Lear*. Ha! Goneril! with a white beard. (*Ib.* iv. 6.)

1497. Quand beau vien sur beau yl perd sa branse. (*When one good follows upon another, a man loses his balance.*)

*K. Hen.* And wherefore should these good news make me sick?

Will Fortune never come with both hands full,  
But writes her fair words still in foulest letters? . . .  
I should rejoice now at this happy news,  
But now my sight fails, and my mind is giddy . . .

*P. Hen.* If he be sick with joy,  
He will recover without physic. (2 *Hen. IV.* iv. 4.)

I am giddy; expectation whirls me round.  
The imaginary relish is so sweet  
That it enchants my sense. . . . I do fear . . .  
That I shall lose distinction in my joys,  
As doth a battle when they charge on heaps  
The enemy flying. (*Tr. Cr.* iii. 2.)

If the balance of our lives had not one scale of reason to poise another of sensuality, the blood and baseness of our natures would conduct us to most preposterous conclusions. (*Oth.* i. 3.)

#### 1498. Les biens de la fortune passe come la lune.

The fortune of us that are the moon's men, doth ebb and flow like the sea, being governed, as the sea is, by the moon. (1 *Hen. IV.* i. 2, and *ib.* l. 23-30.)

We'll wear out in a wall'd prison packs and sects of great ones,  
That ebb and flow by the moon. (*Lear*, v. 3.)

*Alcib.* How came the noble Timon to this change?

*Tim.* As the moon does, by wanting light to give;  
But then renew I could not, like the moon;  
There were no suns to borrow of. (*Tim. Ath.* iv. 3.)

1499. Ville qui parle, femme qui ecoute l'une se laisse prendre l'autre se foute.

1500. Coudre la peau du renard a celle du lyon. (= *To combine the craft of the fox with the ferocity of a lion.*)

Fox in stealth, wolf in greediness, dog in madness, lion in prey.  
(*Lear*, iii. 4.)

This holy fox,  
Or wolf, or both (for he's as ravenous  
As he is subtle) . . . and as prone to mischief  
As able to perform it. (*Hen. VIII.* i. 2.)  
Hearts of lions, breath of tigers. (*Tw. N. Kins.* v. 1.)



## 1501. Bonne renommé vaut plusque ceinture dorée.

The purest mortal treasure times afford

Is spotless reputation ; that away,

Men are but gilded loam and painted clay. (*R. II. i. 1.*)

The honour of a maid is her name, and no legacy is so rich as honesty. (*All's W. iii. 5.*)

As jewels lose their glory if neglected,

So princes their renown if not respected. (*Per. ii. 2.*)

*Cas.* Reputation, reputation, reputation ! O, I have lost my reputation ! I have lost the immortal part of myself . . . my reputation, Iago, my reputation ! (*Oth. ii. 3.*)

I have offended reputation,

A most unnoble swerving. (*Ant. Cl. iii. 9.*)

## 1502. Fille qui prend se vend. Fille qui donne s'abandonne.

I precepts gave her that she should lock herself from his resort . . . receive no tokens. (*Ham. ii. 2.*)

I follow him not

By any token of presumptuous suit. (*All's W. i. 3.*)

Beware of them, Diana ; their promises . . . and tokens ; many a maid hath been seduced by them. (*Ib. iii. 5.*)

## 1503. Il a la conscience large come la manche d'un cordelier.

The soldier . . . with conscience wide as hell. (*Hen. V. iii. 4.*)

The inward service of the mind and soul

Grows wide withal. (*Ham. i. 4.*)

Men loose of soul. (*Oth. iii. 3, 416.*)

## 1504. Bruler la chandelle par les deux bouts.

To waste that realm as a candle which is lighted at both ends.  
(*Praise of the Queen, 1592.*)

## 1505. Bon bastard c'est d'aventure, mechant c'est la nature.

Why bastard ? wherefore base ?

When my dimensions are as well compact,

My mind as generous, and my shape as true,  
 As honest madam's issue? Why brand they us  
 With base? with baseness? bastardy? base, base?  
 Who, in the lusty stealth of nature, take  
 More composition and fierce quality  
 Than doth, within a dull, stale, tired bed,  
 Go to the creating a whole tribe of fops,  
 Got 'tween asleep and wake? Well, then,  
 Legitimate Edgar, I must have your land:  
 Our father's love is to the bastard Edmund  
 As to the legitimate: fine word,—legitimate  
 Well, my legitimate, if this letter speed,  
 And my invention thrive, Edmund the base  
 Shall top the legitimate. I grow; I prosper:  
 Now, gods, stand up for bastards! (*Lear*, i. 2.)  
 He slandered me with bastardy. (*John*, i. 1.)  
 A bastard and a knave. (*Hen. V.* iii. 2.)  
 Those wicked bastards. (*As Y. L.* iv. 1.)

#### 1506. Argent contient pourtant medecine.

There is your gold, worse poison to men's souls,  
 Doing more murders in this loathsome world  
 Than these poor compounds. (*Rom. Jul.* v. 1.)  
 (See *Tim. Ath.* iii. 1, 53–66; iii. 2, 72–82.)

#### 1507. Fais que tu dois, advient que pourra.

I dare damnation. To this point I stand . . .  
 Let come what comes; only I'll be revenged  
 Most thoroughly for my father. (*Ham.* iv. 5.)

We defy augury. . . . If it be now, 'tis not to come; if it be  
 not to come, it will be now; if it be not now, yet it will come;  
 the readiness is all. Since no man has aught of what he leaves,  
 what is't to leave betimes? Let be. (*Ham.* v. 2.)

Come what come may. (*Macb.* i. 7.)

Hap what hap may. (*Tam. Sh.* iv. 4.)

But since the gods  
 Will have it thus . . . let it come; sufficeth  
 A Roman with a Roman's heart can suffer. (*Cymb.* v. 5.)

Amen. Come what sorrow can. (*Rom. Jul.* ii. 6.)

Well, come what will, I'll tarry at home. (*1 Hen. IV.* i. 2.)

1508. Il en soit deçu qui mal ne pense.

(See *ante*, No. 1466.)

1509. Vos finesses sont cousues de fil blanc, elles sont trop opportunes.

1510. Assez demande qui se plaint.

Speechless complainer, I will learn thy thought . . .

Thou shalt not sigh . . . nor make a sign,

But I of these will wrest an alphabet,

And still by practice learn to know thy meaning.

(*Tit. And.* iii. 2.)

All orators are dumb when beauty pleadeth. (*R. Lucrece.*)

1511. Il ne deneurent pas trop qui vivent a la fin.

Were it given me to choose I should not be earnest to see the evening of my age. If nature but renew my lease for twenty-one years more, without asking longer delays, I shall be strong enough to acknowledge, without mourning, that I was begotten mortal. (*Ess. Death*, 3.)

1512. Secrett de dieux. Secrett de dieux.

God's secret judgment. (2 *Hen. VI.* iii. 2.)

Nature's infinite book of secrecy. (*Ant. Cl.* i. 2.)

The secrets of the grave. (*Cymb.* ii. 2.)

1513. Ton fils repue et mal vetue, ta fille vetu et mal repue.

1514. Du dire au fait, il y a grand frait.

As high as word, my deed shall match thy deed.

(*All's W.* ii. 1.)

Would you undertake

To show yourself your father's son in deed

More than in word? (*Ham.* iv. 7.)

He will spend his mouth, and promise like Brabbler the hound; but when he performs the astronomers foretell it. . . . The sun borrows of the moon when Diomed keeps his word. (*Tr. Cr.* v. 1.)

## 1515. Curtesye tardine est des courtesye.

A remorseful pardon slowly carried

To the great sender turns a sour offence. (*All's W.* v. 3.)

(See *Lear*, i. 1, 88-97, 230-240.)

Do you not come your tardy son to chide,

That lapsed in time and passion ; let's go by

The important acting of your dread command ? (*Ham.* iii. 4.)

## 1516. Fème se plaint, fème se doubt, fème est malade quand elle veut.

Et par Madame S<sup>te</sup> Marie, quand elle veut elle se guerrie.

*Eno.* Under a compelling occasion let women die : it were pity to cast them away for nothing. . . . Cleopatra, catching but the least noise of this, dies instantly. I have seen her die twenty times upon far poorer moment. I do think there is some mettle in death which commits some loving act upon her, she hath such a celerity in dying. (*Ant. Cl.* i. 2.)

*Cleo.* Cut my lace, Charmian, come !

But let it be : I am quickly ill and well,

So Antony loves. (*Ib.* i. 3.)

## 1517. Qui est loin du plat et pree de son damage.

## 1518. Le Diable estait alors en sa grammaire.

I can . . . set the murderous Machiavel to school.

(3 *Hen. VI.* iii. 3.)

## 1519. Il a un quartier de lune en sa teste.

## 1520. Hòme de paille vaut une fème d'or.

A wisp of straw were worth a thousand crowns,

To make this shameless callat know herself.

Helen of Greece was fairer far than thou.

(2 *Hen. VI.* ii. 5, 144.)

There will come a Christian by

Will be worth a Jewess's eye. (*Mer. Ven.* ii. 5.)

He is

Worth any woman ; o'erbuys me

Almost the sum he pays. (*Cymb.* i. 2 ; see *ib.* i. 1, 4-7.)

## 1521. Amour de fême feu d'essoupe.

*Pros.* Look thou, be true; do not give dalliance  
Too much the rein; the strongest oaths are straw  
To fire in the blood. (*Temp.* iv. 1.)

She burned with love, as straw with fire flameth;  
She burned out love, as soon as straw out-burneth.

(*Pass. Pil.* vii. 98.)

## 1522. Fille brunette gay et nette.

When the brown wench lay kissing in your arms.

(*Hen.* VIII. iii. 2.)

She's too brown for a fair praise. (*M. Ado.* i. 1.)

A pretty brown wench 'tis. (*Tw. N. Kins.* iii. 1.)

She has brown hair. (*Mer. Wiv.* i. 1.)

Her hair, what colour? Brown. (*Ant. Cl.* iii. 3.)

## 1523. L'amour fait beaucoup mais l'argent fait tout.

What's this, ye gods? Why, this  
Will lug your priests and servants from your sides.  
Pluck stout men's pillows from beneath their heads.

This yellow slave

Will knit and break religions; bless the accursed;  
Make the hoar leprosy ador'd; place thieves.

(*Tim. Ath.* iv. 3.)

'Tis gold

Which buys admittance, oft it doth; yea, and makes  
Diana's rangers false themselves, yield up  
Their deer to the stand of the stealer; and 'tis gold  
Which makes the true man kill'd and saves the thief;  
Nay, sometimes hangs both thief and true man;  
What can it not do? (*Cymb.* ii. 3.)

(See *R.* III. iv. 2, 39, and *Lear*, i. 2, 242. Comp.  
No. 1525.)

## 1524. L'amour, la toussé et la galle ne se peuvent cacher.

Murder cannot be hid long. (*Mer. Ven.* ii. 2.)

A murderous guilt shows not itself more soon  
Than love that would seem hid. Love's night is noon.

(*Tw. N.* iii. 1.)

Rancour will out. (2 *Hen. VI.* i. 1.)

Let heaven, and men, and devils, let them all,  
All, all, cry shame against me, yet I will speak. (*Oth.* v. 2.)

Thou has quarrelled with a man for coughing in the street.  
(*Rom. Jul.* iii. 1.)

**1525.** Amour fait rage, may l'argent fait mariage.

*Speed.* She hath more wealth than faults.

*Larunce.* Why, that word makes the faults gracious. Well, I will have her. (*Tw. G. Ver.* iii. 2.)

He tells you flatly what his mind is. Why, give him gold enough, and marry him to a puppet . . . or an old trot with ne'er a tooth in her head. Why, nothing comes amiss, so money comes withal. (*Tam. Sh.* i. 2.)

*Hor.* Were my state far worser than it is,  
I would not wed her for a mine of gold.

*Pet.* Hortensio, peace! thou know'st not gold's effect. (*Ib.*)  
O what a world of vile, ill-favoured faults  
Looks handsome in three hundred pounds a year.  
(*Mer. Wiv.* iii. 4.)

The instances that second marriage move  
Are base respects of thrift, but none of love. (*Ham.* iii. 2.)  
(See *ante*, No. 1523.)

**1526.** Ma chemise blanche baise mon cul tous les dimanches. (*I wear a clean shirt on Sundays.*)

Because she's kin to me, therefore she's not so fair as Helen; an' she were not kin to me she would be as fair on Friday as Helen is on Sunday (*i.e.* as fair in her ordinary dress as Helen in her best array). (*Tr. Cr.* i. 1.)

**1527.** Mieux vaut un tenez que deux vous aurez.  
(*Better a bird in the hand than two in the bush.*)

**1528.** Craindre ce qu'on peut vaincre c'est un bas courage.

*Macb.* If we should fail?

*Lady M.* We fail!

But screw your courage to the sticking-place,  
And we'll not fail. (*Macb.* i. 7.)



*Macb.* I'll go no more ;  
I am afraid to think what I have done ;  
Look on't I dare not.

*Ladg M.* Infirm of purpose !  
Give me the daggers. (*Macb.* i. 7.)

1529. A folle demande il ne faut point de reponse.  
No more, the text is foolish. (*Lear*, iv. 2.)

1530. Qui manie ses propres affaires ne souille point  
ses mains.

We will ourself in person to this war . . .  
We are enforc'd to farm our royal realm,  
The revenue whereof shall furnish us  
For our affairs in hand. (*R. II.* i. 4.)  
Still the house affairs would draw her. (*Oth.* i. 3.)  
Let's to our affairs. (*Ib.* ii. 3.)  
My affairs are servanted to others. (*Cor.* v. 2.)  
From your affairs I hinder you too long. (*Hen.* VIII. v. 1.)

1531. Argent reçu les bras rompus.

We pay them . . . with stamped coin, not with stabbing steel ;  
therefore they do not give us the lie. (*W. T.* iv. 3.)

Though authority be a stubborn bear, yet he is oft led by the  
nose with the gold. Show the inside of your purse to the outside  
of his hand, and no more ado. (*Ib.*)

(*John*, iii. 3, 12, 13 ; *R. III.* iv. 2, 34-39 ; *Hen.* VIII.  
i. 1, 222.)

1532. Un amoureux fait toujours quelque cho folagne.

So true a fool is love. (*Sonn.* lvii.)

A man cannot love and be wise. (*Essay Of Love.*)

Lovers cannot see the pretty follies they themselves commit.  
(*Mer. Ven.* ii. 6.)

Love is merely a madness. (*As Y. L.* iii. 2.)

One that loved not wisely, but too well. (*Oth.* v. 2.)

1533. Le pauvre qui donne, au riche demande.

When rich villains have need of poor ones, poor ones may ask  
what price they will. (*M. Ado*, iii. 3.)

3 *Cit.* (We) are to come by him . . . by ones, by twos, and by threes. He's to make his requests by particulars, wherein every one has a single honour, in giving him our own voices with our own tongues. . . .

*Cor.* 'Twas never my desire yet to trouble the poor with begging.

1 *Cit.* You must think if we give you anything we hope to gain by you. (*Cor.* ii. 3, 40-116.)

1534. Six heures dorm l'escolier sept le voyageu huit le vigneron et neuf le poltron.

So much, dear liege, I have already sworn,  
That is, to live and study here three years, . . .  
. . . To sleep but three hours in the night  
And not be seen to wink of all the day  
(When I was wont to think no harm all night  
And make a dark night too of half the day).  
O! these are barren tasks too hard to keep,  
Not to see ladies, study, fast, not sleep. (*L. L. L.* i. 1.)

*Orl.* Who ambles Time withal?

*Ros.* With a priest that lacks Latin, for (he) sleeps easily, because he cannot study, . . . lacking the burden of lean and wasteful study. (*As Y. L.* iii. 2.)

Whilst the weary ploughman snores,  
All with weary task fordone. (*M. N. D.* v. 2.)

1535. La guerre fait les larrons et la paix les moines au gibbet.

This peace is nothing, but to rust iron, increase tailors, and breed ballad-makers.

*First Serv.* Let me have war, say I; it exceeds peace as far as day does night; it's spritely, waking, audible, and full of vent. Peace is a very apoplexy, lethargy; muffled, deaf, sleepy, insensible; a getter of more bastard children than war's a destroyer of men.

*Sec. Serv.* 'Tis so: and as war, in some sort, may be said to be a ravisher, so it cannot be denied but peace is a great maker of cuckolds.

*First Serv.* Ay, and it makes men hate one another.

*Third Serv.* Reason: because they then less need one another. The wars for my money. (*Cor.* iv. 5.)

1536. Au prester cousin germain au rendre fils du parain.

‘How comes that?’ says he. . . . The answer is as ready as a borrower’s cap, ‘I am the king’s poor cousin, sir.’ (2 *H. IV.* ii. 2.)

1537. Qui n’a point du miel en sa cruche, qu’il en aye dans sa bouche.

This fellow pecks up wit as pigeons peas. . . .

And consciences that will not die in debt,

Pay him the due of honey-tongued Boyet.

A blister on his sweet tongue. (*L. L. L.* v. 2.)

Your fair discourse hath been as sugar. (*Rich. II.* ii. 3.)

I, of ladies most deject and wretched,

That sucked the honey of his music vows. (*Ham.* iii. 1.)

For your words, they rob the Hybla bees,

And leave them honeyless. (*Jul. Cæs.* v. 1.)

If I prove honey-mouthed, let my tongue blister. (*W. T.* ii. 2.)

1538. Language de Haut bonnetts.

His answer is as ready as a borrower’s cap. (2 *H. IV.* ii. 2.)

Can ye endure this arrogance . . . to be thus jaded by a piece of scarlet. . . . Let his grace go forward, and dare us with his cap like larks! (*H. VIII.* iii. 2.)

Whom thou would’st observe, blow off thy cap.

(*Tim. Ath.* iv. 3.)

I fetch my life and being

From men of royal siege, and my demerits

May speak unbonneted to as proud a fortune

As this that I have reached. (*Oth.* i. 2.)

See the contempt of Coriolanus for the people who would rather have his hat than his head (*Cor.* ii. 3, 97–102), and the complaint of the citizen, that he did take off his hat, ‘waving it in scorn’ (*ib.* 166). Also Volumnia’s entreaty :

‘I prythee now, my son,

Go to them with this bonnet in thy hand (*ib.* iii. 2, 72–80).

1539. Renard qui dort la matinée n’a pas la langue emplumée.

1540. Tout est perdu qu'on donne au fol.

1541. Bonnes paroles n'ecorcheut pas la langue.

Blistered be thy tongue for such a wish. (*Rom. J. iii. 2.*)

Whose sole name blisters our tongue. (*Mach. iv. 3.*)

A blister on his sweet tongue! (*L. L. L. v. 2.*)

Speak, and be hanged;

For every true word a blister! and each false

Be as a caut'rising to the root o' the tongue,

Consuming it with speaking. (*Tim. Ath. v. 2.*)

1542. Pour durer il faut endurer.

Sir John, you are so fretful, you cannot live long.

(1 *H. IV. iii. 3.*)

*Cas.* O ye gods! ye gods! must I endure all this?

*Bru.* All this! Ay more: fret till your proud heart break.

(*Jul. Cæs. iv. 3.*)

1543. Qui vent prendre un oiseau, qu'il ne l'effarouche.

*Jul.* Hist! Romeo, hist! O for a falconer's voice

To lure this gentle-tassel back again! (*R. Jul. ii. 2.*)

### Folio 131.

1544. Soliel qui luise au matin, femme qui parle latin,  
enfant nourri de vin, ne vient point a bonne fin.

*King.* How bloodily the sun begins to peer

Above yon dusky hill! the day looks pale

At his distemperature.

*Prince.*

The southern wind . . .

Foretells a tempest and a blustering day. (1 *Hen. IV. v. 1.*)

*Wol.* Tanta est erga te mentis integritas, regina serenissima,—

*Q. Kath.* O, good my lord, no Latin,

I am not such a truant since my coming

As not to know the language I have lived in.

(*Hen. VIII. iii. 1.*)

Though I look old, yet am I strong and lusty:

For in my youth I never did apply

Hot and rebellious liquors to my blood. (*As Y. L. ii. 3.*)

**1545.** Il peut hardiment heurter a la porte qni bonnes nouvelles apporte.

*Fri. L.* Arise, some one knocks . . . Hark how they knock. Who knocks so hard ? . . .

*Nurse.* Let me come in and you shall know my errand. I come from Lady Juliet.

*Fri. L.* Welcome, then. (*Rom. Jul.* iii. 3.)

Though it be honest, it is never good to bring bad news.

(*Ant. Cl.* ii. 1.)

You are a good man and ever bring good news.

(*Tw. N. Kins.* iv. 1 ; 2 *Hen. IV.* i. 2, 100 ; *Ant. Cl.* ii. 5, 25-91. Comp. No. 554.)

**1546.** A bon entendeur ne faut qu'un mot.

My liege, one word. (*R. II.* iii. 2.)

Now to my word.

It is ' Adieu, adieu ! remember me.'

I have sworn't. (*Ham.* i. 5.)

Good, my Lord, I would speak a word with you. (*Oth.* v. 2.)

Soft you, a word or two before you go. (*Ib.*)

I'll talk a word with this same philosopher . . . let me ask you one word in private. (*Lear*, iii. 4.)

Hear me one word. (*Ib.* v. 1.)

(This form forty-eight times, chiefly in the later Plays.)

**1547.** Qui fol envoie fol attend.

**1548.** La faim chasse le loup hors du bois.

Hunger-starved wolves. (3 *Hen. VI.* i. 4.)

The belly-pinched wolf. (*Lear*, iii. 1.)

The other lords, like lions wanting food,

Do rush upon us as their hungry prey. . . .

Let's leave this town ; for they are hare-brained slaves,

And hunger will enforce them to be more eager ;

Of old I know them ; rather with their teeth

The walls they'll tear down, than forsake the siege.

(1 *Hen. VI.* i. 2.)

Hunger broke stone walls. (*Cor.* i. 1, &c.)

**1549. Qui peu se prize Dieu l'advise.**

Prize yourselves : what buys your company ? (*L. L. L.* v. 2.)

Sir, I am made of the self-same metal that my sister is, and prize me at her worth. (*Lear*, i. 1.)

There's not one wise man among twenty that will praise himself. (*M. Ado*, v. 2.)

It is most expedient for the wise, if Don Worm, his conscience find no impediment to the contrary, to be the trumpet of his own virtues, as I am to myself. So much for praising myself, who, I myself will bear witness, is praiseworthy. (*Ib.*)

This comes too near the praising of myself. (*Mer. Ven.* iii. 4.)

Be it death proclaimed to boast of this or take that praise from God which is his only. (*H. V.* iv. 8.)

Sir, praise me not.

(*Cor.* i. 5 ; see *Ant. Cl.* ii. 6, 43, and 87-91.)

The worthiness of praise distains his worth,

If that the prais'd himself bring the praise forth. (*Tr. Cr.* i. 3.)

**1550. En pont, en planche, en riviere, valett devant maistre en arriere.**

**1551. L'oeil du maistre engraisse le chevall.**

The presence of a king engenders love

Amongst his subjects, and his loyal friends,

As it disanimates his enemies. (1 *Hen. VI.* iii. 2.)

Your presence makes us rich. (*R. II.* ii. 3.)

The skipping king he ambled up and down

With shallow jesters . . .

Enfeoff'd himself to popularity,

That, being daily swallowed by men's eyes,

They surfeited, . . .

Being with his presence glutted, gorg'd, and full.

(1 *Hen. IV.* iii. 2.)

**1552. Qui mal entend, mal respond.**

*Fals.* It is a kind of deafness.

*Ch. Jus.* I think you are fallen into the disease, for you hear not what I say to you.

*Fals.* Very well, my lord, very well : rather, an' to please you,



it is the disease of not listening, the malady of not marking, that I am troubled withal. (2 *Hen. IV.* i. 2 ; see *ante*, No. 219.)

**1553.** Mal pense qui ne repense.

I did repent me after more advice. (*M. M.* v. i.)

Consideration, like an angel, came,

And whipped the offending Adam out of him. (*Hen. V.* i. 2.)

**1554.** Mal fait qui ne parfait.

Take pains ; be perfect. (*M. N. D.* i. 2.)

It is a judgment maimed and most imperfect

That will confess perfection will so err. (*Oth.* i. 3.)

Do villany, do, since you protest to do't, like workmen.

(*Tim. Ath.* iv. 3.)

**1555.** Si tous les fols portaient marrottes, on ne scauroit pas de quell bois se chauffer.

*Rent.* This is not altogether fool, my lord.

*Fool.* No, faith ; lords and great men will not let me ; . . . and ladies too ; they'll not let me have all fool to myself ; they'll be snatching. (*Lear*, i. 4.)

This great stage of fools. (*Ib.* iv. 6.)

(Upwards of seven hundred passages on fools, folly, &c.)

**1556.** Mieux vaut en paix un œuf qu'en guerre un bœuf.

*Ant. E.* A table-full of welcome makes scarce one dainty dish.

*Bal.* Good meat, sir, is common ; that every churl affords.

*Ant. E.* And welcome more common, for that's nothing but words.

*Bal.* Small cheer and great welcome makes a merry feast.

(*Com. Er.* iii. i.)

**1557.** Couper l'herbe sous les pieds.

The flesh'd soldier, rough and hard of heart,

For liberty of bloody hand shall range,

. . . mowing like grass

Your fresh fair virgins, and your flowering infants.

(*Hen. V.* iii. 2.)

And there the strawy Greeks, ripe for his edge,  
Fall down before him like the mower's swathe. (*Tr. Cr.* v. 5.)

He will mow down all before him,  
And leave his passage polled. (*Cor.* iv. 5, and 1-3.)

I am not Samson, nor Sir Guy, nor Colbrand,  
To mow them down before me. (*Hen. VIII.* v. 3.)

**1558.** Toutes les heures ne sont pas meurs.

The ripeness or unripeness of the occasion (as we have said)  
must ever be well weighed. (*Ess. Of Delays.*)

And that I'll prove on better men than Somerset,  
Were growing time once ripened to my will. (1 *Hen. VI.* ii. 4.)

When he sees the hours ripe. (*R. II.* i. 2.)

When time is ripe. (1 *Hen. IV.* i. 3; 2 *Hen. IV.* iv. 4, 227.)

Our cause is ripe. (*Jul. Cæs.* iv. 3.)

An exploit now ripe in my device. (*Ham.* iv. 7.)

With ripened time unfold the evil. (*M. M.* v. 1.)

Ripeness is all. (*Lear*, v. 2; *Cymb.* iii. 5, 22, &c.)

(*Ripeness* used metaphorically about fifty times; but not unfrequent in Lyly and other authors.)

**1559.** Qui vit a compte vit a honte. (*He who goes borrowing goes sorrowing.*—English proverb.)

Borrowing dulls the edge of husbandry. (*Ham.* i. 3.)

**1560.** Meschante parole jettée, va partout alla volée.

Foul words is but foul wind. (*M. Ado.* v. 2.)

They shoot but calm words, folded up in smoke,  
To make a faithless error in your ears. (*John*, ii. 1.)

*Oth.* Why of thy thought, Iago?

*Iago.* I did not think he had been acquainted with her.

*Oth.* O yes, and went between us very oft.

*Iago.* Indeed!

*Oth.* Indeed! ay, indeed: discernest thou aught in that?

Is he not honest?

*Iago.* Honest, my lord!

*Oth.* Honest! ay, honest.

*Iago.* My lord, for aught I know.

*Oth.* What dost thou think ?

*Iago.* Think, my lord !

*Oth.* Think, my lord !

By heaven, he echoes me,

As if there were some monster in his thought

Too hideous to be shown. (*Oth.* iii. 3.)

(See throughout, Iago's method of wicked insinuation.)

The shrug, the hum or ha that calumny doth use.

(*W. T.* ii. 1.)

**1561.** Amour se nourrit de jeune chaire.

It cannot be that Desdemona should long continue her love to the Moor. . . . She must change for youth. (*Oth.* i. 3.)

'Tis . . . youth in ladies' eyes that flourisheth.

(*Tam. Sh.* ii. 1.)

**1562.** Innocence parle avec joie sa deffence.

The trust I have is in mine innocence,

And therefore am I bold and resolute. (2 *Hen.* VI. iv. 4.)

Virtue is bold and goodness never fearful. (*M. M.* iii. 1.)

Innocence shall make false accusation blush. (*W. T.* iii. 1, &c.)

**1563.** Il ne regard plus loin que le bout de son nez.

Hast thou not full often struck a doe,

And borne her cleanly by the keeper's nose ? (*T'it. And.* ii. 1.)

All that follow their noses are led by their eyes, but blind men.

(*Lear*, ii. 4.)

**1564.** A paroles lourdes aureilles sourdes.

Discourse is heavy, fasting ; when we have supped

We'll mannerly demand of thee thy story. (*Cymb.* iii. 6.)

**1565.** Ce n'est pas Evangile qu'on dit parmi la ville.

Confirmation strong as proofs of Holy Writ. (*Oth.* iii. 3.)

**1566.** Qui n'a patience n'a rien.

How poor are those who have not patience. (*Oth.* ii. 3.)

**1567.** De mauvais payeur, foin ou paille.

And thanks, still thanks ; and very oft good turns

Are shuffled off with such uncurrent pay. (*Tw. N.* iii. 3.)

**1568.** En fin les renards se trouvent chez le pelletier.

A fox, when one has caught her,  
Shall sure to the slaughter. (*Lear*, i. 4.)

**1569.** Qui prest a l'ami perd au double.

Lend to each man enough, that one need not lend to another.  
(*Tim. Ath.* iii. 6.)

Neither a borrower nor a lender be, for lending often loseth  
*both itself and friend.* (*Ham.* i. 3 ; see No. 1559.)

**1570.** Chantez a l'ane il vous fera de pelz.

**1571.** Mieux vaut glisser du pied que de la langue.

Without any slips of prolixity. (*Mer. Ven.* iii. 1.)

A thing slipped idly from me. (*Tim. Ath.* i. 2.)

**1572.** Tout vient a point, a qui peut attendre.

I purpose not to wait on Fortune. (*Cor.* v. 3.)

I like your work ;

And you shall find I like it : wait attendance

Till you hear further from me. (*Tim. Ath.* i. 1.)

**1573.** Il n'est pas si fol qu'il en porte l'habit.

*Lear.* Dost thou call me fool, boy ?

*Fool.* All thy other titles thou hast given away : that, thou  
wast born with.

*Kent.* This is not altogether fool, my lord. (*Lear*, i. 4.)

*Serv.* Thou art not altogether a fool.

*Fool.* Nor thou altogether a wise man. (*Tim. Ath.* ii. 2.)

Though this be madness, yet there's method in it. (*Ham.* ii. 2.)

**1574.** Il est plus fol, qui a fol sens demande.

**1575.** Nul a trop de sens in trop d'argent.

**1576.** En seurté dort qui n'a rien a perdre.

How many thousands of my *poorest* subjects

Are at this hour asleep, &c. (2 *Hen. IV.* iii. 1, 4.)

Boy ! Lucius ! Fast asleep ! It is no matter :  
 Enjoy the honey-dew of slumber :  
 Thou hast no figures nor no fantasies,  
 Which busy care draws in the brains of men.  
 Therefore thou sleep'st so sound. (*Jul. Cæs.* ii. 1.)

1577. Le trou trop ouvert sous le nez fait porter  
 soulier dechirez.

1578. A laver la test d'un asne, on ne perd que le  
 temps et la lexive.

1579. Chi choppe et ne tombe pas adiouste a ces pas.  
 (*He who stumbles and does not fall, walks firmly again.*)

Folio 131b.

1580. Amour toux et fumée en secrete ne sont  
 demeurée.

It could no more be hid than fire in flax. (*Tw. N. Kins.* v. 4.)  
 Your private grudge, my Lord of York, will out,  
 Though ne'er so cunningly you smother it. (*1 Hen. VI.* iv. 2.)

1581. Il a pour chaque trou une cheville.

*Clo.* For me, I have an answer to serve all men.  
*Count.* Marry that's a bountiful answer, and fits all questions.  
 . . . Will your answer fit all questions?  
*Clo.* As fit as ten groats to the hands of an attorney, . . . as  
 the nail to his hole, . . . as the pudding to his skin.  
 (*All's W.* ii. 2, 13-33.)

1582. Il n'est vie que d'estre content.

Our content is our best having. (*H. VIII.* ii. 3.)  
 He that has a little tiny wit . . .  
 Must make content with his fortunes fit.  
 (*Lear*, iii. 2 ; *Oth.* iii. 3, 173, 349 ; iii. 4, 124 ; *Macb.*  
 ii. 1, 17 ; *Hen. VIII.* ii. 2, 18-22, &c.)

1583. Si tu veux cognoistre villain baille lui la bag-  
 gette en main. (*If you would know a rogue, put a staff of*  
*office in his hand.*)

A dog's obeyed in office. (*Lear*, iv. 6.)

The insolence of office and the spurns  
That patient merit of the unworthy takes. (*Ham.* iii. 1.)

1584. Le boeuf salé fait trouver le vin sans chandelle.

1585. Le sage va toujours la sonde a la main.

Gloucester is a man unsounded yet, and full of deep deceit.  
(2 *H.* VI. iii. 1.)

You are too shallow, Hastings, much too shallow,  
To sound the bottom of the after-times. (2 *H.* IV. iv. 2.)

Shall we sound him? (*Jul. Cæs.* ii. 1.)

Hast thou sounded him? (*R.* II. i. 1.)

Hath he never before sounded you in this business?  
(*Lear*, i. 2.)

O melancholy! who ever yet could sound thy bottom?  
(*Cymb.* iv. 2.)

1586. Qui se couche avec les chiens, se leve avec de  
puces.

The dozen white louses do become an old coat well; . . .  
it is a beast familiar to man. (*Mer. Wiv.* i. 1.)

1587. A tous oiseaux leurs nids sont beaux.

1588. Ovrage de commune, ovrage de nul.

1589. Oy, voi et te tais, si tu veux vivre en paix.

Peace thou! and give King Henry leave to speak. . . .  
Hear him, and be silent, and attentive too,  
For he that interrupts him shall not live. (3 *Hen.* VI. i. 1.)

1590. Rouge visage, grosse panche ne sont signe de  
penitence.

*Prince.* Why, you whoreson round man, what's the mat-  
ter? . . .

*Poins.* Zounds, ye fat paunch, an ye call me coward . . . I'll  
stab ye. (1 *Hen.* IV. ii. 4.)

What, a coward, Sir John Paunch? (*Ib.* ii. 2.)  
(And see other places where Falstaff is similarly  
described. Comp. No. 1608; Bardolph.)



He in the red face. (*Mer. Wiv.* i. 1.)

For Bardolph, he's white-livered and red-faced.

(*Hen. V.* iii. 3.)

1591. A celui qu'a son paste au four, on peut donner de son tourteau.

As worldlings do, giving thy sum of more

To that which had too much. (*As Y. L.* ii. 1.)

No meed, but he repays

Sevenfold above itself; no gift to him

But breeds the giver a return exceeding

All use of quittance. (*Tim. Ath.* i. 1; and *ib.* ii. 2, 139-142.)

You must think, if we give you anything, we hope to gain by you. (*Cor.* ii. 3.)

1592. Au serviteur le morceau d'honneur.

1593. Pierre qui se remue n'aceuille point de mousse.

(Compare No. 480.)

1594. Necessité fait trotter la vieille.

It must be as it may: though patience be a tired mare, yet she will plod. (*Hen. V.* ii. 1.)

Nature must obey necessity. (*Jul. Cæs.* iv. 3.)

We were villains by necessity. (*Lear,* i. 2.)

1595. Nourriture passe nature.

Those mothers, who, to nouse up their babes

Thought not too curious, are ready now

To eat those little darlings whom they loved.

So sharp are hunger's teeth, that man and wife

Draw lots who first shall die to lengthen life. (*Per.* i. 4.)

(See Orlando's behaviour, *As Y. L.* ii. 7, 87.)

Salisbury fighteth as one weary of his life.

The other lords, like lions wanting food,

Do rush upon us as their hungry prey. . . .

Hunger will enforce them. (1 *Hen. VI.* i. 1.)

The Gods know that I speak this in hunger for bread and not in thirst for revenge. (*Cor.* i. 1.)

Hunger breaks stone walls. (*ib.*)

## 1596. La mort n'espargne ny Roi ny Roc.

He was a queen's son, boys, . . . though mean and mighty  
rotting

Together have one dust, yet reverence doth make distinction  
Of place 'tween high and low. . . .

The sceptre, learning, physic, must  
All follow this and come to dust.

(*Cymb.* iv. 4; and see *H.* VI. v. 1; *Ham.* v. 1, 217-225.)

## 1597. En mangeant l'appetit vient.

My more having is a sauce to make me hunger more.  
(*Macb.* iv. 3.)

As if increase of appetite had grown by what it fed on.  
(*Ham.* i. 2.)

Who starves the ears, she feeds and makes them hungry  
The more she gives them speech. (*Per.* v. 1.)

## 1598. Table sans sel, bouche sans salive.

1599. Les maladyes vient a cheval et s'en retourne à  
pieds.1600. Tene chauds le pieds et la teste, au demeurant  
vivez en beste.

Let him walk from whence he came, lest he catch cold on's  
feet. (*Com. Er.* iii. 1.)

*Pet.* Am I not wise?

*Kath.* Yes; keep you warm. (*Tam. Sh.* ii. 1.)

*First Fish.* Die quoth-a? Now gods forbid! I have a gown  
here; come, put it on: keep thee warm. . . . Come, thou shalt  
go home and we'll have flesh for holidays, fish for fasting-days,  
and more'er puddings and flap-jacks. (*Per.* ii. 1.)

1601. Faillir en une chose, humaine; se repentir  
divine, perseverer diabolique.

Reproof, obedient and in order,  
Fits kings, as they are men, for they may err. (*Per.* i. 2.)

Royal Antiochus took some displeasure at him, . . .  
And, doubting whether he had erred or sinned,

To show his sorrow would correct himself ;  
So puts himself unto the shipman's toil. (*Per.* i. 3.)

Give sentence on this execrable wretch,  
That hath been breeder of these dire events.

*Aar.* O why should wrath be mute and fury dumb ?  
I am no baby, I, that with base prayers  
I should repent the evils I have done ;  
Ten thousand worse than ever yet I did  
Would I perform if I might have my will ;  
If one good deed in all my life I did,  
I do repent it to my very soul. (*Tit. And.* v. 3.)

*Clar.* Ah, sirs, consider, he that set you on  
To do this deed, will hate you for the deed.

*Sec. Murd.* What shall we do ?

*Clar.* Relent, and save your souls.

*First Mur.* Relent ! 'tis cowardly and womanish.

*Clar.* Not to relent is beastly, savage, *devilish*.

(*R. III.* i. 4.)

(See *Lucrece*, l. 180-848 ; *W. T.* i. 2, 81-86 ; *Tr. Cr.*  
ii. 3, 186-188.)

**1602.** Fournage est sain qui vient de ciche main.  
(*Food* [or *provisions*] is wholesome which comes from a dirty  
hand.)

O heresy in faith, fit for these days !

A giving hand, though foul, shall have fair praise.

(*L. L. L.* iii. 4.)

**1603.** Si tu veux engraisser promptement, mangez  
avec faim bois a loisir et lentement.

**1604.** A l'an soixante et doux temps est qu'on se house.

I, to my grave, where peace and rest lie with me,  
Eighty-odd years of sorrow have I seen. (*R. III.* iv. 1.)

*Lear.* Spit fire ! spout rain ! . . .

You elements. . . .

That will with two pernicious daughters join

Your high engender'd battles 'gainst a head

So old and white as this is.

*Fool.* He that has a house to put 's head in, has a good  
head-piece. (*Lear*, iii. 1.)

I am a very foolish fond old man :

Fourscore and upward. . . .

I know not where I did lodge last night. (*Lear*, iv. 7.)

1605. Vin sur lait souhaite, lait sur vin venin.

1606. Faim fait diner, passe temps souper.

1607. Les maux terminant en ique, font au medecin la nique. (*As hecticque, apoplectique, paralitique, lithargique*.—George Herbert's *Proverbs*.<sup>1</sup>)

Now the rotten diseases of the south, gut-gripping (*colique*), lethargies (*lithargique*), cold palsies (*paralytique*), raw eyes (*ophthalmique*), sciatica (*sciatique*), wheezing lungs (*asthmaticque*), . . . incurable bone-aches (*rheumatique*), take and take again such preposterous discoveries ! (*Tr. Cr.* v. 1.)

(And see a passage almost identical, *Tim. Ath.* iv. 1, 21-33.)

This apoplexy will certain be his end. (2 *H. IV.* iv. 4.)

Thou may'st not coldly set

Our sovereign process, which imports at full . . .

The death of Hamlet. Do it, England ;

For like the hectic in my blood he rages. (*Ham.* iv. 3.)

I hear, moreover, his highness is fallen into this same whoreson apoplexy. . . . This apoplexy is, as I take it, a kind of lethargy : . . . a kind of sleeping in the blood. (2 *H. IV.* i. 2.)

Down, *Hysterica passio*, down ! (*Lear*, ii. 4.)

1608. A la trogne on cognoist l'yvrogne.

Thou bearest the lantern not <sup>2</sup> in the poop, but 'tis in the nose of thee. . . .

The sack thou hast drunk would have bought me lights.

(1 *Hen.* IV. iii. 3.)

1609. Le fouriere de la lune a marque le logis.

1610. Une pillule fromentine, une dragone sermentine, et la balle d'une galline est une bonne medecine.

<sup>1</sup> Published in Bacon's later years, and containing in the second edition many *Promus* foreign proverbs.

<sup>2</sup> Not, in Mr. Collier's text.

**1611.** Il faut tost prendre garde avec qui tu bois et mange qu'a ce que tu bois mange.

*Clur.* (Prince Henry) . . . dines in London . . . with Poins and his continual followers.

(See King Henry's lamentation over his son's wild companions, 2 *H. IV.* iv. 3; and 2 *H. IV.* ii. 4.)

Thou wast the tutor and feeder of my riots.

(*Hen. V.* to Falstaff, 2 *H. IV.* v. 5.)

**1612.** Vin vieux, amy vieux, et or vieux sont aimez en tous lieux.

You're welcome, masters; welcome all. O, *my old friend!* Why, thy face is valanced since I saw thee last: com'st thou to beard me in Denmark. . . . Dost thou hear me, *old friend.* (*Ham.* ii. 2.)

As merry

As, first, good company, good wine, good welcome,  
Can make good people. (*Hen. VIII.* iv. 4.)

*Folio 132.*

**1613.** Qui veut vivre sain, disne peu et soupe moins.

**1614.** Levez a six, manger a dix, souper a six, coucher a dix, fera l'homme vivre dix fois dix.

**1615.** De tous poissons forsque la tenche, prenez les dos, lessez la ventre.

**1616.** Qui couche avec le soif, se leve avec la santé.

**1617.** Amour de garze et saut de chien, ne dure si l'on ne dit bien.

He's mad that trusts in . . . a horse's health, a boy's love.

(*Lear*, iii. 6.)

**1618.** Il en est plus assotte qu'un fol de sa marotte.

An idiot holds his bauble for a god. (*Tit. And.* v. 1.)

This drivelling love is like a great natural, that runs lolling up and down to hide his bauble in a hole. (*R. Jul.* ii. 4.)

**1619. Qui fol envoie fol attende.**(See *R. Jul.* ii. 5, 17-70; *As Y. L.* i. 2, 55, &c.)**1620. Pennache de bœuf.** (Trans. *A fair pair of horns*.—Cotgrave's *Fr. and Eng. Dictionary*, 1673.)*Don Ped.* 'In time the savage bull doth wear the yoke.'*Bene.* The savage bull may; but if ever the sensible Benedick bear it, pluck off the bull's horns and set them in my forehead.  
(*M. Ado.* i. 1; *ib.* v. 43-44.)Herne the hunter, with great ragged horns, . . . with huge horns on his head. (*Mer. Wiv.* iv. 4.)I'll do what I can to get you a pair of horns. (*Ib.* v. 1.)(See *As Y. L.* iv. 2, *song*, &c.)**1621. Un espagnol sans Jesuite est comme perdris sans orange.****1622. C'est la maison de Robin de la vallée, ou il y a ny poit carfeu ny escuelle lavee.****1623. Celuy gouverne bien mal le miel qui n'en taste.**(I) that suck'd the money of his music vows. (*Ham.* iii. 1.)**1624. Auïourd'hui facteur demain fracteur.***Edg.* Who gives anything to poor Tom? . . . Set not thy sweet heart on proud array. Tom's a-cold.*Lear.* What hast thou been?*Edg.* A serving-man, proud in heart and mind: that curled my hair, wore gloves in my cap, &c. (*Lear*, iii. 4.)**1625. Il est crotte en Archidiacre.****1626. Apres trois jours on s'ennuye de femme, d'hoste et de pluye.****1627. Il n'en pas eschappe qui son lien traine.**There is a devilish mercy in the judge,  
If you'll implore it, that will free your life,  
And fetter you till death. (*M. M.* iii. 1.)These strong Egyptian fetters must I break. (*Ant.* i. 3.)



**1628.** En la terre des aveugles le borgne est Roy.

'Tis the time's plague when madmen lead the blind.

(*Lear*, iv. 2.)

**1629.** Il faut que la faime soit bien grande quand les lous mange l'un l'autre.

Now the good gods forbid

That our renowned Rome, . . . like an unnatural dam,  
Should now eat up her own. (*Cor.* iii. 2.)

*First Thief.* We cannot live on grass, on berries, water . . .

*Tim.* Nor on the beasts themselves, the birds, the fishes ;

You must eat men. (*Tim. Ath.* iv. 3.)

(See *Per.* i. 4, 33-49 ; *Macb.* iv. 1, 65.)

**1630.** Il n'est faut qu'une mouche luy passe pardevant le nez pour le facher.

There be more wasps that buzz about his nose will make this sting the sooner. (*H. VIII.* iii. 2.)

**1631.** La femme est bien malade quand elle ne se peut tenir sur le dos.

**1632.** Il n'a pas bien assise ses lunettes.

Wilt thou go to seek sorrow in thy spectacles ?

(2 *Hen.* VI. v. 2.)

**1633.** Cette flesche n'est pas sorti de son carquois.

Like an arrow-shot from a well-experienced archer. (*Per.* i. 1.)

The slings and arrows of outrageous fortune. (*Ham.* iii. 1.)

My arrows, too slightly timbered for so loud a wind,  
Would have reverted to my bow again. (*Ib.* iv. 7.)

**1634.** L'affaire va a quatre roues.

Thy master . . . thus subdued, . . .

. . . whilst the wheeled seat

Of fortunate Cæsar, drawn before him, branded

His baseness. (*Ant. Cl.* iv. 14.)

Set the world on wheels. (*Tw. G. Ver.* iii. 1.)

That it might go on wheels. (*Ant. Cl.* ii. 7.)

**1635.** Marchand d'allumettes.

**1636.** C'est un marchand qui prend l'argent sans conter ou peser.

He that takes me, will take me without weighing.

(2 *H. IV.* i. 2.)

'Tween man and man they weigh not every stamp ;

Though light, take pieces for the figure's sake. (*Cymb.* v. 4.)

(Compare No. 399.)

**1637.** Je vous payeray en monnoye de Cordelier.

**1638.** Vous avez mis le doit dessus.

Why, there you touch'd the life of our design. (*Tr. Cr.* ii. 3.)

**1639.** S'embarquer sans biscuit.

As dry as the remainder biscuit

After a voyage. (*As Y. L.* ii. 7.)

He would pun thee into shivers with his fist, as a sailor breaks a biscuit. (*Tr. Cr.* ii. 1.)

And now our cowards

(Like fragments in hard voyages) became

The life o' the need. (*Cymb.* v. 3.)

**1640.** Coucher a l'enseigne de l'estoile.

*Apem.* Where liest o' nights, Timon ?

*Tim.* Under that's above me. (*Tim. Ath.* iv. 3.)

*3rd Serv.* Where dwell'st thou ?

*Cor.* Under the canopy.

*3rd Serv.* Where's that ?

*Cor.* I' the city of kites and crows. (*Cor.* iv. 6.)

I am very cold ; all the stars are out too,

The little stars, and all that look like aglets . . .

Good-night, good-night. Ye're gone. I'm very hungry.

(*Tw. N. K.* iii. 4.)

(See *Lear*, iii. 4.)

**1641.** On n'y trouve ni tric ni troc.

**1642.** Cecy n'est pas de mon gibier.

If the springe hold, the cock's mine. (*W. T.* iv. 3.)

Ay, springes to catch woodcocks. (*Ham.* i. 3.)

As a woodcock to mine own springe ; I am killed by mine own treachery. (*Ib.* v. 2.)

**1643.** Joyeuse comme souris en graine.

Sleepest thou or wakest thou, jolly shepherd ?

Thy sheep be in the corn,

And for one blast of thy minikin mouth

Thy sheep shall take no harm. (*Lear*, iii. 5.)

**1644.** Il a beaucoup de grillons en la teste.

Faith thou hast some crotchets<sup>1</sup> in thy head now.

(*Mer. Wiv.* ii. 1.)

**1645.** Elle a son Cardinall.

When the brown wench lay kissing in your arms, Lord Cardinal. (*Hen. VIII.* iii. 2.)

**1646.** Il est fourni du fil est d'esquille.

**1647.** Chevalier de Corneville.

**1648.** Angleterre le Paradis des femmes le pourgatoire de valetts l'enfer de chevaux.

**1649.** Le mal an entre en nageant.

He that has a little tiny wit,

With heigh, ho, the wind and rain,

Must make content with his fortunes fit,

For the rain it raineth every day.

(See *Lear*, iii. 1, 2, 3, where it seems as if the 'foul weather' is meant to be typical of the evil days which had fallen on *Lear*.)

**1650.** Qui a la fievre au mois de May le rest de l'an vit sain et gay.

**1651.** Fol a vint cinque carratts.

**1652.** Celuy a bon gage du chatte, qui en tien la peau.

One that will play the devil with you, and may catch your hide, and you alone.

I'll smoke your skin coat an' I catch you right. (*John*, ii. 1.)

<sup>1</sup> ? Misprint for crickets.

1653. Il entend autant comme truye en especes.

1654. Nul soulas humaine sans helas. (*No human solace without woe—alas !*).

Sorrow would solace. (2 *H. VI.* ii. 2.)

But one, poor one, one poor and loving child,

But one thing to rejoice and *solace* in.

And cruel death hath catch'd it from my sight !

O woe ! O woful, woful, woful day ! (*Rom. Jul.* iv. 5.)

1655. Il n'est pas en seureté qui ne meschoit onques.  
(*He is not safe who never falls.*)

Be cheerful, wipe thine eyes ;

Some falls are means the happier to rise. (*Cymb.* iv. 2.)

His overthrow heap'd happiness upon him ;

For then, and not till then, he felt himself,

And found the blessedness of being little.

(*Hen. VIII.* iv. 2 ; *ib.* iii. 2, 222-225, &c.)

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For some further references to the above entries see  
Appendix K.



# APPENDICES.

## APPENDIX A.

LYLY'S PROVERBS COMPARED WITH HEYWOOD'S AND WITH THOSE  
NOTED IN THE 'PROMUS' AND USED IN THE PLAYS.

THERE are upwards of three hundred and eighty proverbs used by Lyly in his *Euphues*. Of these only the eight following proverbs have been found also in Heywood's collection, and none of the eight are in the *Promus* nor in the Plays:—

To stand as if he had a flea in his ear.  
To give an inch and take an ell.  
It is an ill wool that will not take a dye.  
Prove your friend with the touchstone.  
When the fox preaches, beware of your geese.  
A burnt child dreads the fire.  
To catch a hare with a taber.  
A new broom sweeps clean.

There are about fifteen other proverbs or sayings in *Euphues* which are made the subject of notes in the *Promus* and quoted in the Plays:—

*Euphues* thought . . . by wit to obtain some conquest and . . . laid reason in water, being too salt for his taste. (Comp. *Promus*, No. 693.)

Like wax, apt to receive any form. (Comp. *Promus*, No. 832.)

Sweetest fruit turneth to sharpest vinegar. (Comp. *Promus*, No. 571.)

The cammocke the more it is bowed the better it is.

(Comp. *Promus*, No. 500.)

Cherries be fulsome when they be through ripe, because they be plenty, and books be stale when they be printed in that they be common.

(Comp. *Promus*, No. 149.)

If your lordship with your little finger do but hold me up by the chynne, I shall swimme.—*Epistle Dedicatory*.

(Comp. *Promus*, No. 473.)



Himself knoweth the price of corn, not by the market folks, but by his own foote. (Comp. *Promus*, No. 642.)

Green rushes are for strangers. (Comp. *Promus*, No. 118.)

Thou shalt come out of a warm sun into God's blessing.

(Comp. *Promus*, No. 661.)

If these are compared with the *Promus* entries, it will be seen that there is hardly an instance in which the entry is exactly like the original; and in the last example the proverb is actually inverted by Bacon, and appears thus: 'Out of God's blessing into the warm sun;' and this is the form in which it is also introduced in *Lear*, ii. 2.

The following eleven proverbs or sayings from Lyly's *Euphues* are also to be found in the Plays, though not in the *Promus* :—

The weakest to the wall. (*Rom. Jul.* i. 1.)

The greatest serpent in the greenest grass. (*Ib.* iii. 2.)

Fire from a flint. (2 *H. VI.* iii. 2; *L. L. L.* iv. 2.)

Comparisons are odious. (*M. Ado.* iii. 5.)

A fool's paradise. (*Rom. Jul.* ii. 4.)

Crocodiles' tears. (2 *H. VI.* iii. 1.)

To lead apes in hell. (*Tam. Sh.* ii. 1; *M. Ado.* ii. 1.)

Sour meat, sour sauce. (*Rom. Jul.* ii. 4.)

Delays breed dangers. (1 *Hen. VI.* iii. 2.)

The fly that playeth with the fire is singed. (*Mer. Ven.* ii. 9.)

He that touches pitch is defiled. (2 *Hen. VI.* ii. 1; *M. Ado.* iii. 3.)

Hence it appears that out of upwards of three hundred and eighty English proverbs used by Lyly, only about nineteen are used in the Plays, although the rest of the three hundred and eighty were equally popular, equally 'in everybody's mouth,' and for the most part as wise and as pithy as the two hundred proverbs from Heywood's epigrams which Bacon notes and Shakespeare quotes.

It is reasonable to suppose that Bacon would not wish to draw too freely from so well-known and fashionable a book as *Euphues*. And when he repeats any saying from its pages, it is, as has been said, almost always with a change in the meaning, yet it is interesting to compare the *Promus* entries with the turns of speech and metaphors used by Lyly. We see how true is Mr. Spedding's remark, that there is little in Bacon's writings that is absolutely original; the originality is in his manner of applying

his knowledge. We see, too, an ever-present illustration of Bacon's own observation, that no man can imagine that of which he has no knowledge, and that all 'invention' is but a kind of memory.

## APPENDIX B.

ENGLISH PROVERBS FOUND IN HEYWOOD'S 'EPIGRAMS' AND IN THE PLAYS WHICH ARE NOT IN THE 'PROMUS;' SEVERAL OF THEM, HOWEVER, ARE SIMILAR TO THE FRENCH PROVERBS OF THE 'PROMUS.'

Make hay while the sun shines.

The sun shines hot, and if we long delay,  
The winter mars our hoped-for hay. (3 *Hen. VI.* iv. 8.)

Sweet meat has sour sauce.

Sweetest nut has sourest rind. (*As Y. L.* iii. 2, ver.)

A nine days' wonder.

I was seven of the nine days out of the wonder when you came.  
(*As Y. L.* iii. 2.)

Look before you leap.

Who . . . winking leaped into destruction. (2 *H. IV.* ii. 1.)

Suffrance is no quittance.

Omittance is no quittance. (*As Y. L.* iii. 5.)

Own is own.

A poor virgin, sir, an ill-favoured thing, sir, but mine own.  
(*As Y. L.* v. 4.)

? A scabbed horse is good enough for a scald squire.

Petruchio, . . . his horse tripped with an old mothly saddle and stirrups of no kindred; besides possessed with the glanders and like to have mose in the chine; troubled with the lampass, infected with the fashions, full of windgalls, sped with spavins, rayed with the yellows, past cure of the fives, stark spoiled with the staggers, begnawn with the bots, swayed in the back, and shoulder-shotten. (*Tam. Sh.* iii. 2.)

As mad as a March hare.

Such a hare is madness the youth, to skip o'er the meshes of good counsel the cripple. (*Mer. Ven.* i. 2.)

### Harping on a string.

Harp not on that. (*M. M.* v. 1.)

Harp not on that string. (*R. III.* iv. 4; and *Cor.* ii. 3.)

Thou hast harped my fear aright. (*Macb.* iv. 1.)

### Ill weeds grow apace.

Small herbs have grace, great weeds do grow apace. (*R. III.* ii. 4.)

Sweet flowers are slow, and weeds make haste. (*Ib.*)

Idle weeds are fast in growth. (*Ib.* iii. 1.)

He's a rank weed, Sir Thomas. (*Ib.* v. 1.)

### A friend should be proved.

My approved friend. (*Tam. Sh.* i. 2.)

Those friends thou hast, and their adoption tried, &c. (*Ham.* i. 3.)

### Rub a galled horse and he will kick.

Let the galled jade wince, our withers are unwrung. (*Ham.* iii. 2.)

Ay, there's the rub. (*Ib.* iii. 1.)

### God is no botcher but when he made you two.

I should have thought some of Nature's journeymen had made men,  
and not made them well, they imitated nature so abominably.

(*Ham.* iii. 1.)

A tailor made him. . . . A tailor, sir: a stone-cutter or a painter  
could not have made him so ill, though they had been but two hours in  
the trade. (*Lear*, ii. 2.)

### They laugh that win.

So, so, so, they laugh that win. (*Oth.* iv. 1.)

### The master weareth no breeche.

Thou madest thy daughters thy mothers; for when thou gavest them  
the rod, and put'st down thine own breeches, &c. (*Lear*, i. 4.)

### Fast bind, fast find.

Fast bind, fast find,

A proverb never stale in thrifty mind. (*Mer. Ven.* ii. 6.)

### Small pitchers have wide ears.

Pitchers have ears, and I have many servants. (*Tam. Sh.* iv. 5.)

Good madam, be not angry with the child;

Pitchers have ears. (*R. III.* ii. 3.)

You may saye the crowe is whyte.

With the dove of Paphos might the crow  
Vie feathers white. (*Per. iv. Chorus.*)

They cleave like burrs.

I am a kind of burr—I shall stick. (*M. M. iv. 3.*)

They are but burrs, cousin, thrown upon thee in holiday foolery.  
If we walk not in the trodden paths our very petticoats will catch them.  
. . . These burrs are on my heart. (*As Y. L. i. 3.*)

They are burrs, I can tell you—they'll stick where they are thrown.  
(*Tr. Cr. iii. 2.*)

Every dog has his day.

The cat will mew, the dog will have his day. (*Ham. v. 1.*)

Put the cart before the horse.

May not an ass know when the cart draws the horse? (*Lear, i. 4.*)

You set circumquagues to make me believe  
Or think that the moon is made of green cheese,  
And then ye have made me a loute in all these,  
Ye would make me go to bed at noon.

*Lear.* We'll go to supper in the morning—so, so, so.

*Fool.* And I'll go to bed at noon. (*Lear, iii. 6.*)

To cut thongs of another man's leather.

He shall have the skin of our enemies to make dogs' leather of.  
2 *H. VI. iv. 2.*)

Mum is the worde.

Mum then, and no more. (*Temp. iii. 2.*)

Give no words, but mum! (2 *H. VI. i. 2.*)

The citizens are mum and say not a word.

(*R. III. iii. 7, Mer. Wiv. v. 2, 5, M. M. v. i., M. Ado, ii. 1,*  
*Tam. Sh. i. 1, and Lear, i. 4.*)

He setteth the cocke on the hoope.

You will make a mutiny among my guests!  
You will set cock-a-hoop! (*Rom. Jul. i. 5.*)

More haste less speed.

His tongue, all impatient to speak and not see,  
Did stumble with haste in his eyesight to be. (*L. L. L. ii. 1.*)

The tongue is no edge tool, yet it will cut.

The only soil of his fair virtue's gloss . . .  
Is a sharp wit matched with too blunt a will,  
Whose edge hath power to cut, whose will still wills,  
It should none spare that come within his power. (*L. L. L.* ii. 1.)

All dogs bark at him.

As a bear, encompassed round with dogs,  
Who, having pinched a few and made them cry,  
The rest stand all aloof and bark at him. (*3 Hen. VI.* ii. 1.)

I . . . sent before my time into this breathing world . . .  
. . . And that so lamely and unfashionable  
That dogs bark at me as I halt by them. (*R.* *III.* i. 1.)

You have him on the hip.

Now, infidel, I have thee on the hip. (*Mer. Ven.* iv. 1.)

I have our Michael Cassio on the hip. (*Oth.* ii. 1.)

'Tis merry in hall when beards wag all.

Be merry, be merry, my wife has all,  
For women are shrews, both short and tall,  
'Tis merry in hall when beards wag all. (*2 H. IV.* v. 3, song.)

A good tale is marred in the telling.

I can mar a curious tale in the telling. (*Lear*, i. 4.)

He must needs go that the devil drives.

I am driven on by the flesh, and he must needs go that the devil drives. (*All's W.* i. 3.)

She will lie as fast as a dog licketh a dish.

Let the candied tongue lick absurd pomp,  
Where thrift may follow fawning. (*Ham.* iii. 1.)

As merry as a cricket.

As merry as crickets. (1 *H. IV.* ii. 4.)

A gagging gander.

You giddy goose. (1 *H. IV.* iii. 1.)

Nine lives like a cat.

*Tyb.* What would'st thou with me?

*Mer.* Good king of cats, nothing but one of thy nine lives.

(*Rom. Jul.* ii. 6.)

The time is tickle.

The state stands on a tickle point. (2 *H. VI.* i. 1.)

He has a finger in every man's pie.

No man's pie is freed from his ambitious finger. (*H. VIII.* i. 1.)

Men should not spend much upon fools.

Do not dull thy palm with entertainment  
Of each new-hatched, unfledged comrade. (*Ham.* i. 2.)

Will is a good sonne and Will is a shrewde boy,  
And wilful shrewde Will hath won thee this toy.

If thy soul check thee that I come so near,  
Swear to thy blind soul that I was thy 'Will,'  
And will, thy soul knows, is admitted there;  
Thus far for love my love-suit, sweet, fulfil.  
'Will' will fulfil the treasure of thy love,  
Ay, fill it full with wills, and my will one. . . .  
Make but my name thy love, and love that still,  
And then thou lovest me, for my name is 'Will.' (*Sonnet cxxxvi.*)

(Compare with *Proverb* No. 113.)

As angry as a wasp.

*Pet.* Come, come, you wasp, i' faith you are too angry.

*Kath.* If I be waspish, best beware my sting. (*Tam. Sh.* ii. 1.)

Plain fashions are best.

The face of plain old form is much disfigured. (*John*, iv. 2.)

I speak to thee plain soldier. . . . O dear Kate, nice customs curtesy  
to great kings. . . . You and I cannot be confined within the weak list  
of a country's fashions, &c. (*Hen. V.* v. 2.)

I come to beg nothyng of you, quoth he,  
Save your advyse whiche maie my best maie be;  
How to win present value for this present sore  
I am lyke th' yll surgeon, said I, without store  
Of good plaisters.

The truth you speak doth lack some gentleness,  
And time to speak it in: you rub the sore  
When you should bring the plaister. (*Temp.* ii. 1.)



Many a good cow hath an evil calf.

Villain, thou might'st have been an emperor,  
But where the bull and cow are both milk-white  
They never do beget a coal-black calf. (*Tit. And.* iv. i.)

(And see *Wint. Tale*, i. 2, 122.)

A little pot is soon hot.

Now were I not a little pot and soon hot, my very lips  
Might freeze to my teeth. (*Tam. Sh.* iv. 1.)

It's evill waking a sleeping dog.

Wake not a sleeping wolf. (2 *Hen. IV.* i. 2.)

Soon ripe, soon rotten.

The ripest fruit soon falls, and so doth he. (*R.* II. ii. 1.)

A good mouse-hunt.

*Lady Cap.* Ay, you have been a good mouse-hunt in your time, but  
I will keep you from such watching now. (*Rom. Jul.* iv. 4.)

You to cast precious stones before hogs,  
Cast my good before a sort of cur dogs,  
Nor can they not afford you one good worde,  
And you them as few.

*Cel.* Why, cousin! . . . not a word?

*Ros.* Not one to throw at a dog.

*Cel.* No, thy words are too precious to be cast away upon curs.  
(*As Y. L.* i. 3.)

Ryme without reason, and reason without ryme.

In the teeth of all rhyme and reason. (*Mer. Wiv.* v. 5.)

Neither rhyme nor reason. (*Com. Er.* ii. 3.)

None are so blind as he that will not see.

Who is so gross as seeth not this palpable device?  
Yet who's so blind as says he sees it not? (*R.* III. iii. 6.)

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## APPENDIX C.

FRENCH PROVERBS APPARENTLY ALLUDED TO IN THE PLAYS, BUT  
NOT ENTERED IN THE 'PROMUS.'

Selon ta bourse te maintiens.

Costly thy habit as thy purse can buy. (*Ham.* i. 4.)

(Compare the passage with the *Essays Of Expense, Of Travel,*  
and *Of Ceremonies.*)

Les honneurs changent les mœurs.

New-made honour doth forget men's names. (*John*, ii. 1.)

Be not too sensible or too remembering of thy place in conversation,  
. . . but let it rather be said, 'When he sits in place he is another man.'  
(*Ess. Of Great Place.*)

Un malheur amène son frere.

Un malheur n'arrive guère sans l'autre. (The same in English.)

One woe doth tread upon another's heel, so fast they follow.

(*Ham.* iv. 7.)

(See *Mach.* iv. 3, 175-177.)

Tous les jours vont a la mort, et le dernier y arrive.

To-morrow and to-morrow and to-morrow,  
Creeps in this pretty pace from day to day,  
To the last syllable of recorded time. (*Mach.* v. 5.)

(See *Ess. Of Death*, 2.)

Aux grands maux, les grands remèdes.

Diseases desperate grown, by desperate appliance are relieved.

(*Ham.* iv. 3.)

ITALIAN PROVERBS APPARENTLY ALLUDED TO IN THE PLAYS, BUT  
WHICH ARE NOT IN THE 'PROMUS.'

Con l'ombra della virtù si dipinge il vizio. (*With the tint of  
virtue vice is painted.*)

So smooth he daubed his vice with show of virtue. (*Rich.* III. iii. 5.)

The harlot's cheek, beautied with plastering art,  
Is not more ugly to the thing that helps it  
Than is my deed to my most painted word. (*Ham.* iii. 1, &c.)

Non dica cosa la lingua che la paghi con la testa. (*Do not say with your tongue what you may pay for with your head.*)

All love the womb that their first being bred,  
Then give my tongue like leave to love my head. (*Per. i. 1.*)

Chi parla poco gli basta la metà del cervello. (*He who speaks little requires only half the amount of brains.*)

There are a sort of men . . . that only are reputed wise for saying nothing. (*Mer. Ven. i. 2.*)

Quando la pera è fatta, convien che caschi. (*When the pear is ripe it will fall.*)

Purpose . . . like fruit unripe, sticks on the tree,  
But fall unshaken when they mellow be. (*Ham. iii. 2.*)

Di pochi fidati, di tutti guardati. (*Confide in few, guard against all.*)

Love all, trust a few. (*All's Well, i. 1.*)

Chi non ha figliuoli non sa che sia amore. (*He who has no children, knows not the love of them.*)

He has no children. All my pretty ones?  
Did you say all? O hell-kite! All?  
What, all my pretty chickens and their dam  
At one fell swoop? (*Macb. iv. 3.*)

Non far ciò che tu puoi;  
Non spender ciò che tu hai;  
Non creder ciò che tu odi;  
Non dir ciò che tu sai.

(*Do less than thou can'st,  
Spend less than thou hast,  
Believe less than thou hearest,  
Say less than thou knowest.*)

Have more than thou showest,  
Speak less than thou knowest,  
Lend less than thou owest,  
Ride more than thou goest,  
Learn more than thou trowest,  
Set less than thou throwest;  
Leave thy drink and thy whore,  
And keep in-a-door,  
And thou shalt have more  
Than two tens to a score. (*Lear, i. 4.*)

L'uso è tiranno della ragione. (*Custom is the tyrant of reason.*)

Custom is the magistrate of men's actions. (*Ess. Of Custom.*)

The tyrant, Custom. (*Oth. i. 3.*)

Piglia la rosa e lascia star la spina. (*Gather the rose and leave the thorn.*)

When you have our roses, you barely leave our thorns to prick ourselves. (*All's W. iv. 2.*)

Chi serve al commune ha cattivo padrone. (*He who serves the commonwealth has a bad master.*)

Men in great place are thrice servants . . . so as they have no freedom, neither in their persons, nor in their actions, nor in their times, &c.

(*Ess. Of Great Place.*)

(Compare *Hen. V. iv. 1.*)

Il savio fa della necessità virtù. (*The wise man makes a virtue of necessity.*)

Are you content . . . to make a virtue of necessity?

(*Tw. G. Ver. iv. 1.*)

All places that the eye of heaven visits

Are to a wise man ports and happy havens.

Teach thy necessity to reason thus.

There is no virtue like necessity. (*Rich. II. i. 3.*)

Che sarà sarà. (*What will be, will be.*)

Let come what comes. (*Ham. iv. 5.*)

Come what come may. (*Mach. i. 3.*)

(Compare No. 1522.)

Sol la clemenza a Dio s'aggualia. (*Clemency alone is most like God.*)

Earthly power then doth show likest God's

When mercy seasons justice. (*Mer. Ven. iv. i.*)

All precepts concerning kings are comprehended in these remembrances; remember thou art a man; remember thou art God's vicegerent. The one bridled their power, the other their will. (*Ess. Of Empire.*)

Pensa di te e poi mi dirai. (*Think of thyself, and then tell me.*)

Go to your bosom;

Knock there, and ask your heart what it doth know

That's like my brother's fault; if it confess

A natural guiltiness such as is his,

Let it not sound a thought upon your tongue

Against my brother's life. (*Mea. Mea. ii. 2.*)

I primi fatti sono di queglii che li commettono, i secondi, di chi non gli castiga. (*The first faults are those which concern the persons who commit them; the second are those of the persons who do not punish them.*)

Condemn the fault, and not the actor of it?

Why, every fault's condemned ere it be done:

Mine were the very cipher of a function

To fine the fault . . . and let go by the actor. (*M. M.* ii. 2.)

Lunga via, lunga bugia. (*A long voyage, a long falsehood.*)

Travellers ne'er lie,

Though fools at home condemn them. (*Temp.* iii. 3.)

A mal uso rompigli le gambe. (*Of a bad custom break the legs.*)

A custom more honoured in the breach than the observance.

(*Ham.* i. 1.)

#### SPANISH PROVERBS IN THE PLAYS BUT NOT IN THE 'PROMUS.'

De hambre poco vi morir, di mucho comer cien mil. (*Of hunger I have seen few die; of surfeits a hundred thousand.*)

They are as sick that surfeit with too much, as they that starve with nothing. (*Mer. Ven.* i. 2, and other places.)

Humo y muger parlara echan el hombre de su casa fuere. (*Smoke and a chattering wife will drive him out of his house.*)

O he's as tedious as . . . a railing wife, a smoky house.

(*1 Hen. IV.* iii. 1.)

En consegas sas parades tienen orejas. (*In councils the walls have ears.*)

No remedy, my lord, when walls are so wilful to hear without warning. (*Mid. N. D.* v. 1.)

Viene Dios a ver nos sin campanilla. (*God visits us without [ringing] a bell.*)

The bell invites me :

Hear it not Duncan, 'tis a knell

That summons thee to heaven or to hell. (*Macb.* ii. 3.)

Reniego de grillos aunque sean de oro. (*I detest all fetters, though they be of gold.*)

(Translated in *Promus*, No. 475.)

Las honras quanto crecen mas hambre ponen. (*As honours grow they increase thirst.*)

To be thirsty after tottering honour. (*Per. iii. 4.*)

Escritura es buena memoria. (*Writing is good memory.*)

Writing maketh the exact man. (*Ess. Of Study.*)

The help of the memory is writing. . . . It is of great service in studies to bestow diligence in setting down commonplaces, &c.

(*Adv. L. v. 5.*)

From the table of my memory

I'll wipe away all trivial, fond records,

All saws of books, all forms, all pressures past,

That youth and observation copied there . . .

My tables—meet it is I set it down,

That one may smile, and smile, and be a villain! (*Ham. i. v.*)

I will make a brief of it in my note-book. (*Mer. Wiv. i. 1.*)

Set in a note-book, learned, and conned by rote. (*Jul. Cæs. iv. 3, 97.*)

Un amor saca otro. (*One love drives out another.*)

As one nail by strength drives out another,

So the remembrance of a former love

Is by a newer object quite forgotten. (*Tw. G. Ver. ii. 5.*)

Desque naci llorè y cada dia nace porque. (*When I was born I cried, and every day shows why.*)

*Lear.* We came crying hither;

Thou know'st the first time that we smell the air

We wawl and cry. I'll preach to thee: mark me.

*Glo.* Alack, alack the day!

*Lear.* When we are born, we cry that we are come

To this great stage of fools. (*Lear, iv. 6.*)

Palabras azucarades por mas son amargas. (*Sugared words are often bitter.*)

Hide not thy poison with such sugared words. (*2 Hen. VI. iii. 2.*)



## APPENDIX D.

## THE RETIRED COURTIER.

## 1.

His golden locks hath Time to silver turnde  
 O time too swift ! O swiftnes never ceasing !  
 His youth 'gainst Time and Age hath ever spurnd,  
 But spurnd in vaine ; youth waneth by encreasing.  
 Beauty, strength, youth, are flowers but fading seene,  
 Duty, faith, love, are roots and ever greene.

## 2.

His helmet now shall make a hive for bees,  
 And lover's sonets turne to holy psalmes.  
*A man at armes must now serve on his knees,*  
*And feed on prayers<sup>1</sup> which are age's almes ;*  
 But though from court to cottage he depart,  
 His saint is sure of his unspotted heart.

## 3.

And when he saddest sits in homely cell  
 He'll teach his swaines this carol for a song :  
 Blest be the hearts that wish my soveraigne well !  
 Curst be the soul that thinks her any wrong !  
*Goddess,<sup>2</sup> allow this aged man his right,*  
*To be your beadsman now, that was your knight.*

(From Dowland's *First Book of Songs*, pub. 1600, and  
 reprinted for the Percy Society, 1844.)

Mr. Collier remarks :—

These lines certainly had some personal application, and read as if they had been written for Lord Burghley, when, in his old age, he withdrew from court; excepting that the subject of them must have been a soldier, if we interpret the second stanza literally. (See respecting the retirement of Lord Burghley in 1591, *Hist. of Eng. Dramatic Poetry and the Stage*, i. 283). It seems to have been occasioned by domestic affliction; and during his melancholy Lord Burghley resided in some cottage near his splendid residence at Theobalds, until he was visited by the Queen, to induce him to return to court.

<sup>1</sup> 'Praisers' here, as frequently in Shakespeare and in most authors of the time, is to be read a dissyllable.—J. P. COLLIER.

<sup>2</sup> It does not appear what divinity is addressed; probably the Queen, under the character of Minerva.—J. P. COLLIER.

## NOTES.

- Verse 1, l. 1      The change of colour in hair by age has only been found noticed by Bacon (*Nat. Hist. Cen. IX.* 851) and in the Plays of Shakespeare. *Silver hair*: 'The silver livery of advised age' (2 *Hen. VI.* v. 2, and *Tit. And.* iii. 1, 260). *Silver beard*: 2 *H. IV.* i. 43; *Hen. V.* iii. 1, 36; *Jul. Cæs.* iii. 1; *Tr. Cr.* i. 3, 295.
- „      2      See *Promus*, No. 422.  
                  The swift course of time. (*Tw. G. Ver.* i. 3.)
- „      „      The swift foot of time. (*As F. L.* iii. 2.)
- „      3      He shall *spurn* fate. (*Mach.* iii. 5.)
- „      4      This *waning* age. (*Tam. Sh.* 2 Ind. 63, rep. ii. 1, 394.)  
                  I care not to wax great by others waning.  
                  (2 *Hen. VI.* iv. 10, and *Sonnet cxxvi.*)
- „      5      See *Promus*, No. 805.
- „      „      The gardens of love, wherein he now playeth himself,  
                  are fresh to-day and fading to-morrow.  
                  (*Gesta Gray. Hermit's sp.* 1594.)
- „      „      You were as flowers now withered . . .
- „      „      These flowers are like the pleasures of the world.  
                  (*Cymb.* iv. 4.)
- „      „      *Beauty, strength, youth.* (See *Promus*, No. 1369.)
- „      6      *Roots.* The good affection and friendship . . . between us . . . had a further *root* than ordinary acquaintance. (*Let. to Mr. R. Cecil*, 1596.)
- Verse 2, l. 2      All things that we ordained festival  
                  Turn from their office to black funeral;  
                  Our instruments to melancholy bells, . . .  
                  Our solemn hymns to sullen dirges change.  
                  (*R. Jul.* iv. 5.)
- „      3 & 4      *Promus*, No. 510.
- „      „      Thy blessed youth  
                  Becomes as aged, and doth beg the alms  
                  Of palsied eld. (*M. M.* iii. 1.)
- „      „      Age's alms.
- „      6      No loving token to his majesty?  
                  Yes, my good lord: a pure *unspotted heart*.  
                  (1 *Hen. VI.* v. 4.)  
                  A *heart unspotted.* (2 *Hen. VI.* iii. 1.)  
                  *Saints, fair dear, &c.* (*Rom. Jul.* i. 5, 101-105; and  
                  ii. 2, 54, and 61 in old editions.)

- Verse 3, l. 1      Myself for quiet . . . am retired to Gray's Inn ; for  
                                  when my chief friends were gone so far off it was  
                                  time for me to go to a *cell*.  
                                  (*Let. to Sir F. Cottington, 1622.*)
- "      "      I am master of a full poor cell. (*Temp. i. 2.*)
- "      "      This cell's my court. (*Ib. v. 1.*)
- "      "      Sitting sadly. (*Cymb. v. 2, 161.*)
- "      "      Sitting,  
                                  His arms in this sad knot. (*Temp. i. 2.*)
- "      3      And as my duty springs, so perish they  
                                  That grudge one thought against your majesty !  
                                  (*1 Hen. VI. i. 1.*)
- "      "      If ever I were traitor,  
                                  My name be blotted from the book of life.  
                                  (*R. II. i. 3.*)
- (Frequent instances.)
- "      "      Curst be the heart. (*Tit. And. iv. 1, 74.*)
- "      "      O cursed be the hand. . . . Cursed be the heart. . . .  
                                  Cursed the blood. (*R. III. i. 2.*)
- "      5 & 6      See *Promus*, No. 510.
- "      5      Our aged father's right. (*Lear, iv. 5.*)
- "      "      O thou, the youthful author of my blood,  
                                  Whose youthful spirit, in me regenerate,  
                                  Doth with a two-fold vigour lift me up. . . .  
                                  Add proof unto mine armour with thy prayers.  
                                  (*R. II. i. 3.*)
- "      6      For the continuance whereof (your virtues) in the pro-  
                                  longing of your days, I will still be your beadsman.  
                                  (*Let. to Lord Burghley, 1597.*)
- "      "      Commend thy grievance to my holy prayers,  
                                  For I will be thy beadsman. (*Tw. G. Ver. i. 1.*)
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## APPENDIX E.

SIMILES AND METAPHORS IN THE 'PROMUS' AND ALSO IN THE PLAYS.

THESE do not include all the Metaphors derived from the Bible texts, from the Proverbs, English, French, Italian, and Spanish, and from the Latin adages of Erasmus, which are noted in the *Promus*.

Men	compared to ravens and doves, &c.	No. 41, 541
Conscience	„ a witness	53
Virtue	„ a gem	63
Friendship	„ a yoke	73
Innovation	„ a medicine	74
Death	„ a dog pursuing	79
Profound thought	„ poisonous mineral	81
Harmony in mind, &c.	„ harmony in music	86
Virtue	„ a jewel set without foil	89
Empty promises	„ selling smoke	93
Progress	„ a crab or snail	138
Violent measures	„ a bone ill set	146
The current of right, majesty, &c.	„ water going down to the sea	178
Sharp remarks	„ an arrow or clout shot off	190
The mind	„ an instrument to be tuned	355
Men's treatment of each other	„ children with dolls	356
Men whose fortune is of their own making	„ builders, artificers, carvers	357
Conduct of rich to poor	„ serpent devouring other serpents, or whales other fishes	362
Calculating and considering	„ numbering and weighing	399
Youths	„ maskers or masqueraders	404
Life	„ a shadow	407
Great men	„ great rivers	412
Words	„ wind, smoke, vapour	419
Judgment on a man's actions	„ his glass	420
A statesman	„ a pilot	431
A mischief-maker	„ a sower of thorns	433
A sterling character	„ current coin	461, 635
A man upheld by favour	„ a swimmer buoyed up on corks	474, 877
Sovereignty, &c.	„ fetters, manacles, yoke	475
Hypocrisy	„ sham gold	477
Middle age	„ a Michaelmas spring	527
Actions	„ ways, paths, &c.	532
A good servant or wife	„ a piece of wood shaped	549
A fastidious person	„ a huckster	560

A man's customs compared to moulds		No. 570
Sharp words from		
sweet lips, &c.	„	vinegar of wine 571
Faithless allies, &c.	„	festered members, joints, &c. 589
An ass's trot and a		
fire of straw	„	dullness and violent passion 596
The body	„	the soul's house or palace 625
Diplomacy, &c.	„	card-playing 641
Vain desires, &c.	„	moonshine 648
Success	„	a harvest 650
A subject of dispute	„	a bone thrown to dogs 654
A lover	„	a tame falcon 658
Anxiety, &c.	„	a tight shoe 664
A malicious flatterer	„	a dog that fawns and bites 668
Great attempts by a		
puny person	„	a child in Hercules' buskin 683
Vain attempts to	„	helping the sun with lan-
make good better		terns 688
Officious fellows	„	fly-flappers 690
A full mind	„	a fountain or spring 698
An empty mind	„	a jar 698
A swift runner	„	Mercury 709
To mark with ap-		
proval	„	chalking up 710
Youth leaving home,		
&c.	„	birds leaving the nest 713
An ostentatious or		
vain person	„	a ship sailing into harbour 715
Lofty speech	„	the style of the gods 716
Things done with effort	„	using sails and oars 718
Fixing the eye or the		
mind	„	weighing anchor 718a
To act at the fitting		
moment	„	keeping stroke 718b
Disclosing or stirring		
up a man's wit	„	raising the curtain 720
Judging of what the		
man will be by	„	judging the corn from the
the child		straw 721
Blunt wit	„	a leaden sword 725
Man	„	gilded clay, earthenware pot 727
A man of no worth	„	a cipher 729
Mean and worthless		
things	„	dregs 730
Empty words	„	a flash in the pan 731
A man betrayed	„	one bought and sold 735
A man called to ac-		
count for his deeds	„	one making an audit 737

Common danger compared to being in the same ship	No. 740
Danger between sentence and power	„ being between hammer and anvil 741
The turning-point	„ a hinge 742
To be in the midst of troubles	„ being in the arms of the waves 743
A stay-at-home	„ a house-dove 747 <sup>a</sup>
To take in or circumvent	„ use baits and hooks, &c. 760
A lofty mind	„ an eagle in the clouds 778
Weak arguments	„ a rope of sand 802
Favours harshly bestowed	„ gritty bread 805
Encouraging sedition &c.	„ sowing troubles 809
Vain labour	„ plowing the winds 812
Changeable persons	„ the chameleon and to Proteus 819
A woman's tongue	„ an Amazon's sting 821 <sup>a</sup>
Fleeting joys	„ the pyrausta 826
Joyful alacrity	„ a bridegroom 830
Fleeting pleasures	„ Adonis' gardens 832
Extirpating an ancient family, &c.	„ removing an old tree 835
Fretting with anger	„ biting the bridle 838
Getting to the bottom of a mischief	„ probing the ulcer, &c. 839
Sharpening one's wits	„ feeding on mustard 840
A temper easily impressed	„ wax 860
Busy and troublesome persons	„ flies 865
Things ripe and sweet	„ a mulberry 869
The eye	„ the gate of love 1137
The ear	„ the gate of the understanding 1137
Misfortunes in old age	„ the withering of leaves 1156
Inconclusive speech	„ raw silk, sand 1162
Speech of weight but ill applied	„ a vessel that cannot come near land 1163
Speech too grand for the occasion	„ shooting too high to hit the mark 1164
Sleep	„ an image of death 1204
Youth	„ unfledged birds 1217, 1217 <sup>a</sup>
Hope	„ an antidote 1280 <sup>a</sup>
Hope	„ a waking man's dream 1283
Delusive impressions	„ reflections in water 1294
Persons in trouble who will not take advice	„ a sick man 1294



Pearls before swine, &c.	No. 11
Fire tries men's work	15
Slippery tricks	55
Wealth the baggage of virtue	67
To cure sick ears	75
Suspicion inflames	76
Enamelled manners	83
A comedian (of a good speaker)	101
A straw (for a trifle)	108
Death dissolves all things	125
A quavering tongue	126
Contrary colours	185
Man's life—God's candle	231
Buy truth	232
Goads, nails, and thorns in words	237
The autumn of beauty	370
The tender stuff of honour	392
To drink of one water	397
Spiral lines (craft)	406
Thoughts gliding into the mind	415
The glass of a man's doings	420
A Michaelmas spring	527
Harvest ears (of a busy man)	674
To smell of the lamp (of study)	739
To lean on a staff of reed	775
To bite the bridle	810 <i>a</i>
To patch up excuses	835
The whetstone of wit	1066
To outleap one's strength	1128
To keep ground (of speech)	1129
To light well	1130
To dig, delve, to the bottom of a subject	1131
To cure the ears	1135
Bowling, dancing, diving, fencing, rope-tricks	1173
Pastimes, games of hazard, &c.	1175
Losses and winnings	1184
Fire elemental, ethereal	1295
Spring shoots	1314
Corselet of love	1363
Avenues	1432
To shuffle	1434
To drench	1436
To potion	1436
To infect	1436
Haggard (for a wild person).	1437

## APPENDIX F.

## SINGLE WORDS, LATIN, GREEK, AND SPANISH, IN THE 'PROMUS.'

	No.		No.
Aquexar (Sp. afflict, fatigue)	86	Σκιαμαχειν . . . . .	783
Ostracisme . . . . .	91	Areopagita . . . . .	816
Oramus . . . . .	94	Περιτριμμα . . . . .	883a
Romaniscult . . . . .	376	Centones . . . . .	835
Real (Sp.) . . . . .	461	Lychnobii . . . . .	843
Myosobæ . . . . .	690	Amnestia . . . . .	849
Ἀδελφίζειν . . . . .	691	Epiphillides . . . . .	900
Laconismus . . . . .	706	Romē . . . . .	1200
Numerus . . . . .	729	Albada . . . . .	1206
Ουκουπος . . . . .	747	Natura . . . . .	1263
Extripode . . . . .	763	Barajar (Sp.) . . . . .	1464

## APPENDIX G.

## LIST OF AUTHORS AND WORKS.

THE process of revising the following catalogue of works moves the writer to enforce, by a few words, the remarks made in the Introductory Chapter (p. 81) on the probability that these lists may contain some errors and more omissions in the notes of Baconian expressions, &c. It was by no means anticipated that so few allusions to the subject of Bacon's notes would be met with in the works of other authors; and it appears stranger still that writers such as Heywood, Beaumont and Fletcher, Shirley, Jonson, &c., should, if they adopted any of Bacon's turns of expression, use them so rarely as would appear to be the case, if we may judge from the following tables. Such considerations have led to a second perusal of many of the more important works, and Ben Jonson's plays have been carefully studied, but hardly any further results have been obtained than at the first reading. Whatever small turns of expression may have been overlooked, it seems certain that nowhere, excepting in Shakespeare, can we find either the quotations which Bacon uses, or his manner of using quotations. Neither can we elsewhere discover the highly antithetical ideas which are so characteristic of Bacon's writings, and of which

there are upwards of eighty examples in the *Promus*, and innumerable instances in the Plays.

Had time and strength permitted, the present writer would have been glad to go through the whole of the works once more, now that a more intimate acquaintance with the *Promus* notes has rendered it comparatively easy to recognise at a glance any phrase or passage which resembles them. But this desire cannot now be fulfilled; and should any feel disposed to judge severely of the omissions or inaccuracies which may be discovered in the following tables, or indeed in any part of this book, it is hoped that they will try to realise the difficulty which was, in the first instance, found, of putting a meaning to the entries, and also the effort of memory required in order to keep the whole of those entries before the mind's eye, so as to be able to distinguish them even in a completely different setting.

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Poems in 'England's Parnassus'	Achelly Thomas.	
Hymn to the Naiads, &c.	[1744. Akenside, Dr., 1721-	
Songs, &c.	Allison, Richard.	
The Anatomy of Baseness.	Andrews, John; Ascham, Roger, 1515-1568.	
A Nest of Ninnies, 1608 .	Armin, Robert.	
Poems . . . . .	Audelay, J. Early in the 15th century.	
The Assault of God's Fort, after 1553	Awday, John.	
The Temptation: Ecclesiastical Comedy	Bale, John, Bishop of Ossory, 1490-1563.	
The Laws of Moses, Nature, and Christ	"	
The Comedy of John the Baptist	"	
The Promises of God . . . . .	"	
The Ballad of N. Balthorp, 1558	Balthorp, N.	
Anna Bullen, 1632 . . . . .	Banks, John, fl. 1700.	
The Unhappy Favourite (Essex)	"	
Lady Jane Gray . . . . .	"	
The Island Queens, 1684 . . . . .	"	
The Rival Kings, 1677 . . . . .	"	
Destruction of Troy . . . . .	"	
Cyrus the Great . . . . .	"	
Moralities . . . . .	Barbour, John, 1316-1396.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Cytezen and the Up- londyushman	Barclay, Alexander ? 1522.	
The Shyppe of Folys .	1476-1552.	
A Remembrance of English Poets	Barnfield, Richard.	
Poems in 'England's Heli- con' (pub. 1600)	"	
Lady Pecunia, 1598 . .	"	
Poems in Divers Humours	"	
Combat between Con- science and Covetousness	"	
Complaint of Poetry .	"	
A Mirror for Mothers and Maidens	"	
The Affectionate Shepherd	"	
Lady Bessy (Elizabeth of York), 1484	"	
Ram Alley, 1611 . .	Barry, Ludowick.	
The Fall of the French Monarchy	Bartholomew, J.	
Sword and Buckler . .	Bas, William.	
Poems in 'England's Par- nassus'	Bastard, Thomas, died 1618.	
The Triumph of Love .	Beaumont, John, 1586-1616; and Fletcher, 1576-1625	
The Elder Brother . .	"	'Well,' 'Good- day,' 'Good- morrow,' ii. 3.
The Knight of the Burning Pestle	"	'Good-night," iii. 1, and Epil.
The Scornful Lady, after 1619	"	From the purpose, i. 1; Amen, i. 2; Good lodg- ing, ii. 1; 'Good- night,' 'O Lord, sir.'
The Wild-Goose Chase .	"	'Well,' v. 2; 'You have hit it,' iii. 1.
The Spanish Curate, 1647	"	'Is't possible?' iv. 5.
Wit without Money .	"	'Good-morrow,' v. rep.
Philaster, 1620 . .	"	
Cupid's Revenge, 1615 .	"	'Good-morrow,' iv. 1.
Thierry and Theodoret .	"	
The Maids' Tragedy .	"	
The Bloody Brother, 1639.	"	
Beggar's Bush, 1661 (printed)	"	"Good even," iii. 1.

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
A King and No King, 1619	Beaumont and Fletcher	'Well'
The Humorous Lieutenant, 1717	"	'Is't possible?'
The Masque of the Inner Temple	Beaumont, John.	
A Brief Confutation .	Becks, Edmund.	
Songs .	Bennet, John.	
Poems in the 'Paradise of Dainty Devices' .	Bew, M.	
Services and Death of Strangwize, 1562	Birch, W.	
Mirror for Magistrates, part ii.	Blennerhasset.	
Poems in 'England's Heli- con'	Bolton, Edmund, fl. 1624.	
Hypercritica, 1610-1617 .	"	
The Lark and her Family, 1577.	Bour (or 'Boucher) Arthur.	
Achilles, 1700 .	Boyer.	
Paraphrase of Seven Peni- tential Psalms .	Brampton, Thomas.	
The Shyp of Folys, 1509 .	Brandt, Sebastian, 1458-1520.	
Poems in 'England's Heli- con.'	Breton, Nicholas, temp. Elizabeth.	
The Passion of a Discon- tented Mind (or q. by Southwell)	"	
Lingua . . . .	Brewer, Antony, temp. Charles I.	
Against Filthy Writing (poem)	Brice, Thomas.	
'Romeus and Juliet:' a Poem, 1562	Brooke, Arthur.	
The Ghost of Richard III.	Brooke, Christopher, died 1627.	
Eclogues . . . .	"	
Epithalamium . . . .	"	
Elegy on Prince of Wales, and nine other poems	"	
Rosina . . . .	Brooke, Mrs. F.	
Virginia, 1756 . . . .	"	
Marian . . . .	"	
Siege of Sinope, 1781 .	"	
The late Lancashire Witches	Broome, R., died 1652	
The Antipodes . . . .	"	
The Asparagus Garden .	"	
The Jovial Crew	"	
Barbarossa . . . .	Brown, J.	
Athestan . . . .	"	
The Cure of Soul . . .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Brittania's Pastoral . . .	Browne, William, 1590-1645.	
The Rehearsal, 1695 . . .	Buckingham, G., Duke of, 1627-1688.	
Woman's a Riddle . . .	Bullock, Christopher.	
Songs of Sundry Natures, 1589-1600	Byrd, W., 1540-1623.	
Lyrics, Canzonets, &c. . .	Campion, Thomas, fl. 1604.	
Art of English Poetry . . .	"	
Persuasions to Love . . .	Carew, Thomas, 1589- 1639.	
Lips and Eyes . . .	"	
Cœlum Britannica . . .	"	
A Prayer to the Wind . . .	"	
Disdain . . .	"	
Numerous poems . . .	"	
The Marriage Night . . .	Carey, Lucius, Visct. Falkland.	
The Wonder . . .	"	
The Stolen Heiress . . .	"	
The Beaux Duel . . .	"	
A Bold Stroke . . .	"	
Eight Poems, Eclogues, &c. . .	"	
The Perjured Husband . . .	Carroll (see Centlivres), 1680-1723. Cent- livres, Susanna.	
The Platonic Lady . . .	"	
The Man's Bewitched . . .	"	
The Busybody . . .	"	
The Marplot . . .	"	
Poems in Eng. Parnassus . . .	Chapman, George, 1559-1634.	
All Fools, 1605 . . .	"	
Cæsar and Pompey . . .	"	
Bussy D'Ambois, . . .	"	
May Day, 1611 . . .	"	' Good morrow,' i. 1, ii. 1; ' Believe it,' ii. 1.
Widows' Tears, 1612 . . .	"	
Byron's Tragedy . . .	"	' Morrow,' i. 1.
Byron's Conspiracy . . .	"	
Shadow of Night . . .	"	
A Humorous Day's Mirth . . .	"	
The Gentleman Usher . . .	"	
Blind Beggar of Alexandria . . .	"	
The Romaunt of the Rose (begun in French by W. de Lorris; finished by John Glossinell)	Chaucer, 1328-1400.	
Troilus and Crescide, in Five Bokes	"	



Name of Work	Name of Author	Notes of Expressions, Quotations, &c. similar to any of the <i>Promus</i> entries
The Legend of Good Women	Chaucer, 1328-1400.	
The Court of Love . . .	"	
Annelida and False Arcite	"	
The Assembly of Fools . .	"	
The Complaint of the Black Duchess	"	
The Cuckoo and the Night- ingale	"	
The Flower and the Leafe	"	
The House of Fame . . .	"	
Numerous ballads, &c. . .	"	
The Canterbury Tales . .	"	
Good Counsel . . . . .	"	
Translation of the Romance of Lawnfal, 1558	Chestre, Thomas.	
Hoffman, or a Revenge for a Father, 1602	Chettle, Henry, 1563- 160 (?)	'Amen,' ii. 1.
Kind Heart's Dream (be- fore 1603)	"	
Blind Beggar of Bethnal Green	Chettle and Day.	
Patient Grissell . . . .	Chettle, Decker, and Haughton.	'Golden Slumber,' l. 1 (song).
Robin Hood.—Death of Robert Earl of Hunt- ingdon	Chettle and Munday.	
Tragedy of Shore's Wife .	Churchyard, Thomas, 1520-1604.	
A Wished Reformation . .	"	
Churchyard's Chips . . .	"	
Churchyard's Choice . . .	"	
A Rode into Scotland . .	"	
Sir Simon Burlie's Tragedy	"	
The Unhappy Man's Life .	"	
Churchyard's Dream . . .	"	
The Friar's Tale . . . .	"	
Edinburgh Castle—poem .	"	
The Queen received into Bristowe	"	
The Misery of Flanders . .	"	
The Calamity of France . .	"	
The Misfortune of Portugal	"	
The Unquietness of Ireland	"	
The Troubles of Scotland .	"	
The Blessed State of Eng- land	"	
Churchyard's Charge (nine poems)	"	
Farewell to Court, 1557 .	"	
The Double Gallant . . .	Cibber, Colley, 1671- 1757.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Woman's Wit . . . .	Cibber, Colley, 1671- 1757.	
She Would and She Would Not. <del>1671</del>	"	
Perolla and Izadore . .	"	
The Schoolboy . . . .	"	
The Careless Husband . .	"	
Comical Lovers . . . .	"	'In a good time.'
The Rival Fools . . . .	"	
Love Makes a Man, 1701 .	"	
The Rival Queens . . . .	"	
Xerxes, 1609 . . . . .	"	
Love in a Riddle . . . .	"	
Love's Last Shift, 1702 . .	"	
The Provoked Husband . .	"	
The Lady's Last Stake . .	"	
Venus and Adonis, masque	"	
Arsinoe . . . . .	Clayton, Thomas.	
The Mourning Bride . . .	Congreve, R., 1672- 1729.	
The Double Dealer . . . .	"	
The Old Bachelor . . . .	"	
The Way of the World . .	"	
Love for Love . . . . .	"	
The Judgment of Paris . .	"	
Semele . . . . .	Constable, H., fl. 16th century.	
Steps to the Temple . . .	Crashaw, Richard, b. 1605, d. 1650.	
Delights of the Muses . .	"	
Sacred poems . . . . .	"	
Love at First Sight . . .	Crawford, D.	
Thirteen Psalms, &c. . .	Croke, John.	
Love's Fort of Conscience, 1637.	Crouch, Humphrey.	
The Destruction of Jerusa- lem.	Crowne, John, died 1704.	
Thyestes . . . . .	"	
Juliana . . . . .	"	
The Ambitious Statesman	"	
Charles VIII. . . . .	"	
The Married Beau . . . .	"	
The Country Wit . . . .	"	
Sir Courtly Nice . . . .	"	
Andromache . . . . .	"	
City Politics . . . . .	"	
Regulus . . . . .	"	'Really.'
Caligula . . . . .	"	
Green's Tutoque, 1599 . .	Cooke.	
The Guardian . . . . .	Cowley, Abraham, 1618-1667.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Poems, Epistles, Anacreontics, &c.	Cowley, Abraham, 1618-1667.	
Six Ballads with Burdens, 1590	Cox, Bishop of Ely, 1500-1581.	
Maroccus Extaticus, 1595.	Dando, John.	
Poems in 'England's Parnassus'	Daniell, Saml., 1562- 1619	
Defence of Rhyme, &c.	"	
Fifty-five Sonnets, Delia	"	
Eleven Panegyrics	"	
Musophilus	"	
Thetys' Festival	"	
Hymen's Triumph	"	
Albovine, 1629	Davenant, Sir W., 1605-1668.	
The Just Italian	"	
The Triumph of Prince D'Amour	"	
The Cruel Brother	"	
The Temple of Love	"	
Platonic Lovers	"	
Gondibert.	"	
The Siege of Rhodes (two parts)	"	
The Man's the Master	"	
Circe	"	
A New Trick to cheat the Devil	Davenport, Robert.	
The City Nightcap	"	
Poems in 'England's Parnassus'	Davies, Sir John, 1569-1626.	
Orchestra	"	
Nosce Teipsum, 1599	"	'Nosce teipsum.'
Twenty-six Hymns to As- trea, 1599	"	'Early cheerful mounting larke, Light's gentle usher, morning's clerke.'
Forty Minor Poems, 1599 and later	"	
Forty-eight Epigrams	"	
Fifty-six Psalms	"	
Miscellaneous Poems	"	
Reason's Academy	"	
Discourse of Ireland.	"	
Discourse of Law and Lawyers, with Appendix of Cases	"	
Questions as to Imposition, Tonnage, &c.	"	
State Papers, Ireland	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Speeches in Ireland . . .	Davies, Sir John, 1569-1626.	
Chaye at York . . .	"	
Antiquarian Essays . . .	"	
Poems } about one	(Davison, Francis.	
Sonnets } hundred	"	
Eclogues, &c.) and forty.	"	
Poetical Rhapsody, 1602	(Davison, ? John or Walter.	
The Parliament of Bees .	Day, John, 1522-1584.	
Poems in 'England's Parnassus'	Decker, or Dekkar, Thomas, ? 1638	
The Seven Deadly Sins of London, 1606	"	
Old Fortunatus . . .	"	
Honest Whore (two parts), 1604-1608	"	
Satiromastix . . .	"	
The Witch of Edmonton, 1622	Ford and Rowley, b. 1586, d. 1662	
The Execution of Ballard, 1586	Deloney, Thomas.	
Poems, Epistles, Transla- tion	Denham, Sir John, 1615-1686.	
Rinaldo and Armida .	Dennis J., 1657-1734.	
Liberty Asserted . . .	"	
Iphigenia . . .	"	
The Lover's Luck . . .	Dilke, Thomas . . .	'Good morrow,' i. l
Thirty-eight Poems . .	Donne, John, D.D., 1573-1631.	
Sundry Poems . . .	Dorset, Earl of, 1527- 1608.	
Book of Songs . . .	Dowland, 1562-1615	
England's Heroical Epis- tles	Drayton, Michael, 1563-1631.	
Polyolbion . . .	"	
Nymphidia . . .	"	
The Battle of Agincourt .	"	
Valentine . . .	"	
The Barons' Wars . . .	"	
The Heart . . .	"	
Ideas (sonnets). . .	"	
To Apollo . . .	"	
The Owl . . .	"	
To Cupid . . .	"	
The Man in the Moon . .	"	'The cock, the lark.'
To Himself and his Harp .	"	
Pastorals and Eclogues .	"	
Numerous Odes . . .	"	
Poems in 'Eng. Parnassus'	"	
Do. in 'England's Helicon'	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Harmony of the Church	Drayton, Michael, 1563-1631.	
Nineteen Spiritual Songs . . . . .	W. Drummond, 1585-1649.	
Flowers of Sion . . . . .	"	
Sonnets (parts 1 and 2) . . . . .	"	
Poems . . . . .	"	
Amboyna . . . . .	Dryden J., 1631-1700	'Morrow,' i. 1, iii. 1
Love Triumphant . . . . .	"	
Œdipus, 1682 . . . . .	Dryden (and Lee)	
Mariage à la Mode . . . . .	"	
The Assignation . . . . .	"	'Good night,' iv. 6.
Amphitryon . . . . .	"	
Aureng-Zebe . . . . .	"	
The Kind Keeper . . . . .	"	
The Wild Gallant, 1684 . . . . .	"	'Morrow,' 'Good night,' 'What's the matter?'
The Rival Ladies . . . . .	"	
The Fall of Man, 1692 . . . . .	"	
The Spanish Friar . . . . .	"	'O horror, horror!' iv.
Albion and Albanus . . . . .	"	
Cleomenes . . . . .	"	Nothing.
All for Love, 1678, 'written in Shakespeare's stile.'	"	'That,' i.; 'ostentation,' 'cure for a distempered mind,' 'count thy gains,' 'shadows,' 'portents,' 'omens,' 'ruling fate,' ii.; 'ripe fruit falls,' 'innocence,' 'satiety in love,' iii.; 'streams meeting,' 'bridegroom's life,' 'What else?' 'O ye gods,' 'well,' 'my reason,' 'shoe pinches,' 'poet's feign,' iv.; 'believe me,' 'medicine to the mind,' 'ill news displeasing,' 'well,' 'griefs well endured,' 'I have,' 'shipwrecked,' v.; 'What else?' 'O horror,' 'life brief,' 'Heaven be praised,' 'Is it come to this?' 'ceremony for strangers,' &c.
Troilus and Cressida, or Truth Too Late, 1695	Dryden (and Lee)	
The Indian Emperor, 1709	"	
Tyrannic Love . . . . .	"	
An Evening's Love . . . . .	"	
The Duke of Guise . . . . .	"	'Good even,' ii. 1.
Don Sebastian . . . . .	"	
Poems . . . . .	Dunbar, W., 1460-? 1520.	
Don Quixote . . . . .	D'Urfey, Thos., 1630-1723.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Banditti . . . .	D'Urfey, 1630-1723.	
Love for Money . . . .		
Poems in 'England's Helicon'	Dyer, Sir" E., born 1540.	
The Praise of Nothing . . . .	East, Michael, 16th century.	
Songs . . . . .		
Poems in 'Paradise of Dainty Devices'	Edwardes, M., 1523-1566.	
Damon and Pythias . . . .	Edwards, Richard.	
Paradise of Dainty Devices		
The Pangs and Fits of Love	Elderton, W.	
The Lamentation of Folly, 1661	"	
Twenty-one Poems . . . .	Essex, Earl of, Robt. 1567-1601.	
Ten Poems . . . . .	Essex, Earl of, Walter, ? 1576.	
The Fair Example, 1706 . .	Estcourt, Richard, 1568-1713.	'Is't possible?' i. 1, rep. 'Good morrow,' v. 1.
Prunella . . . . .		
She Would if She Could . .	Etherege, "G., 1636-1677.	
Love in a Tub . . . . .	"	
The Man of Mode . . . .	"	
Poems in 'Eng. Parnassus'	Fairfax, E., ? 1632.	
Translations from the Classics, 1600	"	
The History of Lord Mayor's Pageants	Fairholt, Fred., 17th century.	
The Sacrifice, tr. 1686 . .	Fane, Sir F.	
To Love for Love's Sake (translation from the Spanish of Mendoza)	Fanshaw, Sir R., 1608-1666.	
Pastor Fido (translation from Guarini), 1647	"	
English madrigals, 1599 . .	Farmer.	
The Recruiting Officer . .	Farquhar, G., 1678-1707.	
Love and a Bottle . . . .	"	
The Beaux Stratagem . . .	"	'Good-night,' i. 1; 'Good-morrow,' ii.
The Twin Rivals . . . . .	"	
The Inconstant, 1703 . . .	"	
The Constant Couple . . .	"	
Songs in presence of Gen. Monk	Farrar, Richard, 17th century.	
Richard Ferris and His Travels to Bristol	Ferris, R.	



Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
A Woman is a Weather- cock, 1612	Field, N., 1641.	'Good-morrow,' i. 1, rep.
Amends for Ladies (before 1618)	"	
Poems in 'England's Par- nassus'	Fitz Jeffrey, Ch. 16th century.	
Love's Dominion	Flecknoe, Richard, died 1678.	
Lycia and other Love Poems	Fletcher, Giles, LL.D.	
Richard III.	"	
Christ's Victory in Heaven	"	
" Triumph over Earth	"	
" " " Death	"	
" " " after "	"	
Rollo Duke of Normandy (winter 1646)	Fletcher, John, 1576- 1625	'Believe it,' iii. 1.
Monsieur Thomas	"	'Good-night, devil,' rep. v. 4.
Demetrius and Enanthe	"	'Believe it,' iii. 2; 'You have bit it,' iii. 1.
The Faithful Shepherdess	"	
The False	"	
Love's Pilgrimage	"	
Ponduca	"	
Wit without Meaning	"	
Rule a Wife and Have a Wife, 1640.	"	'Good-morrow,' iv. 1.
The Night-walker, 1640	"	
The Maid's Tragedy, 1619	"	
The Woman Hater, 1607	"	'Is't possible?' i. 2; 'All one,' i. 3.
The Coronation	"	
The Martial Maid	"	'Good-morrow,' v. 1.
The Purple Island	(See Beaumont and F.) Fletcher, Phineas, 1584-1650.	
Choruses in the 'Misfor- tunes of Arthur'	Flower, Francis	(See Appendix H.)
Songs—		
The Sun's Darling	Ford, John, 1586- 1640.	
Lover's Melancholy	"	
Lady's Trial	"	
Love's Sacrifice	"	
Perkin Warbeck	"	
'Tis Pity She's a Whore	"	
The Fancies	"	
The Broken Heart	"	
Honor Triumphant (tract), 1606.	"	
A Line of Life, 1620	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Rewards of Virtue .	Fountain, John.	Works first printed in 1587.
Poems in 'England's Parnassus'	Fraunce, Ab., early 16th century.	
Certain Psalms .	"	
The Anatomy of a Lover .	Gascoigne, John, died 1577.	
The Arraignment of a Lover	"	
The Passions of a Lover .	"	
The Lullaby of a Lover .	"	
The Recantation of a Lover	"	
The Praise of Lady Sands	"	
" " Grey	"	
" " Author's Mistress	"	
Gascoigne's Good-morrow	" Pub. 1587	(The terms 'Good-night' and 'Good-morrow' are not used as <i>salutations</i> in Gascoigne's works, although they appear as the titles of these pieces.
Gascoigne's Good-night		
De Profundis . . .	"	
Memories . . .	"	
Capt. Bouchier . . .	"	
Device of a Masque . . .	"	
Dan Bartholomew . . .	"	
The Fruits of War . . .	"	
The Supposes (Comedy) .	"	
Jocusta (Tragedy) . . .	"	
Eighteen Poems (Herbs) .	"	Gifford, Humphrey. Glapthorn, Henry. Glenham, Ed.  Gloucester, Robert of.
Fourteen " (Weeds) .	"	
Poems (Flowers) . . .	"	
The Fable of Fernando Jeronomi	"	
The Complaint of Philomine	"	
The Steel Glass . . .	"	
The Princely Pleasures of Kenilworth Castle	"	
Poems . . .	Garth, Sir Samuel, 1660-1718.	
Witches and Witchcrafts, 1593	Giffard, George.	
Forty-eight Poems, 1580 .	Gifford, Humphrey.	
Wit in a Constable . . .	Glapthorn, Henry.	
News from the Levane Seas, 1594	Glenham, Ed.	
Life and Martyrdom of Thomas Becket. 12th century	Gloucester, Robert of.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Sundry Poems . . . .	Godolphin, Earl of, 1630-1712.	
Irene, or the Fair Greek, 1708	Goring, C.	
School of Abuse . . . .	Gosson, Stephen, 1554-1623.	
The Delectable History of Forbunus, q.	"	
Metrical Romances . . . .	Gower, John, 1320- 1402.	
Heroic Love, 1698 . . . .	Graville, George.	
The Spleen, and other poems	Green, M., 18th cen- tury, 1696-1737.	
Poems in 'England's Heli- con	Greene, Robert, 1560- 1592; and Peele, 1550-1598.	
Pandosta . . . . .	"	On which is founded the 'Winter's Tale.'
Mirror of Modesty . . . .	"	
Looking-Glass for London, 1594	"	'Believe me,' 'All One' (Dyce, pp. 123-126.
Orlando Furioso . . . .	"	
History of Friar Bacon, 1594	"	'You're up early,' and 'Pray God it be the nearer.'
The Pillar of Wakefield, 1600	"	Amen.
Mamillia, 1583 . . . .	"	
Farewell to Folly . . . .	"	
Folly and Love . . . .	"	
Perimides . . . . .	"	
A Quip for a Courtier . . . .	"	
James IV. . . . .	"	
Alfonso, King of Arragon	"	
A Maiden's Dreame, 1591	"	
Looking-Glass for England	Greene & Lodge, 1555-1625.	
Allaham . . . . .	Greville-Fulke (Lord Brooke), 1554-1628	
Mustapha . . . . .	"	
A Treatise of Humane Learning (poem)	"	
Poems (all pub. 1633) . . . .	"	
Fame and Honour . . . .	"	
Treaty of Wars . . . .	"	
" Monarchy . . . .	"	
" Religion . . . .	"	
Songs, Sonnets, in Tottell's Miscellany	Grimald, Nicholas.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Skiaethia, 1598 . . .	Guilpin, Edward . . .	
Epigrams and Satires . . .	" . . .	
Satyra Tertia . . .	" . . .	
Poems in 'Eng. Parnassus' . . .	Guilpin, G. . .	
Castara (134 pieces) . . .	Habington, William, 1605-1654. . .	
Voyages by Hakluyt . . .	Hakluyt, Richard; 1553-1610. . .	
History of Africa . . .	" . . .	
West Indies . . .	" . . .	
An "Historical Expostula- tion, 1565 . . .	Hall, J. (Bishop), 1574-1656. . .	
Six Books of Satires . . .	" . . .	
Poems ('Dainty Devices') . . .	Hall, R., 1764-1831. . .	
Sundry Poems . . .	Halifax, Earl of. . .	
Poems in 'Eng. Parnassus' . . .	Harrington, S. J. . .	
An Apologie for Poetrie, 1591 . . .	" . . .	
Pierce's Supererogation . . .	Harvey, Gabriell. . .	
Five Letters (with Ed. Spenser) . . .	" . . .	
Four Letters, 1592 . . .	" . . .	'A proper young man' (Collier's reprints, p. 15).
A New Letter . . .	" . . .	
The Trimming of Thomas Nash . . .	" . . .	
Certain Sonnets . . .	" . . .	
Pastime of Pleasure, 1506 . . .	Hawes, Stephen. . .	
Poems written 1586 (Pro- phesy of Cadwallader . . .	Herbert, or Harbert, Sir W. . .	
Hesperides, &c. (poems), 1648 . . .	Herrick, Robert. . .	
Poems in 'Dainty Devices' . . .	Heywood, Jasper. . .	
Translations from the Classics, 1559 . . .	" . . .	
John the Husband . . .	Heywood, John, 1500-1565. . .	
The Pardoner and the Friar . . .	" . . .	
The Four P's. . . . .	" . . .	
Merry Interludes . . .	" . . .	
The Four Prentices of London . . .	Heywood, Sir Thomas d. 1529-1656. . .	Writings between 1599 and 1656.
A Challenge for Beauty . . .	" . . .	'Peradventure,' 'All's one,' 'Morrow,' 'Well,' 'Health- ful to rise early.'
The King and the Subject, 1600 . . .	" . . .	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c. similar to any of the <i>Promus</i> entries
A Woman Killed with Kindness, 1607	Heywood, Sir Thomas, fl. 1529-1656	'An instrument in turning,' 'Good-morrow' (rep.), 'Good-night' (rep.), 'Amen' (rep.), 'Cast beyond the moon,' 'A proper man.'
The English Traveller	"	
The Fair Maid of the Exchange	"	'Amen,' i.; 'Traces of love,' i.; 'No less,' ii. 1; 'All's one,' 'Avaunt,' ii. 1.
The Golden Age, 1611	"	'Your reason,' i.
The Silver Age, 1613	"	'Well,' ii. 1.
The Brazen Age, 1613	"	
The Iron Age, 1632	"	
The Battle of Alcaza	"	
The Late Lancashire Witches	"	'Good-morrow,' 'Lying abed,' 'Early lark,' i. 2; 'Thy reason,' v. 2.
A Fortune by Land and Sea	"	
Rape of Lucrece	"	
Fair Maid of the West, part i. 1617	"	'Believe me,' i.; 'Were she proud she'd fall,' 1; 'In a good belief,' 'Brief,' 'Morning prayers with the lark,' iii. 'Good-morrow,' iv.; 'Well,' v.
Fair Maid of the West, part ii.	"	'Say,' i.; 'Is't possible?' ii.
Love's Mistress (Masque)	"	
The Wise Woman	"	
The Duchess of Suffolk	"	
Dialogues and Dramas, from Lucian, Erasmus, Totton, and Ovid, 1637	"	
Apology for Actors, 1612	"	
Tancred Sigismund	Heywood, Sir T., and W. Rowley.	
1st part of Edward IV.	Heywood, Sir T.	Upwards of seventy <i>Promus</i> notes.

Name of Work	Name of Author	Notes of Expressions Quotations, &c., similar to any of the <i>Promus</i> entries
2nd part of Edward IV. .	Heywood, Sir T.	About seventy <i>Promus</i> notes.
If You Know Not Me, You Know Nobody (1st part): or, The Troubles of Queen Eliza- beth	„	This play contains upwards of forty apparent allu- sions to <i>Promus</i> notes, and many other Baconian- isms.
If You Know Not Me, You Know Nobody (2nd part), with the Building of the Exchange	„	This play, which is longer than the former, con- tains upwards of seventy allusions to <i>Promus</i> notes and other Baco- nianisms.
Poems in 'Eng. Parnassus' Mirror for Magistrates (part 1), 1610	Higgins, John	
The Generous Conqueror, 1702.	„	
Poems ('Dainty Devices')	Higgon, Belville,	
Elfrid the Fair Inconstant	1544-1603.	
Old Hobson's Jests . . .	Hill, R.	
Chronicles . . . . .	„	
Pancharis, 1603 . . . .	Hobson, died 1607	
Boadicea . . . . .	Hollinshed, died 1580	
	Holland, Hugh	
	Hopkins, C., 1663- 1699.	
Pyrrhus, King of Epirus, 1695.	„	
The Usurper, 1667 . . .	Howard, Edward, Honourable.	
The Women's Conquest, 1671	„	
Poems . . . . .	Howard, Henry, Earl of Surrey, 1516- 1547.	
The English Monsieur, 1674	Howard, Hon. James.	
All Mistaken . . . . .	„	
Tragical History of Two Faithful Mates, 1569 . .	Hubbard, W.	
Poems in 'Eng. Parnassus'	Hudson, Thomas	
Ballads, &c., Daintie De- vices	Huggard, Miles, fl. Henry VIII.	
The Misfortunes of Arthur, 1588.	Hughes, Thomas	See Appendix II.
Poems ('Dainty Devices')	Hunnis, M.	
Poems „	Hunnis, W.	
Follie's Anatomy . . . .	Hutton, Henry	
Satirical Epigrams, 1619 .	„	



Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Ixion's Wheel . . . .	Hutton, Henry.	
The Repentance of Luke Hutton, 1638	Hutton, Luke	
A Fit of the Spleen, and other poems	Ibbot, Dr. Benjamin, 1680-1695.	
The Disobedient Child .	Ingelend, Thomas, mid- dle of 16th century.	
The Four Elements . .	"	
Poems . . . . .	James I. of Scotland, 1394-1437.	
A Treatise of the Airt of Scottis Poesie, 1584	"	
Poems . . . . .	Jeffrayes, G.	
The Generous Husband, 1703	Johnson, Charles	
The Force of Friendship, 1710	"	
Poems in 'Eng. Parnassus' Look on me, London .	Johnson, Richard	
Pleasant Walks in Moor- fields.	"	
The Crown Garland, 1592	"	
The Temple of Love, 1634	Jones, Inigo, 1572- 1652.	
Adrasta . . . . .	Jones, John.	
Every Man in his Humour, 1598	Jonson, Ben, 1574- 1637.	'In good time,' i. 1; 'O Lord, sir,' i. 1; 'Come to the matter,' ii. 1; 'Believe me,' iv. 1; 'Amen,' iii. 1; 'Is't possible?' v. 1; 'Ripe,' iv. 6.
Every Man out of his Humour, 1599.	"	'Good-morrow,' iii. 3, iv. 5; 'Be- lieve me,' iii. 3, iv. 5, v. 7; 'O Lord, sir,' iii. 1, iv. 4, 5; 'Is't possible?' v. 2; 'What else?' v. 4; 'Music in the morning' (serenade), iii. 3.
Cynthia's Revels, 1601 .	Jonson, Ben	'Believe me,' i. 1, iv. 1, v. 2; 'That,' iv. 1; 'O Lord, sir,' i. 1 (rep.); 'Well,' v. 3.
Poetaster, 1601 . . .	"	'Good-morrow,' i. 1; 'Believe it,' iv. 6; 'Golden sleep,' v. 1.
Sejanus, 1603 . . . .	"	'Sell smoke,' i. 1; 'Believe it,' ii. 1, iii. 1, v. 9; 'Say,' v. 9.

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The King's Entertainment, 1603	Jonson, Ben.	
Volpone the Fox, 1605	"	' Good-morning to the day,' i. 1; ' Is't possible?' i. 1, ii. 1; ' Believe me,' ii. 1, iii. 3- 5; ' Golden me- diocrity,' iii. 3; ' Music from dis- cords,' v. 1.
The Masque of Blackness, 1605	"	
Entertainment of the Two Kings, 1606	"	
Entertainment of King James and Queen Anne, 1607	"	
The Masque of Beauty, 1607	"	
Hymenæi (1607, circ.)	"	
The Barriers, 1607	"	
The Hue and Cry after Cupid, 1608	"	
Epicæne, or the Silent Woman, 1609	"	' I had rather please my guests than my cooks (prologue), ' Is't possible?' i. 1; ' Believe it,' iv. 1.
The Masque of Queens, 1609	"	
Speeches at Prince Henry's Barriers	"	
Oberon the Fairy Prince	"	
Love Freed from Ignorance and Folly	"	
Love Restored	"	
A Challenge at Tilt	"	' Amen.'
The Irish Masque	"	
The Alchemist, 1610	"	' Believe it,' i. 1 (rep.); ' Good- morrow,' ii. 1; ' What else?' ii. 1; ' No matter,' iv. 4.
Catiline, 1611	"	' Believe me,' ii. 1.
Mercury Vindicated	"	
Bartholomew Fair, 1614	"	' Good-morrow,' i. 1; ' Believe it,' iii. 1.

Name of Work	Name of Author	Notes of Expressions, Quotations, &c. similar to any of the <i>Promus</i> entries
Golden Age, 1615 . . .	Jonson, Ben.	
The Devil is an Ass, 1616	"	'Well,' i. 3 (rep.); 'The matter,' ii. 1.
Masque of Christmas .	"	
Eastward Hoe, 1613 .	" (and Marston and Chapman)	'Good - morrow,' iii. 1.
Seven Plays, after 1616 .	"	
Seventeen Masques . .	"	
One hundred and thirty- three Epigrams . . .	"	
The Forest (fifteen Poems)	"	
Underwoods (one hundred and nine Poems)	"	
Timber, or Discourses upon Men and Matter .	"	
The English Grammar .	"	
Broadsides, songs, &c. .	Jordan, Thomas.	
Fancy's Festivals, 1657 .	"	
Money is an Ass, 1668 .	"	
Islington and Hogsdon .	"	
The Glorious Lover, Divine Poem, 1679	Keach	
Sinners in Distress, 1679	"	
Misrule, after 1553 .	Keth, W. "	
God's Word, " . . .	"	
The Conspiracy, 1638 .	Killigrew, Henry, 1612-1690.	
Pallantes and Endora, 1659	"	
The Princess, pub. 1664 .	Killigrew, " Thomas, 1615-1682.	
The Parson's Wedding, pub. 1664	"	
The Prisoners, pub. 1664	"	
Thomaso, 2 parts "	"	
The Pilgrim, "	"	
The Siege of Urbin, 1664 .	Killigrew, " Sir W., 1605-1693.	
Selindra "	"	
Love and Friendship "	"	
Pandora "	"	
Poems in 'Paradise of Dainty Devices'	Kindlemarsh, F.	
Poems, 1657 . . .	King, Bishop.	
Westward for Smelts, 1603 (?).	Kingston, Kit of.	
The Seven Champions .	Kirk, John.	
A Pithy Note to Papists	Knell, T.	
Verses, 1579.	Knyght, Ed.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Poems in 'England's Parnassus'	Kyd, Thomas, temp. Elizabeth	
Murder of John Brewer .	"	
Spanish Tragedy . . .	"	
Piers the Plowman . . .	Langland, 1332-1400.	
Sermons . . . . .	Latimer, Hugh, 1472-1555.	
Theodosius . . . . .	Lee, N. (see Dryden), 1658-1692.	
L. Junius Brutus . . .	"	
Œdipus . . . . .	"	
Constantine . . . . .	"	
The Massacre of Paris .	"	
Nero . . . . .	"	
Alexander the Great . .	"	
Sophonisba . . . . .	"	
Cæsar Borgia . . . . .	"	
The Princess of Cleves .	"	
The Rival Queens . . .	"	
Gloriana . . . . .	"	
Mithridates . . . . .	"	
The Young Gallant's Whirligig, 1629	Lenton, F.	
A Crucifix Poem . . . .	Lever, Christr.	
Queen Elizabeth's Tears .	"	
Poems, &c. . . . .	Lindsay, Sir David. 1490-1550.	
122 Sonnets of the Christian Passions . . .	Lok, Henry, 15th century.	
120 Sonnets of a Feeling Conscience . . . . .	"	
50 extra sonnets . . . .	"	
Poems . . . . .	"	
Poems in 'Eng. Parnassus'	Lodge, 1556-1625.	
" 'Eng. Helicon'	"	
Euphues' Golden Legacy, 1590 . . . . .	"	'Lettise for your lips,' p. 43, old edit. (This play is supposed to have furnished the hint for <i>As You Like It</i> .)
Defence of Poetry . . . .	"	
Marguerite of America . .	"	
Alarm against Usurers, 1584 . . . . .	"	'Counting all gold that glisters;' 'Better be envied than pitied.'
Wounds for the Civil War	"	
Truth's Complaint . . . .	"	
Catharos . . . . .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Euphues' Shadow . . .	Lodge, 1556-1625.	
Beauty's Lullaby . . .	"	
Sundry Sweet Sonnets . .	"	
Sundry Sweet Poems on Country Life . . .	"	
The Life and Death of Longbeard . . .	"	(A Sonnet on Arion.)
Many Famous Pirates . . .	"	
History of Partaritus . . .	"	
Aspasia . . . . .	"	
A Wondrous Revenge . . .	"	
The Deeds of Alaska, &c. .	"	
Songs of Zion . . . . .	Loe, W. (D.D.), 1620	
Andronicus . . . . .	Lovekin, Philomax.	
Seven Short Poems . . .	Lovelace, Richard, 1618-1658.	
Minor Poems (before 1482)	Lydgate, Dan. John	
Euphues . . . . .	Lyly, 1554-1600 .	See the Introductory Chap., Proverbs, and Appendix. About six proverbs and as many similes, and as many turns of expression, are used by Lyly, and noted in the <i>Promus</i> .
Euphues—His England . .	"	
Love's Metamorphosis . .	"	' Well,' v. 1, 5. ' Watery impressions.'
The Maid's Metamorphosis	"	
Mother Bombie . . . . .	"	' What else?' i. 1; ' Well,' i. 1.
Endymion . . . . .	"	' Moonshine in the water,' ii. 2. ' Well,' iii. 3. ' Traces of disease,' see iii. 3.
Sappho and Phayo . . . .	"	
Alexandra and Campaspe	"	' Smoke and fire,' v. 3.
The Dumb Knight . . . .	Machin, Lewes.	
Morte d'Arthur . . . . .	Mallory, Sir Thomas, 15th century.	
Poems in 'Eng. Parnassus'	Markham, Jervaise.	
Tears of the Beloved . . .	"	
Mary Magdalen's Lamentations.	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Poems in 'England's Parnassus'	Marlowe, Christopher, 1562-1593.	
Lust's Dominion . . .	"	
Tamberlane . . .	"	
Doctor Faustus . . .	"	
Edward II. . . .	"	
The Rich Jew of Malta . .	"	
Lyrics for Lutinists . .	Marly, Thomas, temp. Eliz. to James I.	
Poems in 'England's Parnassus'	Marston, John, temp. Elizabeth, 1633.	
The Wonder of Women .	"	
The Insatiate Countess .	"	
What You Will . . .	"	
Tragedy of Dido . . .	"	
Hero and Leander . . .	"	
The Malcontent, 1623 . .	"	'Is't possible?' i. 6.
Massacre at Paris . . .	"	
Edward II. . . .	"	
Tamberlane the Great . .	"	
Poems and Satires . . .	Marvell, Andrew, 1620-1678.	
The Growth of Popery, and other tracts	"	
Sixteen Poems of the Country.	"	
Six Poems of Friendship .	"	
Eighteen Poems of Imagination and Love.	"	
Five State Poems . . .	"	
Nine Satires . . . .	"	
Three hundred and ninety- six Letters, with Con- temporary Documents .	"	
The Virgin Martyr . . .	Massinger, 1584-1640	
The Unnatural Combat .	"	
The Duke of Milan . . .	"	
Old Debts . . . .	"	
The Bondman . . . .	"	
The Picture . . . .	"	
The Renegado . . . .	"	
A Very Woman . . . .	"	
The Parliament of Love .	"	
The City Madam . . . .	"	'Believe me,' v. 2.
Hircius and Spongius . .	"	
The Guardian . . . .	"	
Believe as You List . . .	"	
A Collection of Letters, 1660.	Matthew, Sir Tobie.	
St. Cecily, 1666. . . .	Medburne, E.	
The French Puritan, 1707.	"	



Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Nature—Interlude . . .	Medwall, Henry, 16th century.	
Comparative Discourse of Poets with the Greek, Lat. It. Poets (second part of Wit's Common- wealth), 1598.	Meres, F., fl. 1598. .	
Father Hubbard's Tale . .	Middleton, ? 1570	
Triumph of Love and An- tiquity.	"	
Triumph of Integrity . . .	"	
Triumph of Wealth . . .	"	
Euphues and Lucilla . . .	"	
A Courtly Masque . . .	"	
The Maid of Cheapside . .	"	
London Chanticleers . . .	"	
The Game of Chess . . .	"	
Master Constable Blurt . .	"	
The Black Book . . .	"	
No Wit Like a Woman's . .	"	
The Roaring Girl, 1611 . .	Middleton, and Dekkar.	
The Hog hath Lost his Pearl, 1612.	Middleton	'Good-night' to all. (Last words of the play.)
A Fair Quarrel . . .	Middleton and Rowley	
The Changeling . . .	"	
More Dissemblers than Women	"	
Women Beware of Women	"	
The Witch . . .	"	
Masque of Heroes . . .	"	
Entertainment to King James	"	
Entertainment at New River	"	
Civitatis Amor . . .	"	
The Triumph of Honour . .	"	
Town Eclogues . . .	Montague, Lady M. W., died 1762.	
Mangora, 1718. . . .	More, Sir Thomas.	
The Muzze Muzzled, 1719	"	
Utopia, 1551 . . . .	"	
Book of Ballads, 1595 . .	Morley, Thomas, ? 1604.	
Book of Ballads, 1600 . .	"	
Love's a Jest, 1696 . . .	Motteux.	
The Temple of Love . . .	"	
Henry II., 1693 . . .	Mountfort, Will.	
Discovery of Edward Campion	Munday, Anthony, 1633.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Fountain of Fame .	Munday, Anthony.	
Mirror of Mutabilitie, 1579	"	
John a Kent and John a Cumber, 1595	"	
A View of Sundry Ex- amples	"	
Report of the Execution of Traitors, 1582	"	
Tottenham Court . . .	Nabbs, Thomas.	
The Bride . . . .	"	
Strange News . . . .	Nash, Thomas, 1567- 1601.	
Have with you to Saffron Walden	"	
Pierce the Penniless .	"	'I will give losers leave to talk;' 'Pride the sonne goes before, shame . . . fol- lows after.'
Anatomy of Absurdity .	"	
Sumner's Last Will and Testament	"	
The Triumphant Widow .	Newcastle, Duke of, 1592-1676.	
Treatise on Horsemanship	"	
The Passion of our Saviour as a Pindaric Ode, and seventy-eight other poems	Morris, John, 1657- 1711.	
A Pastoral on the Death of Charles II.	"	
The Fall of Antwerp, 1576	Morris, Ralph.	
A Treatise againt Plays, &c., 1577	Northbrook, John.	
A Treatise against Idle- ness, &c.	"	'Dat veniam cor- vis.'
Poems . . . .	Nowell, M. H.	
The Cuckoo, 1607 . . .	Niccols, Richard.	
Gorboduc . . . .	Norton, Thomas, and Sackville.	
Moralities . . . .	Occleve, Thomas, 1370-1430.	
Amintas, 1698 . . . .	Olmixon.	
The Governor of Cyprus .	"	
The Grove (Opera), 1700 .	"	
Altemira, 1702 . . . .	Orrery, Roger, Earl of.	
Venice Preserved . . .	Otway, Thomas, 1651- 1685.	
Sundry Poems . . . .	"	
The Orphans . . . .	"	
Caius Marius . . . .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Alcibiades . . . .	Otway, Thomas.	
Friendship in Fashion . . . .	"	
The Soldier's Fortune, 1695 . . . .	"	
Titus and Berenice, 1670 . . . .	"	
An Adaptation of the Cheats of Scapin . . . .	"	
Don Carlos . . . .	"	
Orphan . . . .	"	
Caius Marius . . . .	"	
Poems in 'England's Parnassus' and in 'Helicon' . . . .	Oxford, Earl of, died 1604.	
The Travels of Sir Anthony Sherley, 1601 . . . .	Parry, W.	
Plasidas, 1566 . . . .	Partridge, John.	
Poems in 'England's Helicon' . . . .	Peele, G., 155 (?)–1598.	
Arraignment of Paris . . . .	"	
Morando (two parts) . . . .	"	
A Pastoral . . . .	"	
Gwydonos . . . .	"	
Tale of Troy . . . .	"	
Spanish Masquerader . . . .	"	
Chronicle of Edward I. . . .	"	
Mahomet and the Fair Greek . . . .	"	
The Battle of Alcaza . . . .	"	
Old Wives' Tale . . . .	"	
Never too Late . . . .	"	
Menaphon . . . .	"	
David and Bathseba . . . .	"	
History of Darontes . . . .	"	
Sir Clyomen . . . .	"	
Ciceronis Amor . . . .	"	
The Device of the Pageant . . . .	"	
Coney Catching . . . .	"	
Coosenage . . . .	"	
Speeches to the Queen at Theobald's . . . .	"	
Repentance of R. Green . . . .	"	
Mourning Garment . . . .	"	
Various other Meditations . . . .	"	
A Warning to London Dames, 1570 . . . .	Pell, Stephen.	
Emmanuel . . . .	Pembroke, Countess of, circ. 1550–1621.	
Poems . . . .	"	
The Distrest Mother . . . .	Phillips, Ambrose, 1671–1749.	
The Briton . . . .	"	
Humphrey of Gloucester . . . .	"	
The Splendid Shilling . . . .	Phillips, John, 1676– 1708.	

Name of Work	Name of Author.	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Cider (2 parts) . . .	Phillips, John, 1676-1708.	
Blenheim . . . . .	"	
Ceralia . . . . .	"	
The Revengeful Queen . .	Philips, W.	
Orestes: an Interlude . .	Pickering, John, 17th century.	'Good-morrow to you, sir' ( <i>not</i> as a form of early salutation), 'Sante Amen.'
Ibrahim, 1696 . . . . .	Pix, Mrs. M.	
The Spanish Wives . . .	"	
The Czar of Muscovy . . .	"	
The Conquest of Spain, 1705	"	
Double Distress . . . . .	"	
Twenty-nine Poems . . .	Pomfret, John, 1677-1703.	
The Siege of Babylon, 1677	Pordage, Samuel.	
Two Angry Women of Abingdon	Porter, Henry.	
The Villain . . . . .	"	'Good-night,' i. 1, rep.
A Very Good Wife, 1693	Powell, G.	
Cambyses, 1587 . . . . .	Preston, Thomas.	
The Hector . . . . .	Prestwich, Edmund.	
Ballads, &c. . . . .	Prideaux, Thomas, fl. Hen. VIII.	
'Gorgeous Gallery of,' &c. (Seventy-six Poems)	Proctor, T.	
Triumph of Truth . . . .	"	
Sundry Poems . . . . .	Prior, Matthew, 1664-1721.	
The Trial of Treasure, 1567 (Interlude)	Purfoote, Thomas.	
Art of Poesy, 1589 . . .	Puttenham.	
The Virgin Widow . . .	Quarles, Francis, 1592-1644.	
Murder of Lord Brough, 1591	'W. R.'	
Execution of Alexander Crosbie, 1591 (at the end are some of the earliest specimens of blank verse)	Raleigh, Sir Walter, 1552-1618.	
Good Speed to Virginia . .	"	
Songs and Sonnets . . .	"	
Iley for Honesty . . . .	Randolph, T., 1605-1634	
Wrangling Lovers . . . .	Ravenscroft, Thomas, fl. 1673-1695.	
Careless Lovers . . . . .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
King Edgar . . . .	Ravenscroft, Thomas.	
Mamamonechi . . . .	"	
Poems in Lyrics for Old Lutenists	"	'Good-morrow,' i. 1; 'Rouse up' (epil.)
The London Cuckolds, 1697.	"	
Scaramouch, 1677 . . .	"	'Good-morrow,' i.
Titus Andronicus . . .	"	
The Italian Husband . .	"	
Dame Dobson . . . .	"	
The Citizen . . . .	"	
The Play of Wit and Science	Redford, John, fl. Henry VIII.	
Poems, verses, &c. . . .	"	
The Honesty of the Age .	Rich. Barnaby, 1574-1624.	
Farewell to Militarie Profession, 1581	"	'It is better to be happy than wise;' 'Is it possible?'
The Twins . . . .	Rider, W.	
Satires, Odes, Translations, &c.	Rochester, John, Earl of, 1647-1680.	
Valentinian, 1685 . . .	"	
Poems . . . .	Roscommon, Earl of, died 1684.	
Songs, &c. . . .	Rosseter, Philip.	
The Ambitious Stepmother	Rowe, N. 1673-1718.	
The Fair Penitent, 1703 .	"	
Tamerlane . . . .	"	
Ulysses, 1706 . . . .	"	
Lady Jane Gray . . . .	"	'Good-morrow.'
The Biter, 1705 . . . .	"	
The Royal Convert, 1708 .	"	
The Knave of Hearts . .	Rowlands, Samuel.	
The Knave of Clubs . .	"	
The Knave of Spades and Diamonds	"	
A Search for Money (story)	Rowley, W.	
All's Lost by Lust . . .	"	
A New Wonder . . . .	"	
The Witch of Edmonton .	Rowley and Ford.	
The Edgar Tragedy . . .	Rymer, Thomas.	
The Phoenix Nest (four poems), 1593	R. S. Gent, of Inner Temple.	
Introduction to 'A Mirror for Magistrates'	Sackville, Thomas, 1527-1608.	
Complaint of Henry Duke of Buckingham	"	
The Tragedy of Ferrex .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Porrex . . . . .	Sanders, Thomas.	
Description of the Turkish Empire, 1610 . . . . .	Sandys, G.	
Paraphrase of the Divine Poems . . . . .	"	
The Empress of Morocco .	Settle Elkanah, 1648- 1723.	
The Ladies' Triumph . .	"	
The Expulsion of the Danes . . . . .	"	
The Siege of Troy . . .	"	
The World in the Moon .	"	
The Conquest of China .	"	
The Ambitious Slave . .	"	
The Virgin Prophetess .	"	
Philaster . . . . .	"	
Pastor Fido . . . . .	"	
Pope Joan . . . . .	"	
Fatal Love . . . . .	"	
The Heir of Morocco . .	"	
Ibrahim . . . . .	"	
Cambyses . . . . .	"	
The Libertine . . . . .	Shadwell, Thomas, 1640-1692.	
The Amorous Bigot, 1690	"	'Well,' i.
The Virtuoso . . . . .	"	'Morrow.'
The Volunteers, 1693 . .	"	'Well,' i. 1.
The Squire of Alsatia . .	"	
The Humourists . . . .	"	'Good-morrow,' i.
The Humours of the Army	"	
The Royal Shepherdess .	"	
The Miser, 1691 . . . .	"	'No matter (rep.); 'Unseasonable;' 'O Lord, sir!' 'Well' (rep.); 'O heavens;' 'Really' (rep.); 'Is't pos- sible?' 'Too much of a good thing;' 'Make much of him;' 'Stirring' 'One word;' 'Feigning sickness;' 'Love a disease;' 'Patience;' 'Violence;' 'Sleep a dream;' 'Friendship;' 'Forewarned;' 'Repartee.'
The Village Schoolmistress	Shenstone, W., 1714- 1763.	
Rural Elegance . . . .	"	
Odes, Songs, &c. . . .	"	
Love Tricks . . . . .	Shirley, John, 1594 - after 1659.	
The Maid's Revenge . .	"	
The Brothers, 1626 . . .	"	'Your reason,' iii. 2.



Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Witty Fair One, 1632-3. . . .	Shirley, John	'Morrow to you,' iii. 2. (Uttered by a 'foolish knight dabbling in Helicon.')
The Wedding, 1629. . .	"	'Chameleon,' feed- ing on air.
The Grateful Servant . .	"	
The Traitor . . . .	"	
Love in a Cage . . . .	"	
The Bird in a Cage . . .	"	
Hyde Park . . . . .	"	
Honor and Mammon . .	"	
Chabot, Admiral of France	"	
The Arcadia . . . . .	"	
The Triumph of Peace . .	"	
Contention of Ajax and Ulysses	"	
Honour and Riches . . .	"	
Religious Poems . . . .	Shoreham, William de, temp. Ed. II.	
The Mulberry Garden, 1675	Sidley, Sir Charles	'Good-morrow,' i. 2.
The Manner of the World	Skelton, John, 1460- 1529.	
The Princess of Parma, 1699	Smith, Henry.	
The Hector of Germany .	Smith, William, 16th century.	
Oronoko . . . . .	Southerne, Thomas, 1660-1746.	'Well remem- bered,' ii. 1; 'Good-morrow'; 'Nothing else,' iii. 1.
Isabella . . . . .	"	
Sir Anthony Love . . .	"	
The Fatal Marriage . . .	"	
The Fate of Capua . . .	"	'Well;' 'Is't pos- sible?'
The Loyal Brother . . .	"	
The Disappointment . .	"	
The Spartan Dame . . .	"	
Money the Mistress . . .	"	
Broadsides, Songs, &c., 600 . . . . .	Southwick, C.	
Faerie Queene . . . . .	Spenser, Edmund, 1553-1598.	
Sonnets, Hymns, Elegiac Poems, &c.	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Poems . . . . .	Sprat, Bishop of Rochester, 1636-1713.	'God give you good-morrow.'
Grief a la Mode, 1702 .	Steele, Richard.	
The Tender-Hearted Husband	"	
Sundry Poems . . . . .	Stepney.	
Poems in 'Eng. Parnassus'	Storrer, Thomas.	
The Floating Island . .	Strode, Reverend W.	
Anatomy of Abuse, 1597 .	Stubbs, Philip	
Translations of Seneca and Ovid	Studley, A. N.	
Poems . . . . .	Suckling, Sir John, 1608-1641.	
Ode to the King . . . .	"	
Poems, Sonnets . . . .	Surrey, Earl of.	This play is described as being by N. Tate, the author of <i>King Lear</i> . It has many <i>Promus</i> notes and Baconian expressions. This play has at least 37 references to <i>Promus</i> notes and many Baconian ideas.
The Quacks . . . . .	Swiney, Owen, 1754.	
Camilla . . . . .	"	
Pyrrhus and Demetrius .	"	
Poems, Sonnets, &c. . .	Sydney, Sir Philip, 1553-1598.	
Poems . . . . .	Sylvister, J.	
The Hog hath Lost His Pearl	Tailor, Robert.	
The Floods of Bedfordshire, 1570	Tarleton, Robert, died 1589.	
Brutus of Alba . . . . .	Tate, Nahum, 1652.	
The Lady's Satisfaction .	"	
Injured Love, or The Cruel Husband	"	
The Island Princess, 1687	"	
The Artful Husband . .	Taverner, W.	
Aurea Grana, 1656 . . .	Taylor, Jeremy.	
Festival Hymns, 1655 . .	"	
Friar Bacon's Brazenhead, 1604	Terilo, W.	
The Perfidious Brother, 1715	Theobald.	
The Persian Princess . .	"	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Ballads in Daintie Devises	Thorne, John, fl. Hen. VIII.	
Sundry poems . . .	Tickell, Thos.	
The Prospect of Peace . .	"	
Kensington Garden . . .	"	
Colin and Lucy . . .	"	
Poems, 1600 . . .	Tonie Shepherd.	
Abra Mule . . .	Tonson, J.	
The Revenger's Tragedy, 1608	Tourneur, Cyril.	
Introduction to the Misfor- tunes of Arthur, 1588	Trott, Nicholas.	See Appendix H.
The Holy Eucharist, poem	Tuke, Thos.	
The Adventures of Five Hours	"	
166 Poems, Sonnets, &c., 1567	Turberville, George.	
500 Points of Good Hus- bandry	Tusser, Thos., 1520- 1581.	
The Points of Huswifery .	"	
For Men a Perfect Warning	"	
Eighteen Smaller Poems .	"	
The Pattern of Painful Adventures, circ. 1590 .	Twine, Laurence.	
Roister Doister . . .	Udall, Nicholas, 1505- 1556.	
Gammer Gurton's Needle .	"	
Poems in the 'Paradise of Dainty Devises,' 1576	Vaux, Lord.	
England's Joy, 1614 . . .	Venner, Richd.	
Sundry Poems . . .	Walf.	
The Use of Dice Play, 1532	Walker, Gilbert.	
The Wit of Woman, 1705	Walker, Thos.	'What's the mat- ter?'
Fifty-nine Poems . . .	Waller, Edmd., 1605- 1687.	
Forty-one Epistles, &c. . .	"	
History of Jacob and His XII. Sons, 1575	Wally, George.	
The Tide Tarrieth No Man, 1576.	Wapull, G.	
Poems in 'Eng. Parnassus,' 1600.	Warner, W.	
Autobiography . . .	Warwick, M., Countess of, 1625-1678.	
Italian Madrigals Eng- lished, 1590	Watson, Thos.	
Poems in 'England's Heli- con,' 1600	"	
A Discourse of English Poetrie, 1586	Webbe, W.	

Name of Work	Name of Author	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The White Divil, 1612 .	Webster, John.	
Duchess of Malfi . . .	"	
Northward Ho . . .	"	
The Devil's Law Case . .	"	
Appius and Virginia . .	"	
Ballads and madrigals, 1598	Weeke.	
Poems in 'England's Parnassus,' &c.	Weever, J.	
Poems in 'England's Parnassus,' 1600	Weever, W.	
Esop (comedy), 1702 .	Wellington, R. (printed for).	
The Rock of Regard (four parts), 1575	Whetstone, G.	
Censure of a Loyal Subject, 1587	"	
The Harmony of Birds (circ. 1551-5)	Wight, John.	
Belphegor, 1691 . . .	Wilson, John.	
The Cheats, 1664 . . .	"	
Andronicus, 1664 . . .	"	
The Projectors, 1665 . .	"	
The Rehearsal, 1792 . .	Wilson, Richard.	
Four Love Letters . . .	Witch, R.	
The Shepherd's Hunting .	Wither, George, 1588-1667.	
Poems in 'England's Helicon,' &c., 1600	Wootton, J.	
Twelve short poems . . .	Wotton, Sir Henry, 1563-1639.	
Poems . . . . .	Wyatt, Sir Thos., 1503-1543.	
Love in a Wood . . .	Wycherley, Wm.	'Good-night,' ii. 1; 'Good-morrow,' iii. 1.
Two Tragedies in One .	Yarrington, Robt.	
Part of the Misfortunes of Arthur	Yelverton, Christopher	See Appendix H.
Broadsides, Songs, &c. (circ. 1600)	Yeokney, Walter.	
Poems in 'Paradise of Dainty Devices'	Yloop, M.	
Poems in 'England's Helicon,' &c., 1606	Yong, Barthw.	

## AUTHORS UNKNOWN.

Name of Work	Date	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Owl and the Nightingale	Temp. Hen. III.	
Early English Poetry	Temp. Edw. I.	
The Harrowing of Hell	Temp. Edw. III., or older.	
St. Brandram (Metrical Version)	End of 13th century.	
Selection of Latin Stories (Percy Collection)	MSS. 13th and 14th centuries.	
Twenty-five Miracle Plays (Chester Series, pub. Shakespeare Society)	Circ. 14th century.	
The Boke of Curtasy	14th century.	
Thirty - two Mysteries (Townley Series, pub. Surtees Society)	14th and 15th centu- ries.	
Mysteries and Miracle Plays (Howe's Series)	"	
Candlemas Day (Digby MSS.)	"	
Conversion of Saul (Digby MSS.)	"	
Mary Magdalene (Digby MSS.)	"	
A Morality of Wisdom, Will, and Mind (Digby MSS.)	"	
Sacrifice of Abraham (Col- lier Reprints)	"	
Marriage of the Virgin (Cotton MSS.)	"	
Romance of King Orfeo	Circ. Hen. VI.	
Fifty-seven Early Naval Ballads of England	"	
Forty-two Mysteries (Coventry Series)	"	
Thomas and the Fairie Queene	1410.	
Forty-nine Old Christmas Carols (Halliwell)	15th century.	
330 Nursery Rhymes (Hal- liwell)	From 15th century.	
History of Reynard the Fox	1481.	
The Complaint of the Dolorous Lover	1502.	
The New Nut-Brown Mayd	"	
Love's Leprosie	"	

Name of Work	Date	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
Interlude of the Four Elements	1510.	
The Doctrinal of Good Servantes	Before 1515.	
The Boke of Mayd Emyln	1515.	
The World and the Child	1522.	
Jack Juggler (Interlude) .	Early 16th century.	
Moses' Birth . . . .	"	
David and Goliah . . .	"	
The Will of the Devil .	Before 1550.	
St. Brandram (prose), from Golden Legend	1527.	
Ancient Poetical Tracts (Halliwell)	16th century.	
John Bon and Master Parson	1548.	See Appendix J. 'Good-morrow'
Republica . . . .	1553.	
Complaynte of them that have been Late Maryed	16th century.	
100 Poems in Totell's Miscellany	1557.	
A Ballad of Troilus and Cressida (Shakespeare Society)	1560 . . . .	'God day.'
A Supplication to Elderton	1562.	
Complaint of the Church	"	
Death of John Felton .	After 1570.	
Love Letter in Metre .	Is. W., 1580. W. G., 1580.	
Report of the Royal Commissioners Regarding Printers, &c.	1584.	
The Queen's Visit to Tilbury	1588.	
Every Man (Morality) .	Temp. Hen. VIII.	
Hycke Scorne " .	"	
The Pathlagonian Unkind King	1591.	
The New Book of Tablature	1596.	
The Shepherdess . .	1598.	
Soliman and Perseda .	1599 . . . .	'Is't possible ?' Fortune to fools.
A Collection of Songs of London Prentices and Trades (forty-three pieces)	16th and 17th centuries	
The Muses' Elysium .	"	
Death of the Earl of Essex	1601.	
The Metamorphosis of Tobacco	1602.	
Apollonius and Silla .	1606.	



Name of Work	Date	Notes of Expressions, Quotations, &c., similar to any of the <i>Promus</i> entries
The Return from Parnassus	1606	? Bacon's hand in it.
The Pageant of the Com- pany of Shearmen and Tailors (Coventry)	17th century.	
The Fish-Wife Stand-on- the-Green	1609.	
Apollo's Shroving . . .	"	
The Walking Statue . . .	"	
The Yorkshire Tragedy . . .	1619 . . . . .	' Is't possible ? '
Pasquil's Palinodia . . .	"	
Wily Beguiled . . . . .	1623.	
Fifty-one Ballads, Politi- cal, &c.	Commonwealth.	
The Lamentacyon of a Christen against the Citye of London	1648.	
Twenty-four Songs and Forty Catches	1661.	
Romance of the Emperor Octavian		
The English Princess . . .	1666.	
The Reformation . . . . .	1673.	
Piso's Conspiracy . . . . .	1676.	
Old Ballads of the Great Frost	1683-1689.	
King Edward III. . . . .	1691	See Introductory Chapter.
The Rape . . . . .	1692.	
Historical Songs of Ire- land (twenty-four pieces) during the time of Revo- lution	Temp. James II. Will. III.	
The Relapse . . . . .	1698.	
The Reformed Wife . . . . .	1700.	
Love's Victim . . . . .	1701.	
The False Friend . . . . .	1702.	
King Saul . . . . .	1703.	
As You Find It . . . . .	1703 . . . . .	Good-morrow, i. l.
Love in a Chest . . . . .	Early 18th century.	
The Fine Lady's Airs . . .	"	
The Yeomen of Kent . . .	"	
The Gamester's Comedy . .	1705.	
Zelmane . . . . .	1705.	
The British Enchanters . .	1706.	
Rosamond (opera) . . . . .	1707.	
Hecuba (from the Greek)	1726.	
Sir Martin Marall . . . . .		
Tunbridge Walks . . . . .	1803.	

Also eight hundred and ninety-four plays by the following seventy-five authors of the eighteenth century and sixty-three dramas written in the early part of the nineteenth century. No traces of *Promus* notes have been found in any of these :—

Name of Author	No. of Plays	Name of Author	No. of Plays	Name of Author	No. of Plays
Addison, Jos. . .	3	Garrick, David . .	39	Miller, Rev. G. . .	1
Allingham, M. J. .	7	Gay, John . . .	13	Moncrieff, W. T. .	2
Baillie, Joanna . .	10	Gentleman, Fr. . .	8	Moore, Edward . .	4
Bate, Dudley . . .	8	Goldsmith, Oliver .	3	Morton, Thomas .	11
Bickerstaffe . . .	22	Heartwell, Henry .	2	Murphy, A. . . .	23
Birch, Samuel . . .	6	Hill, Aaron . . .	17	O'Brien, William .	2
Brooke, Henry . . .	14	Hoadley, John . . .	5	O'Hara, Kane . . .	5
Brooke, Mrs. . . .	4	Hoare, Prince . . .	1	O'Keefe, John . . .	40
Brown, J. . . . .	3	Holcroft, Thomas .	31	Pilon, Frederick .	13
Burgoyne, Gen. . .	4	Holman, J. G. . . .	5	Planché . . . . .	1
Carey, Henry . . .	2	Home, J. . . . .	6	Poole, John . . . .	1
Cherry, Andrew . .	10	Hughes, John . . .	9	Reed, Joseph . . .	6
Cobb, J. . . . .	24	Inchbald, Mrs. . .	19	Reynolds, Fred . .	26
Coffey, C. . . . .	9	Jackman, I. . . . .	1	Sheridan . . . . .	6
Colman, G., senr. .	35	Jones, Henry . . .	3	Shirley, William .	15
Colman, G. junr. .	23	Jephson, Robert . .	9	Southern . . . . .	5
Cowley, Mrs. . . .	14	Kelly, Hugh . . . .	7	Steele, Sir Richd. .	6
Cross, J. C. . . . .	44	Kemble, Charles. .	19	Thompson, Benj. .	21
Cumberland, R. . .	52	Kemble, J. P. . . .	10	Thomson, James . .	6
Dibdin, Charles . .	47	Kinnaird, Douglas .	1	Tobin, John . . . .	4
Dibdin, Chas. junr. .	5	Knight, T. . . . .	1	Townley, Rev. J. .	3
Dibdin, Thomas . .	39	Lee, Sophie . . . .	6	Vanbrugh . . . . .	10
Fielding, H. . . . .	28	Lewis . . . . .	14	Whitehead, Wil- liam . . . . .	7
Foote, Samuel . . .	26	Lillo, G. . . . .	8	Young, Edward . .	3
Franklin, Dr. Thos	7	Macklin, C. . . . .	11		

## APPENDIX H.

### 'THE MISFORTUNES OF ARTHUR.'—Thomas Hughes, 1588.

'It appears that eight persons, members of the Society of Gray's Inn, were engaged in the production of the *Misfortunes of Arthur*, for the entertainment of Queen Elizabeth at Greenwich on the 8th of February 1587—viz. Thomas Hughes, the author of the whole body of the tragedy; William Fulbecke, who wrote two speeches substituted on the representation, and appended to the old printed copy; Nicholas Trott, who furnished the introduction; Francis Flower, who penned choruses for the first and second acts; Christopher Yelverton, Francis Bacon, and John Lancaster, who devised the dumb shows then accompanying such performances, and a person of the name of Penroodocke. . . . The "Maister Francis Bacon" spoken of at the conclusion of the piece was,

of course, no other than Lord Bacon; and it is a new feature in his biography, though not, perhaps, very prominent nor important, that he was so nearly concerned in the preparation of a play at Court. In February 1587 he had just commenced his twenty-eighth year. . . . The mere rarity of this unique drama would not have recommended it to our notice; but it is not likely that such a man as Bacon would have lent his aid to the production of a piece which was not intrinsically good, and unless we much mistake, there is a richer and nobler vein of poetry running through it than is to be found in any previous work of the kind. The blank verse is generally free and flowing, although now and then deformed by alliteration, and rendered somewhat monotonous by the want of that variety of rhythm which Marlowe may be said to have introduced, and which Shakespeare scarcely exceeded. . . . There are (in this piece) evident approaches to the irregularity of our romantic drama. It forms a sort of connecting link between such pieces of unimpassioned formality as *Forrex and Porrex*, and rule-rejecting historical plays as Shakespeare found them and left them.'—From J. P. COLLIER'S *Supplement to Dodsley's Old Plays*.

Passages in the *Misfortunes of Arthur* compared with entries in the *Promus*, and with other portions of Bacon's writings, as well as with the Plays of Shakespeare :—

*Induction.*

Forsooth, some old reports of altered laws  
Clamors of courts and cavils upon woords.

Compare *Promus*, Nos. 440, 442, 445—'*Hic clamosi rabiosa fori.*'

Lawyers' 'forms of pleading.'

Compare *Promus*, No. 150.

Use the vantage of the time.

Compare *Promus*, No. 152. Note, in the illustrations: 'Sir Proteus . . . made *use and fair advantage of his days.*'

Time and vantage crave my company. (2 *H. IV.* ii. 3.)

The advantage of the time prompts. (*Tr. Cr.* iii. 3.)

Beyond him in the advantage of the time. (*Cymb.* iv. 1.)

Presumptuous sense whose ignorance dare judge  
Of things removed by reason from her reach.

Compare *Promus*, No. 332. Note: *Things beyond the reaches of our souls.*

To serve a queene for whom her purest gold  
Nature refin'd, that she therein might sett  
Both private and imperial vertues all.

*Set this diamond safe*

*In golden palaces, as it becomes.* (1 *Hen. VI.* v. 3. Said of Margaret of Anjou.)

*Gild refined gold.* (*John*, iv. 2.)

*Never so rich a gem*

*Was set in worse than gold.* (*Mer. Ven.* ii. 7. Of Portia.)

What else?

*Promus*, Nos. 307 and 1400.

*Act i. Scene 1.*

Infect.

*Promus*, No. 1436.

From bad to worse.

*Promus*, Nos. 50 and 956.

Discord swells.

Compare *Promus*, No. 86—of discords.

*The malice of thy swelling heart.* (1 *Hen. VI.* iii. 1.)

*Swelling, wrong-incensed peers.* (*R. III.* ii. 1.)

*The swelling difference of your settled hate.* (*R. II.* i. 1.)

*Act i. Scene 2* contains no Baconianisms.

*Act i. Scene 3.*

Who now can heale my maymed mind.

Compare *Promus*, No. 1241.

A thousand wayes do guide us to our graves.

Compare *Promus*, No. 499.

*This way to death my wretched sons are gone.* (*Tit. And.* iii. 1.)

*The way to dusty death.* (*Macb.* v. 5.)

Too late is to repent.

*Woe, that too late repents.* (*Lear*, i. 4, and *R. III.* iii. 4, 86.)

(And see illustrations to *Promus*, No. 367.)

Death is the end of paine, no paine itselfe.

Many times death passeth with less pain than the torture of a limb.  
... It is as natural to die as to be born; and to a little infant perhaps  
the one is as painful as the other. (*Essay Of Death.*)

*To die, to sleep.* (*Ham.* iii. 1.)

*In this harsh world draw thy breath in pain.*

(*Ham.* v. 2, and *Oth.* v. 2, 89.)

*The fear of death is most in apprehension.* (*M. M.* iii. 1.)

(See *Promus*, No. 1113.)

Despair yields no relieve.

*Grim and comfortless despair.* (*Com. Er.* v. 1.)

Thou with . . . patience would'st relieve. (*Ib.* ii. 1.)

*Mischief and despair drive you.* (1 *Hen. VI.* v. 4.)

*Black despair.* (2 *Hen. VI.* iii. 3 ; *R. III.* i. 2.)

*Sad despair.* (3 *Hen. VI.* ii. 3.)

*Deep despair, foul despair.* (*Ib.*)

Comfort to relieve them. (*Per.* i. 2.)

Compare *Promus*, Nos. 379 and 945.

Probing a wound.

*I'll tent him to the quick.* (*Ham.* ii. 2.)

*To the quick o' the ulcer.* (*Ib.* iv. 7.)

Compare *Promus*, No. 812.

Grief is a salve for grief.

*The humble salve which wounded bosoms fits.* (*Sonn.* cxx.)

*That still use of grief makes wild grief tame.* (*R. III.* iv. 4.)

*Great griefs, I see, medicine the less.* (*Cymb.* iv. 2.)

*Some salve for perjury.* (*L. L. L.* iv. 3.)

*A salve for any sore that may betide.* (3 *Hen. VI.* iv. 6.)

*Salve the long-grown wounds of my intemperance.*

(1 *Hen. IV.* iii. 2.)

(Seven times.)

To want your stately troupes, your friends, and kinne.

*Honour, love, obedience, troops of friends.* (*Macb.* v. 3.)

*Act i. Scene 4.*

Bad to worse.

*Promus*, Nos. 50 and 956.

A mean.

*Promus*, No. 87.

Present friend an absent foe.

Compare *Promus*, No. 1461.

Fearing the worst.

To fear the worst oft cures the worst. (*Tr. Cr.* iii. 2.)

Come, come, we fear the worst.

(*R. III.* ii. 3, and *Mer. Ven.* i. 2, 94.)

Water and fire (compared).

See *Promus*, No. 1295.

For trust or profit.

See *Promus*, No. 151.

No Baconian allusions found in the *Chorus*, nor in *Scenes* 1 and 2 of *Act* ii.

*Act* ii. *Scene* 3.

Well.

*Promus*, No. 294.

Death once.

*If wishes might find place, I would die together, and not my mind often and my body once.* (Second Essay *Of Death*.)

(*I find*) *in life but double death.* (2 *Hen. VI.* iii. 2.)

*Double death.* (*Tit. And.* iii. 1, 245; *W. Tale*, v. 3, 107.)

*A man can die but once.* (2 *H. IV.* iii. 2.)

*I would that I might die at once,*

*For now they kill me with a living death.* (*R. III.* i. 2.)

*Let us die instant.*<sup>1</sup> (*H. V.* iv. 5.)

*The pangs of three several deaths.* (*Mer. Wiv.* iii. 5, &c.)

Too much (of a good thing).

*Promus*, No. 487.

Even that I hold the kingliest point of all

To brook afflictions well.

Compare *Promus*, No. 379.

*A king, woe's slave, shall kingly woe obey.* (*R. II.* iii. 3.)

<sup>1</sup> 'Instant' in Steevens' edition; 'in fight,' Valpy; 'in honour,' Leopold.



The end allows the act.

*Let the end try the man.* (2 *Hen. IV.* ii. 4.)

Compare *Promus*, No. 949.

Overleaping your strength.

Compare *Promus*, No. 1128.

*Vaulting ambition which overleaps itself.* (*Macb.* i. 7.)

In brief.

Compare *Premus*, No. 706.

*Act ii. Scene 4.*

I inwards feel my fall, my thoughts misgive me much : down,  
terror !

My inward soul, &c. (*John*, iii. 1 ; *R.* II. ii. 2, rep.)

Our inward woe. (*Tr. Cr.* v. 11.)

*My heart misgives me.*

(*Mer. Wiv.* v. 5 ; 3 *Hen.* VI. iv. 6 ; *Rom. Jul.* i. 4 ; *Oth.* iii. 4.)

*Dive thoughts down to my soul.* (*R.* III. i. 1.)

*Hysterica passio ! Down, thou climbing sorrow !*

*Thy element's below.* (*Lear*, ii. 4.)

No traces of Bacon in the *Chorus* nor in the *Argument*.

*Act ii. Scene 1.*

Disguised vice for virtue vaunts itself.

*Promus*, No. 23, and compare No. 452.

No worse a vice than lenity in kings.

*Promus*, No. 601.

Rough rigour looks out right, and still prevails.

Compare *Promus*, Nos. 453 and 964.

Festering sore (hollowness).

*Promus*, Nos. 589 and 1438.

Well.

*Promus*, No. 294.

Fallen into the trap.

*Promus*, No. 798.

No traces of Bacon found in *Act* iii. *Scenes* 2, 3, and 4 ; nor in the *Chorus*, parts 1, 2, 3, and 4 (excepting a remark on high-climbing and deep-falling in part 3 ; see *Promus*, No. 484) none in the *Argument* nor in *Act* iv. 1.

*Act* iv. *Scene* 2.

Nothing lesse.

*Promus*, Nos. 308 and 1400a.

You speak in clouds.

(*He*) keeps himself in clouds. (*Ham.* iv. 5.)

*My* silence, and *my* cloudy melancholy. (*Tit. And.* ii. 3.)

*The* cloudy messenger. (*Macb.* iii. 6, &c.)

Unfold.

Compare *Promus*, Nos. 1012 and 1416.

No traces of Bacon in *Act* iv. 3 ; none in *Chorus*, parts 1, 2, and 3.

*Chorus*, *Part* 4.

As mellow fruit falls.

*Like* fruit unripe, sticks on the tree,  
*But* fall unshaken when they mellow be. (*Ham.* iii. 2.)

*A* storm . . .

*Shook* down my mellow hangings. (*Cymb.* iii. 3, and *Cor.* iv. 6, 101.)

No traces in the *Argument* to Dumb Shows 1, 2, and 3, in *Act* iv. *Scene* 3.

*Argument* to Dumb Show, *Fifth* and last.

A target, depicted with a man's heart sore wounded and the blood gushing out, crowned with a crown imperiall, and a lawrell garland, thus written on toppe :—' En totum quod superest.'

*Promus*, No. 423.

*Act* v. *Scene* 1.

Linking friendship.

*Promus*, No. 594.

Fruit of fame.

Fruits of duty, *R. II.* iii. 4 ; fruits of love, *3 II. VI.* iii. 2 ; *Oth.* ii. 3 ; fruits of wickedness, *Tit. And.* v. 1. *Oth.* v. 1 &c.

Pillar of state.

*Pillars of the state.* (2 *Hen.* VI. i. 1.)

Double greefe.

*'Tis a double labour.* (1 *Hen.* IV. v. 2.)

*He does me a double wrong.* (*R.* II. iii. 2.)

*Double, double toil and trouble.* (*Mach.* iv. 1.)

*Promus*, No. 967.

He was in years but young, in wit too olde.

*Promus*, No. 152.

Death dreadless to the good.

*Promus*, No. 1113.

The *Epilogue* seems to have been written by Bacon.

## APPENDIX I.

### 'CONTYNUANCES OF ALL KINDS.'

SOME curious particulars have been collected by means of a comparison of the 'Contynuances' which were used by Bacon in his prose writings at various periods of his literary life, with the 'Contynuances' which are to be found in Shakespeare's plays of the earlier and later periods. Only a few details can be given here, but these will show that the same progressive improvements may be noted in this particular, in both groups of works, and that if Bacon's note shows him to have felt that a poverty in 'contynuances' was a weak point in his own style, and a point which he set himself to work to improve, the author of the plays, at about the same period, noted the same defect in his own diction, and in a like manner set about correcting it. At any rate, it is a fact which anyone may prove for himself, that the number and variety of the 'contynuances' (or modes of resuming or continuing a subject of discourse), are found steadily to increase in successive plays later than the *Taming of the Shrew*, written, according to Dr. Delius, in 1594, and about the date of the *Promus* entries.

Thus, in *Titus Andronicus* (before 1591) there are about eighty 'contynuances.' We find the following words used for this pur-

pose:—And, as if, ay, because, but, come, first, for, nay, now, so, surely, then, therefore, thus, well, why, yet.

Eleven of these eighteen words are used only once or twice; *why*, nine times, *but*, five times.

In this early play, *and* appears no less than forty-five times at the commencement of a line, or immediately after a full stop, and in act v. scene 2 there are sixteen lines (186 to 201 inclusive), of which ten begin with *and*.<sup>1</sup>

Again, in 1 *Hen. VI.* (date 1591) there have been counted about 110 'contynuanes,' amongst which *and* occurs sixty-five times. The other forms are the same as in *Titus Andronicus*, excepting that the latter play has *as if* and *because*, whilst 1 *Hen. VI.* has *besides* and *since*, each once only.

If now we pass over the other plays of the so-called First Period, and examine in a similar manner the forms of continuation in a play written four or five years later than *Titus Andronicus*, the advance which has been made in regard to this point of style is very remarkable.

Let us take, for instance, *The Merchant of Venice* (date 1595). In this play there are about 150 'contynuanes' which are found not only to include the eighteen or twenty words which have been already enumerated, but also at least twenty other forms, such as—Certainly, indeed, for my part, if this be so, it would seem that, in a word, in truth, well, believe me, &c. (some of which, it may be observed, are *Promus* entries). There is more equality in the use of the various forms than was found in the earlier plays, *and*, for instance, being used only fifteen times after a stop, whilst other words, such as, *now*, *then*, *therefore*, *what*, *well*, *why*, &c., are almost equally frequent. Conversation has become less abrupt and jerky, and the improvement in style is marked.

Turning next to *Hen. VIII.*, which is reckoned as being the latest of the plays—(or, perhaps it should be said, an early play rewritten or touched up much later than the rest)—we may count upwards of a hundred continuances. The elegance of these is much superior to those in *The Merchant of Venice*. *And* has almost disappeared as a commencement of sentences—(it has only been noticed in Act ii. Scene 2, l. 43)—whilst the new forms are abundant, and for the most part now in such general use that it seems difficult to realise the fact that they were only introduced into ordinary conversation towards the end of Elizabeth's reign. Such

<sup>1</sup> See also *Sonnet* lxi., where, out of fourteen lines, ten begin with *and*. Comp. remarks in *Philology* (p. 119), J. Peile, M.A.

are—After all, again, also, as for me, further, hence, now this follows, thence it follows, thus far, &c.

In comparing the earlier and later essays of Bacon the same differences may be observed, but in a minor degree, on account of the style being no longer colloquial.

In the first three essays, *Of Studies*, *Of Discourse*, and *Of Ceremonies* (written 1597–8), there are twenty-eight ‘contynuanances,’ and they are the same as some of those found in *Titus Andronicus*. They ring the changes upon the following words:—And, as if, because, but, for, so, that is, therefore, yet.

But if we turn to the essay *Of Simulation and Dissimulation* (written in 1625), which contains about the same number of lines as the other three essays together, we find not only all the ‘contynuanances’ which are used in the first three essays, but many others which are also in *Henry VIII.* and in plays later than *Richard III.* Such are—Again,<sup>1</sup> in a few words,<sup>2</sup> it followeth,<sup>3</sup> it is good that,<sup>4</sup> therefore set it down that,<sup>5</sup> to say truth.<sup>6</sup>

There is no such gradual change or improvement to be seen in other authors of the Elizabethan period.

In Ben Jonson’s first play, *Every Man in His Humour* (acted 1598), the ‘contynuanances’ are effected by means of the same words which are used in *Titus Andronicus*, with the addition of six other expressions which all occur in plays from *The Two Gentlemen of Verona* (1591) to the *Taming of the Shrew* (1594): *Is it possible? believe me; ’tis true* (or *you say truly*); *I’ll warrant you; How now? and O Lord, sir.* These expressions are all entered in Bacon’s *Promus*.

Let the student turn now to any of Ben Jonson’s plays, written in or about 1625, the date of Bacon’s latest essay. *The Staple of News* is the only regular play which Jonson wrote at this date. If this is examined in the same manner as the preceding pieces, no difference or improvement will be found in the ordinary ‘contynuanances’ which are used, but—a noteworthy point—all the forms which appear to have been borrowed from Bacon have disappeared, with the exception of ‘How now?’

<sup>1</sup> Again, again, ask him his purposes. (*Lear*, v. 3.)

<sup>2</sup> In few words. (*Tim. Ath.* iii. 5.) In few, Ophelia. (*Ham.* i. 3; and see 2 *H. IV.* i. 1; *M. M.* i. 1; *Temp.* i. 2.)

<sup>3</sup> It follows as the night the day. (*Ham.* i. 3.)

<sup>4</sup> ’Twere good you let him know. (*Ham.* iii. 4.) ’Twere good she were spoken with. (*Ib.* iv. 5.)

<sup>5</sup> Meet it is I set it down that, &c. (*Ib.* i. 5.)

<sup>6</sup> To say the truth on’t. (*Cor.* iv. 5, rep. iv. 6.)



Of the latest of Ben Jonson's works, *The New Inn*, *The Magnetic Lady*, *A Tale of a Tub*, *The Sad Shepherd*, and *The Case is Altered* (all written about 1632), the same remarks may be made. The forms of continuation are the same which were in general use at the date when Bacon began to write. The newer and peculiar forms, which he invented or collected with a view to introducing them into his own writings or conversation, have dropped out of Ben Jonson's memory, and the only trace which has been noticed of Bacon's influence on Ben Jonson's language in these later plays is the solitary use, in *The Case is Altered*, i. 2, of the exclamation 'O Lord, sir!' which forms the *Promus* entry No. 1405.

Examples have been drawn from the works of Ben Jonson, not because they are more striking than those which can be offered by other authors of the same period, but because his works are so voluminous, and extend over so many years, that they seem to afford the most ample materials for forming a judgment as to the common or rare use of certain expressions. The remarks which have been made apply equally to other contemporary writers.

In Lyly's *Euphues* (1579-1580), the 'contynuanes' are more varied than in any works, excepting Bacon's, until nearly a century later. Besides all the common introductory or continuing words, we find a variety of more elegant forms used once or twice as introductions: *but suppose that*<sup>1</sup> (or *suppose now*), *but why talk I of this*,<sup>2</sup> *but here will I rest myself*,<sup>3</sup> *but I let pass*,<sup>4</sup> *concerning that*,<sup>5</sup> *hereof it cometh*<sup>6</sup> (or *followeth*), *I perceive*

<sup>1</sup> Suppose, my Lord, he did it unconstrained. (3 *Hen. VI.* i. 2; ii. 4, 2; iv. 1, 14; v. 5, 18, &c.; eight times.)

<sup>2</sup> But what talk we of fathers. (*As Y. L.* iii. 4.) But what talk I of this? (*T. Sh.* iv. 1; *Win. T.* iv. 3; *Cor.* iii. 1; *Cor.* iv. 6, &c.) What shall I speak of . . . Don Anthony? (Discourse in *Pr. of the Qu.*; *Sped. L. L.* i. 135, 138 (rep.), 139, 142 (rep.).)

<sup>3</sup> But let it rest. (1 *Hen. VI.* iv. 1.) I rest perplexed. (*Ib.* v. 5.) I rest assured. (*Jul. Cæs.* v. 3, &c.) And so I rest. (*Adv. to Duke of Rutland.*)

<sup>4</sup> But let it pass. (*L. L. L.* v. 1.) But let that pass. (*Mer. Wiv.* i. 4.)

<sup>5</sup> Concerning Jaquenetta. (*L. L. L.* i. 1.) Concerning this. (*Oth.* v. 1, &c., twelve times.) Concerning the materials of seditions. (*Ess. Of Seditions.*) Concerning those that are more or less subject to envy. (*Ess. Of Envy.*) Concerning the means of procuring unity. (*Ess. Of Unity.*)

<sup>6</sup> Thereof comes it. (*Com. Er.* v. 1.) Thereof comes the proverb. (*Tw. G. Ver.* iii. 1.) Hence comes it that. (*Tam. Sh.* 2, ind.) Whence comes this restraint. (*M. M.* i. 3.) Then it follows thus. (*Tam. Sh.* i. 1.) It follows not. (*Tw. G. Ver.* iii. 2.) What follows? (*John*, i. 1.) Then



*that*,<sup>1</sup> *we see that*,<sup>2</sup> *whereas*,<sup>3</sup> *what else*,<sup>4</sup> *not unlike*,<sup>5</sup> &c. Some of these are entered in Bacon's notes. All are in Shakespeare in some form, and for the most part they are far more frequent than in Lyly.

Supposing that further research should bring to light any of these forms in the works of other Elizabethan authors, it may be safely affirmed that they will be but few and far between; and it would be strange if they were found to have been common or in general use, because there would then have been no reasonable explanation of the fact that Bacon took the trouble to enter them in his note-book, and that they reappeared simultaneously and in increasing numbers in his prose works and in the Plays.

## APPENDIX J.

### 'GOOD-MORROW.'

IN the Introductory Chapter to this book it has been said that the earliest use which had been found of the forms 'good-morrow' and 'good-night' is in the titles of two short poems by George Gascoigne, printed in 1587. An earlier instance has, however, been recently met with, and as it is now too late to modify the statement made at page 85, it is necessary to add a few words in this place.

The interlude or dialogue of *John Bon and Mast Person*<sup>6</sup> opens with these words:

*The Parson.* What, John Bon! Good morrowe to thee!

*John Bon.* Nowe good morrowe, Mast Parson, so mut I thee.

it must follow as the night the day. (*Ham.* i. 1.) What follows? (*Ib.* iii. 4.) Now this follows. (*Hen. VIII.* i. 1.) What follows. (*Ib.* v. 1, v. 2, &c., and *Essay Of Simulation and Dissimulation*).

<sup>1</sup> I perceive that, &c., *about thirty times in the Plays.*

<sup>2</sup> Whereby I see that. (*Per.* ii. 3.) As we often see. (*Ham.* ii. 1, &c.) We also see that. (*Ess. Of Empire.*) It is commonly seen that. (*Ess. Of Faction.*)

<sup>3</sup> Whereas. (*Promus*, No. 1379; *Ess. Hen. VII.* Devey's ed. p. 347; *Declaration of treasons*, Sped. Life and Let. ii. 251.)

<sup>4</sup> What else? (*Promus*, No. 307 [rep.], which see for references to the Plays.)

<sup>5</sup> Not unlike. (*Promus*, No. 303, which see for references to the Plays.)

<sup>6</sup> Edited from the black letter edition (1548) by W. H. Black, and printed for the Percy Society. Mr. R. Foster describes this piece as being 'a bitter satire on the Real Presence.'

It will be observed that this is the same form which Jaquenetta uses to Holofernes, *L. L. L.* iv. 2 (1592). 'God give you good-morrow, Master Parson,' a form which, as has been said (p. 86), is repeated by Philip Stubbs in the opening words of his *Anatomy of Abuse* (1597). In the latter instance the words 'God give you,' which are in *Love's Labour's Lost*, are added to John Bon's salutation, and these additional words are retained by Philip Stubbs in the opening words of his dialogue, 'God give you good-morrow, Master Parson.' In none of these instances does it appear that 'Good-morrow' is used as a *morning* salutation; rather, as in the earliest instances in Shakespeare, it was a greeting similar to 'God save you, sir,' or 'Save you'; and the first use of 'good-morrow' as a *morning salutation* seems to be in *Romeo and Juliet*, i. 1 :—

*Ben.* Good morrow, cousin.

*Rom.* Is the day so young?

*Ben.* But new struck nine.

## APPENDIX K.

### EXTRA QUOTATIONS.

(Some from *Edward III.* ii. 1.)

17. *Blamed, punished, for goodness.* (See *Sonn.* xcvi.)
28. With this she falleth in the place she stood,  
And stains her face with his congealed blood. (*Ven. Ad.* l. 1121.)  
The lion, dying, thrusteth forth his paw,  
And wounds the earth, if nothing else. (*R.* II. v. 1.)
42. Which is that *god* in office guiding *men*?  
Which is the high and mighty Agamemnon? (*Tr. Cr.* i. 3.)  
You speak o' the people  
As if you were a *god* to punish, not  
A *man* of their infirmity. (*Cor.* iii. 1; *Lucrece*, l. 601.)
46. O Lord! that lends me life,  
Lend me a heart replete with thankfulness;  
For thou has given me in this beauteous face  
A world of earthly blessings to my soul. (2 *Hen.* VI. i. 1.)
44. *Di danaro, di senno e di fede.* (Quoted Spedding, Works, iii. 459.)
50. (*Gloucester stabs King Henry.*) For this amongst the rest was I  
ordained.  
*K. Hen.* Ay, and for much more slaughter after this.  
(3 *Hen.* VI. v. 6.)

59. *Punishments in the under-world.* (*Tw. N. Kins.* iv. 3, 28-56.)
78. If in your country's wars you chance to die,  
That is my bed, too, lads, there will I die. (*Cymb.* iv. 4.)
79. *The fatal followers pursue,*  
And I am faint, and cannot fly their fury. (3 *Hen.* VI. i. 4.)
81. *Mineral wits strong poison.*  
The Moor already changes with my poison :  
Dangerous conceits are, in their natures, poisons,  
Which at the first are scarce found to distaste,  
But with a little act upon the blood,  
Burn like mines of sulphur. (*Oth.* iii. 3.)  
It is a mind  
That shall remain a poison where it is,  
Not poison any further. (*Cor.* iii. 1.)
86. *Concords and discords.* (*Sonn.* viii.)
111. The astronomer. (*Sonn.* xiv.)
113. The cardinal will have his will.  
(*Hen.* VIII. ii. 1, 166; ii. 2, 11.)
115. Since I am crept in favour with myself,  
I will maintain it with some little cost. (*R.* III. i. 2.)
125. *Death dissolves.* (*Ham.* i. 2, 129.)
131. There is no fear in him ; let him not die. (*Jul. Cæs.* ii. 1, 190.)
133. How mightily sometimes we make us comforts of our losses.  
(*A. W.* iv. 3.)  
O benefit of ill ! Now I find true  
That better is by evil still made better. (*Sonn.* cxix.)  
Nothing brings me all things.  
(*Tim. Ath.* v. 2 ; *Hen.* VIII. iv. 2, 64-66.)  
(Comp. 379, 1274.)
135. For my part, the sea cannot drown me. (*Temp.* iii. 2.)  
I prophesied if a gallows were on land this fellow would not drown.  
(*Ib.* v. 1 ; *Per.* i. 3, 25-29.)
138. Thou snail, thou slug. (*Com. Er.* ii. 2.)  
Fie ! what a slug is Hastings. (*R.* III. iii. 1.)
144. *Thanks.* (*Hen.* VIII. ii. 3, 65-71 ; *M. Ado.* ii. 3, 251-263.)
152. Not yet mature, yet matchless. (*Tr. Cr.* iv. 5.)
156. Let no man come to our tent till we have done our conference ;  
Let Lucius and Titinius guard our door.  
(*Jul. Cæs.* iv. 2 ; *Ham.* iv. 5, 108-114.)

157. I am a subject fit to jest withal,  
But far unfit to be a sovereign. (3 *Hen. VI.* iii. 3.)  
Alas! why would you heap this care on me?  
I am unfit for state and majesty. (*R. III.* iii. 7, 140-206.)  
I am very ill at ease,  
Unfit for mine own purposes. (*Oth.* iii. 3.)  
There should be one amongst them by his person  
More worthy this place than myself,  
To whom, if I but knew him, with my love and duty,  
I would surrender it. . . .  
I find him a fit fellow. (*Hen. VIII.* i. 4; *Per.* ii. 3, 22.)
160. Be but duteous, and true preferment shall tender itself to thee.  
(*Cymb.* iii. 1; *ib.* l. 107-121; *Tit. And.* i. 2, 171-174;  
*Lear*, vi. 3, 41-45.)
170. The *arbitrement* is like to be bloody. (*Lear*, iv. 7.)  
Weak arbitrators. (*Lucrece*, 1017.)
172. You, as your own business and desire shall point you,  
For every man hath business and desire,  
Such as it is. (*Ham.* i. 5.)  
God send every one their heart's desire. (*M. Ado.* iii. 4.)  
Your heart's desires be with you. (*As Y. L.* i. 2.)  
Outward things dwell not in my desires. (*Hen. V.* iv. 3.)
178. *Water to the sea.* (*Lucrece*, 649, 658.)
181. To this your son is marked, and *die he must.*  
(*Tit. And.* i. 2; *Jul. Cæs.* ii. 1, 162, 183; iv. 1, 1-6;  
*Tr. Cr.* v. 6, 21.)
182. Let's not confound the time with conference harsh:  
There's not a minute of our lives should stretch  
Without some pleasure now. What sport to-night?  
(*Ant. Cl.* i. 1.)
183. The wind sits fair for news to go to Ireland. (*R. II.* ii. 3.)  
The winds give benefit, and convoy is assistant. (*Ham.* i. 3.)
192. It would be every man's thought; and thou art a blessed fellow  
to think as every man thinks: never a man's thought in the  
world keeps the roadway better than thine.  
(2 *Hen. IV.* ii. 2; *All's W.* ii. 3, 7-41.)
200. Far from the purpose. (*Lucrece*, l. 113.)  
Put your discourse into some frame;  
Start not so wildly from the matter. . . .  
But to the matter. (*Ham.* iii. 2.)

201. Speak to the business, Master Secretary. (*H. VIII.* v. 2.)
209. It is not meet  
That every nice offence should bear his comment.  
(*Jul. Cæs.* iv. 3.)
210. *Fighting on an argument.*  
Why I will fight with him upon this theme. (*Lucrece*, l. 1021;  
*Ham.* v. 1.)
215. *The tale known in heaven.* (*Ham.* v. 2, 283-285.)
227. *Hor.* O day and night, but this is wondrous strange!  
*Ham.* And therefore as a stranger give it welcome.  
There are more things in heaven and earth, Horatio,  
Than are dreamt of in your *philosophy.* (*Ham.* i. 5.)
237. The three *thorns of compunction* which instanced me to make this  
motion. (*Let. to the Queen*, 1600.)  
There's something in (his mother's letter) that *stings* his nature.  
(*All's Well*, iv. 3.)  
The oracle . . . whose spiritual counsel had,  
Shall stop or *spur* me. (*W. T.* ii. 2.)
264. O time! cease thou thy course, and last no longer.  
If they surcease to be that should survive,  
Shall rotten death make conquest of the stronger,  
And leave the flattering feeble souls alive? (*Lucrece*, l. 1764.)
281. Mutual respect *incident* to persons of our qualities.  
(*Let. to Sir F. Vere*, 1601.)
282. 'Twill be *ill taken.* (*Lear*, ii. 2.)
291. You start away  
And lend no ear unto my purpose. (1 *Hen. IV.* i. 3.)
292. *Few words needed.* (*Lucrece*, l. 1613.)
295. In the mean time (thirty-two times); meanwhile.  
(*Tit. And.* i. 2, 345; *ib.* ii. 1, 43; iv. 3, 103; *Hen. VIII.*  
ii. 4, 233.)
296. *All this will not serve.* (*All's W.* iv. 1, 51-59.)
298. Where did I leave? (*Ven. Ad.* l. 715.)
302. I find it strange. (*Squire's Conspiracy*, 1598.)
303. Not unlike. (*Oth.* i. 2, 143.)  
Not much unlike to that comparison which Pythagoras made.  
(*Advt. L.* ii. Sped. Works, iii. 421.)
307. What else. (*Lucrece*, l. 1622.)
308. 'Tis nothing less. (*R. II.* ii. 2, 34.)
313. The deep vexation of his inward soul  
Hath serv'd a dumb arrest upon his tongue. (*Lucrece*, l. 1779.)



317. What is't? . . . What would'st thou beg, Laertes? . . . What  
wouldst thou have, Laertes? (*Ham.* i. 2.)  
I do desire it. Why beg then? (*Tr. Cr.* iv. 5, and iii. 3, 17.)  
O vain petitioner! beg a greater matter, &c.  
(*L. L. L.* v. 2; *Mer. Ven.* i. 1, 160.)
318. Marry, well bethought. (*Ham.* i. 3, 90.)
324. He raves in saying nothing. (*Tr. Cr.* iii. 3, 250.)  
An he do nothing but speak nothing, he shall be nothing here.  
(2 *H. IV.* ii. 4.)
336. . . . So loving to my mother. . . .  
Must I remember? Why, she would hang on him  
As if increase of appetite had grown  
By what it fed on. (*Ham.* i. 2.)  
The heavens forbid,  
But that our loves and comforts should increase  
Even as our days do grow. (*Oth.* ii. 1; *Sonn.* cxv.)
347. He has run his course and sleeps in blessings.  
(*Hen. VIII.* iii. 2, 388, and 448-50.)  
(See *Rich. II.* ii. 2, 130; *Oth.* v. 2, 252.)
354. *Rich though poor.* (*Hen. VIII.* ii. 1, 97-120.)
355. My advocacy is not now in tune.  
(*Oth.* iii. 4, 127; *Per.* i. 1, 82.)
367. O! my good lord, that comfort comes too late;  
'Tis like a pardon after execution.  
(*Hen. VIII.* iv. 2; *Rich. III.* ii. 2, 87-91; *All's W.* v. 3, 56-65.)
370. *Beauty in the autumn of life.* (*Lucrece*, l. 1685.)  
(See *Sonn.* civ.)
379. *Noble sufferers.*  
I think affliction may subdue the cheek,  
But not take in the mind. (*W. T.* iv. 3; *Hen. VIII.* ii. 2, 34-36.)
381. Then is there here one Master Caper, at the suit of Master Three-  
pile the mercer, for some four suits of peach-coloured satin,  
which now peaches him a beggar. (*M. M.* iv. 3.)
387. *Chid for not being a baron.* (2 *Hen. VI.* iv. 2, 40-53.)
390. *The fool will only hearken to what pleases him.*  
(Comp. *Ham.* iv. 1, 14-24.)
391. O wonderful when devils tell the truth!  
More wonderful when angels are so angry. (*R.* III. i. 2.)
393. 'Tis but a kiss I beg. (*Ven. Ad.* l. 96; comp. *Oth.* iii. 3, 77, &c.)
401. *Court hours.* (*Rich. III.* i. 3, 151-156; i. 4, 76-83.)



402. While thou livest, dear Kate, take a fellow of plain and uncoined constancy, for he perforce must do thee right because he hath not the gift to woo in other places. (*Hen. V.* v. 2.)

I am constant to my purposes. (*Ham.* v. 2.)

The Moor is of a constant, loving, noble nature. (*Oth.* ii. 1.)

(Sixty passages on the virtue of constancy.)

403. I would forget her, but a fever she  
Reigns in my blood, and will remembered be. (*L. L. L.* iv. 3.)  
(Comp. 1168.)

408. *The longest day has an end.* (*Tr. Cr.* v. 9, 3-8, 17-20.)

413. Both here and hence pursue me lasting strife,  
If, once a widow, ever I be wife! (*Ham.* iii. 2.)

420. Princes are the *glass*, the school, the book,  
Where subjects' eyes do learn, do read, do look. . . .  
Wilt thou be glass wherein it shalt discern  
Authority for sin? (*Lucrece*, l. 615-637; *ib.* 1758-1764.)

432. I have gone here and there . . . sold cheap what is most dear.  
(*Sonn.* cx.)

434. Stone him with hardened hearts, harder than stones.  
(*Lucrece*, 978.)

435. Thy state of law is bond-slave to the law. (*R.* II. ii. 2.)

441. The play, I remember, pleased not the million; 'twas caviare to the general; but it was (as I received it, and others, whose judgments in such matters cried in the top of mine) an excellent play. (*Ham.* ii. 2.)

440. { Doubt not, my lord, I'll play the orator,  
441. { As if the golden fee, for which I plead,  
(Were for myself. (*R.* III. iii. 6.)

442. Plate sin with gold,  
And the strong lance of justice hurtless breaks;  
Arm it in rags, a pigmy's straw does pierce it. (*Lear*, iv. 6.)  
There was, for a while, no money bid for argument, unless the poet  
and the player went to cuffs in the question. (*Ham.* ii. 2;  
*Jul. Cæs.* iv. 3, 19-27.)

444. *Ambiguous as oracles.*

Or by pronouncing of some doubtful phrase,  
As, 'Well, well; we know'; or, 'We could an' if we would';  
Or, 'If we list to speak'; or, 'There be, an' if they might';  
Or such *ambiguous* giving out. (*Ham.* i. 5.)

Thou hast deceived me like a double-meaning prophesier.  
(*All's W.* iv. 3.)

452. Be secret false. (*Com. Er.* iii. 2.)

The devil can cite Scripture for his purpose;  
An evil soul producing holy witness  
Is like a villain with a smiling cheek,  
A goodly apple rotten at the heart;  
O what a goodly outside falsehood hath! (*Mer. Ven.* i. 3.)  
Though honesty be no puritan, yet it will do no hurt; it will  
wear the surplice of humility over the black gown of a big heart.  
(*All's W.* i. 3; *Lucrece*, l. 252.)

(Compare No. 920.)

459. *The world made of stuff or matter.* (*Ham.* iii. 4, 50; iv. 2, 6).  
Earthly man is but a substance. (*Per.* ii. 1, 2; *Sonn.* 44, 51 & 53.)

461. *Real.*

His lordship marched a real course in service.  
(*Obs. of a Libel*, 1592.)

465. The translation given *ante*, at p. 211, is incorrect. It should be:  
'Nor have you more feeling, but less shame'—*i.e.* 'You do  
not feel more than I do, but have less shame in expressing your  
feelings.'

478. You taught me first to beg, and now, methinks,  
You teach me how a beggar should be answer'd.  
(*M. Ven.* iv. 2, 439.)

484. I have touch'd the highest point of all my greatness,  
. . . I shall fall . . . and no man see me more.  
(*Hen. VIII.* iii. 2.)

486. *Itch and ease.* (*Tr. Cr.* ii. 1, 48, 49.)

488. *Ever spare, ever bare.* (*Sonn.* iv. xi.)

496. For let our finger ache, and it indues  
Our other healthful members even to that sense of pain.  
(*Oth.* iii. 4.)

497. *When thieves fall out.* (*R. III.* i. 3, 58, 59.)

509. If you were men, as men you are in show,  
You would not use a gentle lady so. (*M. N. D.* iii. 2.)

514. We shall be winnow'd with so rough a wind,  
That even our corn shall seem as light as chaff.  
(2 *Hen. IV.* iv. 1.)

526. *Trust not a woman.* (*Ham.* iii. 4, 187; *Ant. Cl.* ii. 7, 1-3.)

527. The year growing ancient,—  
Not yet on summer's death, nor on the birth  
Of trembling winter,—the fairest flowers o' the season  
Are our carnations. (*W. T.* iv. 3.)

528. False  
As dice are to be wished, by one that fixes  
No bourne 'twixt his and mine. (*Ib.* i. 2.)

Grant I may never prove so fond  
To trust a man on his oath or bond. (*Tim. Ath.* i. 2.)

535. Do my Lord of Canterbury  
A shrewd turn, and he is your friend for ever. (*Hen. VIII.* v. 2.)
537. With what a sharp-provided wit he reasons! . . .  
So cunning and so young, is wonderful. (*R.* III. iii. 1.)
538. Invest me in motley; give me leave and speak my mind.  
(*As Y. L.* ii. 7.)  
Peace, fool. . . . He is a privileged man. (*Tr. Cr.* ii. 3.)
538. 'Even thus,' quoth she, 'he spake,' and then *spake broad*,  
With epithets and accents of *the Scotch*. (*Edward III.* ii. 1, 29.)
559. Very good orators; when they are out they will spit.  
(*As Y. L.* iv. 1.)
564. *Poets lie*.
565. No hearing . . . but my sir's song, and admiring the nothing of it.  
(*W. T.* iv. 3.)
571. *Sweets, sour*s. (*Lucrecc*, l. 867, 889-893; *Sonn.* xxxv. 39; *All's*  
*W.* iv. 3, 81; *Edward III.* ii. 1, 409, 410.)  
(Comp. No. 910.)
573. Poor fools believe false preachers. (*Cymb.* iii. 4.)
583. The red wine first must rise  
In their fair cheeks, my lords; then we shall have 'em  
Talk as to silence. (*Hen. VIII.* i. 4.)
593. It has been suggested that this entry should be read thus: 'Ramo  
curto vindamo (for *vendemmia*) lunga' (*Short branch, long*  
*vintage*; a proverbial reference to the advantage of pruning.)  
The whole land  
Is full of weeds . . . her fruit-trees all unprun'd.  
. . . . We at time of year  
Do wound the bark, the skin of our fruit-trees.  
. . . . Superfluous branches  
We lop away, that bearing boughs may live. (*R.* II. iii. 4.)  
Her (France's) vine, the merry cheerer of the heart,  
Unpruned dies . . . and . . . our vineyards . . .  
Defective in their natures, grow to wildness. (*Hen.* V. v. 2.)
601. This too much lenity and harmful pity. (3 *Hen.* VI. ii. 2.)  
What makes robbers bold but too much lenity? (*Ib.* ii. 6.)  
Awake your dangerous lenity. (*Cor.* iii. 1.)
608. *Good dream—ill waking*. (*R.* II. v. 1, 17-20.)
612. Woe the while!  
O cut my lace, lest my heart, cracking it,  
Break too. (*W. T.* iii. 2.)

- 617a. *Oth.* Was not that Cassio parted from my wife?  
*Iago.* Cassio, my lord? No, sure, I cannot think it,  
 That he would steal away so guilty-like,  
 Seeing you coming. (*Oth.* iii. 3.)
625. The soul's frail dwelling-house. (*John*, v. 7.)
628. 'Twas the boy that stole your meat, and you'll beat the post.  
 (*M. Ado*, ii. 1.)  
 He that ears my lands spares my team, and gives me leave to inn  
 the crop. (*All's W.* i. 3.)
633. One face, one voice, one habit, and two persons. (*Tw. N.* v. 1)
634. He taketh upon him to play the prophet . . . and will needs  
 divine or prognosticate the great trouble whereunto this realm  
 shall fall. (*Obs. of a Libel*.)
637. He sees her coming, and begins to glow,  
 Even as a dying coal revives with wind. (*Ven. Ad.* 338.)  
 For flattery is the bellows that blows up sin;  
 The thing the which is flattered but a spark,  
 To which that blast gives heat and stronger glowing. (*Per.* i. 3.)
641. *Pan.* What have you lost by losing of this day?  
*Lord.* All days of glory, joy, and happiness.  
*Pan.* If you had won it, certainly you had. (*John*, iii. 4.)  
 Clarence still breathes; Edward still lives and reigns,  
 When they are gone, then must I count my gains.  
 (*R. III.* i. 1; *Lucrece*, l. 211.)
643. 'Tis in my memory lock'd,  
 And you yourself shall keep the key of it. (*Ham.* i. 3.)
646. You are one of those that will not serve God if the devil bid you.  
 (*Oth.* i. 1.)
647. Take my halter in mine arms.  
 Yet will I strive to embrace mine infamy. (*Lucrece*, l. 504.)
648. Never gaz'd the moon  
 Upon the water, as he'll stand, &c. (*W. T.* iv. 3.)
650. Harvest of wit. (*Lucrece*, l. 859.)
657. Use and liberty,  
 Which have for long run by the hideous law,  
 As mice by lions. (*M. M.* i. 5.)
663. A tome day = a holiday.  
 A holiday shall this be kept. (*R. III.* ii. 1, 74; *R. II.* iii. 1, 45.)  
*Flavius.* Hence! home you idle creatures, get you home.  
 Is this a holiday?  
 2 *Cit.* Indeed, sir, we make holiday, to see Cæsar and to re-  
 joice in his triumph.

*Mar.* And do you now cull out a holiday?  
 And do you now strew flowers in his way,  
 That comes in triumph over Pompey's blood?  
 Begone! (*Jul. Cæs.* i. 1.)

This day, no man think  
 Has business at his house; for all shall stay.  
 This little one shall make it holiday. (*Last lines of Hen. VIII.*)

664. Myself can best tell where the shoe wrings me,  
 Finding where he was most wrong. (*Obs. of a Libel*, 1592.)  
 Men wrung with wrongs. (*Tit. And.* iv. 3.)  
 He wrings at some distress. (*Cymb.* iii. 5.)

669. Cup us, till the world go round (rep.). (*Ant. Cl.* ii. 7.)

689. The cry went once on thee  
 And still it might, and yet it may again,  
 If thou would'st not entomb thyself alive,  
 And case thy reputation in thy tent. (*Tr. Cr.* iii. 3.)

690. *Hovering temporisers.* (*W. T.* i. 2, 302.)

691. *K. Hen.* Once more, my lord of Winchester, I charge you,  
 Embrace and love this man.  
*Gas.* With . . . brother-love I do it. (*Hen. VIII.* v. 2.)

703. In cypress chests (I have stuffed) my arras, &c. (*Tam. Sh.* ii. 1.)

706. I will imitate the honourable Romans in brevity.  
 (2 *Hen. IV.* ii. 2.)

715. The hardy youths strive for the games of honour,  
 Hung with the painted favours of their ladies,  
 Like tall ships under sail. (*Tw. N. Kins.* ii. 2.)

- 718a. You had much ado to make his anchor hold;  
 When you cast it out it still came home. (*W. T.* i. 2.)

- 718b. That's not amiss; but yet keep time in all. (*Oth.* iv. 1.)

719. The stars I see will kiss the valleys first. (*Win. T.* v. 3.)  
 A couple that 'twixt heaven and earth  
 Might thus have stood. (*Ib.*; *All's W.* iv. 2, 66.)

721. If then the tree may be known by the fruit, as the fruit by the  
 tree, . . . there is virtue in that, Falstaff. (1 *Hen. IV.* ii. 4.)

729. He that plots to be the only figure amongst *ciphers* is the decay  
 of a whole age. (*Ess. Of Ambition.*)

730. Some certain dregs of conscience are yet within me. (*R. III.* i. 4.)

731. These blazes, daughter,  
 Giving more light than heat, extinct in both, . . .  
 You must not take for fire. (*Ham.* i. 4.)

The flash and outbreak of a fiery mind. (*Ham.* ii. 1.)



732. What ! will the aspiring blood of Lancaster  
Sink in the ground ? (3 *Hen. VI.* v. 6.)
733. *Cas.* You know that you are Brutus that speak this,  
Or, by the gods, this speech were else your last.  
*Bru.* The name of Cassius honours this corruption,  
And chastisement does therefore hide his head. (*Jul. Cæs.* iv. 3.)  
Thy priesthood saves thy life. (3 *Hen. VI.* i. 3.)  
Now, Brutus, thank yourself:  
This tongue had not offended so to-day  
If Cassius might have rul'd. (*Jul. Cæs.* v. 1; *Oth.* iv. 1, 4.)  
*Bra.* Thou art reverent touching thy spiritual function, not  
thy life. (1 *Hen. VI.* iii. 1, and *ib.* l. 110-111.)  
*Iago.* Thou art a villain.  
You are—a senator. (*Oth.* i. 1.)
737. O ill-starr'd wench !  
Pale as thy smock ! when we shall meet at compt,  
This look of thine will hurl my soul from heaven. (*Oth.* v. 2.)  
Her audit though delayed, answered must be. (*Sonn.* cxxvi.)
740. I thank my fortune first  
My ventures are not in one bottom trusted. (*Mer. Ven.* i. 1.)
741. Thou churl, for this time,  
Though full of our displeasure, yet we free thee  
From the blow of it. (*W. T.* iv. 3.)
743. Thus hulling in  
The wild sea of my conscience, I did steer  
Toward this remedy. (*Hen. VIII.* ii. 4.)
758. *Angling. Baiting the hook.* (*M. Ado.* iii. 1, 26-33.)
763. *Spoken from the tripod, or by the oracle.*  
(*W. Tale.* i. 181-186 ; ii. 3, 115-118, 191-199 ; iii. 1, 18-21 ;  
*Temp.* iv. 1.)
764. No noise but owls' . . . death-boding cries. (*Lucrece*, l. 165.)  
*The boding night-raven.* (*M. Ado.* ii. 3, 82-84.)
779. Is there no way to cure this ? . . . Yet I know  
A way, if it take right, in spite of fortune,  
Will bring me off again. (*Hen. VIII.* iii. 2.)
- 783 or 784. *Labour in vain.*  
It will never be,  
We may as well push against St. Paul's. (*Hen. VIII.* v. 3.)
784. *To sow labour.*  
Having rather sowed troubles in France than reaped any assured  
fruit. (*Obs. on a Libel.*)
785. *Speaking, entreating, calling in vain.* (Twenty times.)
791. He that hath killed my king and whor'd my mother,  
Popped in between the election and my hopes. (*Ham.* v. 2.)



For thus popped Paris in his hardiment,  
And parted thus you and your argument. (*Tr. Cr.* iv. 5.)

798. How is't, Laertes?

Why, as a woodcock to mine own springe, Osrick,  
I am justly killed with mine own treachery. (*Ham.* v. 2.)

810. { I am trusted with a muzzle, and enfranchised with a clog. . . .  
810a. { If I had my mouth I would bite; if I had my liberty, I  
would do my liking. (*M. Ado.* i. 3.)

815. Thou shalt prove  
A hoop of gold to bind thy brothers in. (2 *Hen. IV.* iv. 4.)

Will you with counters sum  
The past proportion of his infinite?  
And buckle in a waist most fathomless  
With spans and inches so diminutive  
As fears and reasons? (*Tr. Cr.* ii. 2.)

817. I see, sir, that you are *eaten up* with passion. (*Oth.* iii. 3.)

826. One cloud of winters' showers—  
These flies are couch. (*Tim. Ath.* ii. 2.)

832. Wax . . . yields . . . to every light impression.  
(*Ven. Ad.* l. 565.)  
*Virtue melts as wax.* (*Ham.* iii. 4, 85.)

854. *Cas.* . . . By for your words they rob the Hybla bees,  
And leave them honeyless.

*Ant.* Not stingless too?

*Bru.* O yes, and soundless too;

For you have stol'n their buzzing Antony,  
And very wisely threat before you sting. (*Jul. Cæs.* v. 1.)

882. These griefs, these woes, these sorrows, make me old.  
(*Rom. Jul.* iii. 2.)

I must hear from thee every day in the hour,  
For in a minute there are many days.  
O! by this count I shall be much in years  
Ere I again behold my Romeo. (*Ib.* iii. 5.)

853. Whether your lordship *take it by the handle* of the occasion.  
(*Lett. to Essex*, 1599.)

868. *Public shame.* (*Oth.* v. 2, 24, 25.)

872. It rain'd down fortune, showering on your head.  
(1 *Hen. IV.* v. 1.)

I shower a welcome on ye. (*Hen. VIII.* i. 4.)  
Your royal graces shower'd on me daily. (*Ib.* iii. 2.)  
My power rained honour. (*Ib.*)

899. His curses and his blessings  
Touch me alike; they're breath I not believe in.  
(*Hen. VIII.* ii. 2.)

903. And never did the Cyclops' hammers fall  
On Mars, his armour forged for proof eterne,  
With less remorse than Pyrrhus' bleeding sword  
Now falls on Priam. (*Ham.* ii. 2.)
907. The frequency with which 'blushing and turning pale,' 'turning red and white,' &c., are introduced in the Plays suggests the possibility that the Latin sentence in the entry may have been the aid to invention, although in this case, as elsewhere, the application differs from that in the original. (*Edward III.* ii. 1, 3-20.)
909. The croaking raven doth bellow for revenge. (*Ham.* iii. 2.)
910. *Sweet, sour.*  
(See, for additional references, No. 571 in this Appendix.)
922. You have among you many a purchas'd slave,  
Which, like your asses, and your dogs and mules,  
You use in abject and in slavish parts . . .  
Why sweat they under burdens? (*Mer. Ven.* iv. 1.)
929. *Wasps taking the bees' honey.* (*Lucrece*, 833-840.)
931. I saw whose purse was best in picture, and what I saw to my good use I remembered. (*W. T.* iv. 3.)
934. *Fawning, biting.*  
'Tis time to fear when tyrants seem to kiss. (*Per.* i. 2)
941. O let me live ! . . .  
Come on, thou art granted space. (*All's W.* iv. 1, 93.)  
The prison itself is proud of them; they have all the world in their chamber. (*Tw. N. Kins.* ii. 1.)
944. France being ours, we'll bend it to our awe,  
Or break it all in pieces. (*Hen.* v. i. 2.)
947. *Leave is light.* (*Oth.* iii. 3, 85, 86.)
963. *Hen. VIII.* i. 20; *Cymb.* iii. 3, 46-49, &c.
964. By blows or words here let us win our right. . . .  
I mean to take possession of my right. (3 *Hen. VI.* i. 1.)  
*King J.* Our strong possessions and our might for us.  
*Eliz.* Your strong possessions is more than your right.  
(*John*, i. 1.)
966. Time's glory is . . . to bring truth to light. (*Lucrece*, l. 940.)
967. *Countess.* In delivering my son from me I bury a second husband.  
*Bert.* And I, in going, madam, weep o'er my father's death anew.  
(*All's W.* ii. 1; *Lucrece*, 1821-1827.)
969. *Saying and doing are two things.* (*Lucrece*, l. 1345-1351; *Per.* ii. Gower; *Temp.* v. 1, 71; *Hen. VIII.* iv. 2, 42-43; *Edward III.* ii. 1, 306-7.)

972. O that I knew the beast,  
That I might rail on him to ease my mind. (*Tit. And.* ii. 9.)  
I will after him straight,  
And tell him so, for I will ease my heart,  
Although it should be with hazard to my head. (1 *Hen. IV.* i. 3.)  
Why, what an ass am I! Ay, sure this is most brave,  
That I, the son of a dear father murder'd . . .  
Must, like a whore, unpack my heart with words,  
And fall a-cursing, like a very drab,  
A scullion! (*Ham.* ii. 2.)
976. *That the eye seeth not, the heart rueth not.* (*Lucrece*, l. 527.)
981. Look how the black slave smiles upon the father,  
As who would say, 'Old lad I am thine own.' (*Tit. And.* iv. 2.)  
My mistress is my mistress; this, myself;  
The vigour and the picture of my youth:  
This, before all the world, do I prefer. (*Ib.*)
983. *Love, hate.* (*Tr. Cr.* iv. 1, 23-33.)  
To-morrow must I meet thee fell as death,  
To-night all friends. (*Ib.* iv. 5.)  
(*Sonn.* cxlv. cxlix. clii.; *Lucrece*, l. 988; *M. Ado.* ii. 3, 97-99.)
985. I see virtue in his looks. . . . Now, my masters, for a true face  
and a good conscience. (1 *Hen. IV.* ii. 4, 438, 512.)  
Some that smile have in their hearts . . . millions of mischiefs.  
(*Jul. Cæs.* iv. 1; *Oth.* iii. 2, 49-51; *Lucrece*, l. 203.)
989. *More difficult than beautiful.* (*Ham.* ii. 2, 46-51.)
990. She hath kept the fire from her own walls by seeking to quench it  
in her neighbours'. (*Praise of the Queen.*)
- 1011a. (As) one encompassed with a winding maze,  
That cannot tread the way out readily. (*Lucrece*, l. 1150.)
1012. *Wrapped up in sin.* (*Ib.* l. 636.)
1015. As palmer's chat, makes short their pilgrimage. (*Ib.* l. 791.)
1021. What have I done, as best I may  
Answer I must, and shall do with my life. (*Tit. And.* i. 2.)  
Bear with patience such griefs as you have laid upon yourself.  
(*Per.* i. 2.)
1022. A most unnatural and faithless service. (*Hen. VIII.* ii. 1.)  
An office or the devil, not for man.  
That devil's office must thou do for me. (*Edward III.* ii. 1.)
1026. *The face shou'd show the mind.*  
(*Lucrece*, 1394-1400; *Ham.* i. 2, 76-86; iii. 2, 84-87.)
1027. *A poet's rage, and stretched metre.* (*Sonn.* xvii.)

1038. *Poison to one, nourishment to another.* (*Edward III.* ii. 1, 394.)
1046. *Hor.* Is it a custom?  
*Ham.* Ay, marry is 't;  
 But to my mind—though I am a native here,  
 And to the manner born—it is a custom  
 More honour'd in the breach than the observance. (*Ham.* i. 4.)  
*Repugnant to sense.* (*Ib.* iii. 4, 72–74.)
1063. Here's a large mouth, indeed,  
 That spits forth death and mountains, rocks and seas,  
 Talks as familiarly of roaring lions  
 As maids of thirteen do of puppy dogs.  
 What cannoneer begot this lusty blood?  
 He speaks plain cannon, fire and smoke, and bounce; . . .  
 Zounds! I was never so bethumped with words. (*John*, ii. 2.)
1065. Fair, kind, and true is all my argument;  
 Fair, kind, and true, varying to other words;  
 And in this change is my invention spent. (*Sonn.* cv.)
1071. Now she *unweaves the web* that she hath wrought;  
 Adonis lives, and death is not to blame. (*Ven. Ad.* 991.)
- 1081, 1082. The uttermost antiquity is like fame that muffles her head  
 and tells tales. (*Inst. of Nat. Sped.* iii. 225.)  
 All-telling fame. (*L. L. L.* ii. 1.)
1079. *A degenerate mind.* (*Lucrece*, l. 1002–1008.)
1085. *Leon.* You have mistook, my lady,  
 Polixenes for Leontes. O thou thing! (*W. T.* ii. 1.)
1086. O! when she is angry, she is keen and shrewd.  
 She was a vixen when she went to school;  
 And though she be but little, she is fierce.  
 (*M. N. D.* iii. 2; *Lucrece*, 979.)
1089. Your resolution cannot hold when 'tis oppos'd. (*W. T.* iv. 3.)  
 'Tis your counsel,  
 My lord, should to the heavens be contrary,  
 Oppose against their wills.  
 (*Ib.* v. 1; *Ham.* i. 1, 91–102; *Lucrece*, l. 1176–1177, 1821–1824.)
1099. Where is this viper  
 That would depopulate the city and  
 Be every man himself? (*Cor.* iii. 1.)
1107. Kings are earth's gods; in vice their law's their will;  
 And if Jove stray, who dares say Jove doth ill? (*Per.* i. 1.)
1108. *Crime learnt in youth.* (*Hen. VIII.* i. 3, 192–210.)
1110. Since you will buckle fortune on my back,  
 To bear her burden, whether I will or no,  
 I must have patience to endure the load.  
 (*R. III.* iii. 7; *Lucrece*, l. 730–735.)

1111. Bestow thy fawning smiles on equal mates.  
(*Tw. G. Ver.* iii. 2, 158.)  
How shall she be endowed if she be mated with an equal husband.  
(*Tim. Ath.* i. 1; *Ham.* i. 3, 19-24.)
1114. My mind gave me in seeking tales and informations against this man. (*Hen. VIII.* v. 2.)
1117. Do not satisfy your resolution with hopes that are fallible.  
(*M. M.* iii. 1.)
1119. They that thrive well take counsel of their friends.  
(*Ven. Ad.* l. 640.)
1134. *Verbera sed andi.*  
Words before blows; is it so countrymen? . . .  
Good words are better than bad strokes. (*Jul. Cæs.* v. 1.)  
The posture of your blows are yet unknown,  
But for your words they rob the Hybla bees. (*Ib.*)
1137. I might perceive his eye in her eye lost. (*Edward III.* ii. 1.)
1138. Bewitching like the wanton mermaid's songs.  
(*Ven. Ad.* l. 777; *ib.* 430.)
1142. Shall I forget myself to be myself? (*R. III.* iv. 4.)  
Be thou still like thyself. (3 *Hen. VI.* iii. 3.)  
Let me be what I am and seek not to alter me. (*M. Ado.* i. 3.)  
I'll seem the fool I am not; Antony  
Will be himself.  
(*Ant. Cl.* i. 1. See *Ham.* v. 2, 240-245; *Tr. Cr.* i. 2, 66-75;  
iv. 5, 144, &c.; *Lucrece*, l. 595-601, 748-749; *Sonn.* xiii.  
Comp. No. 509.)
1146. Be as your fancies teach you. (*Oth.* iii. 3, and *ib.* l. 128.)  
(See *As Y. L.* ii. 3, 10-15.)
1150. What I think, I utter. (*Cor.* ii. 1.)  
She puts her tongue a little in her heart. (*Oth.* ii. 1.)  
So speaking as I think, I die. (*Ib.* v. 2.)  
(Compare No. 225.)
1151. { Deep shame hath struck me dumb. (*John*, iv. 2.)  
1152. { My heart a working, mute and dumb. (*Ham.* ii. 2.)  
I have words to speak in thine ear will make thee dumb.  
(*Ib.* iv. 6.)  
(See *Lucrece*, l. 1779-1785.)
1158. *Abomination.* (*Lucrece*, l. 704, 921, 1158.)
1168. *Oth.* iv. 1, 184; *Ham.* v. 2, 34, 35; *Lear* i. 5, 32; iv. 7, 85, &c.
1183. *Stakes, odd or even.* (*Tr. Cr.* iv. 5, 40-44.)
1184. Seeking to give losers their remedies. (*Lear*, ii. 2.)



1191. *Good travaile.*

Weary with toil I haste me to my bed,  
 The dear repose for limbs with travel tired;  
 But then begins a journey in my head  
 To work my mind when body's work's expired. (*Sonn.* xxvii.)

1195, 1198. Supper is done, and we shall come too late.  
 I fear too early. (*Rom. Jul.* i. 4.)1203. What watchful cares do interpose themselves  
 Betwixt your eyes and night. (*Jul. Cæs.* ii. 1.)  
 Sorrow breaks seasons and reposing bours,  
 Makes the night morning, and the noontide night. (*R.* III. i. 4.)  
 But my revenge will come:  
 Break not your sleeps for that. (*Ham.* iv. 7.)1205. Cast into eternal sleeping. (*Ven. Ad.* l. 951.)1207. Now leaden slumber with life's strength doth fight.  
 (*Lucrece*, l. 124.)1211. The cock. (*Ham.* i. 1, 150-152.)1218. *Pan.* Fair be to you, my lord, and to all this fair company! fair  
 desires, in all! fair measure, fairly guide them! especially to  
 you, fair queen! fair thoughts be your fair pillow.

*Hel.* Dear lord, you are full of fair words. (*Tr. Cr.* iii. 1.)

*A fair one.* (*Per.* ii. 5, 35-36; iv. 6, 43.)

1223. Ill rest betide the chamber where thou liest! (*R.* III. i. 2.)

## 1232. I forgive and quite forget old faults.

(3 *Hen.* VI. iii. 3; *Rom. Jul.* iii. 2, 109; *Tim. Ath.* i. 2, 108;  
 v. 3, 23, 24; *Lear*, i. 5, 32; iv. 7, 84; *Oth.* iv. 2, 184.)

1234, 1242. *Leon.* What will you adventure? . . .

*Ant.* Anything, my lord,

That my nobility may undergo,  
 And nobleness impose. . . . Anything possible.

*Leon.* It shall be possible. (*W. T.* ii. 3.)

I dare do all that may become a man. (*Macb.* i. 7.)

1241. *Like tempering with physic.*

The poison of that lies in you to temper. (*M. Ado.* ii. 2.)

1248. *Flattery good.* (*Edward III.* iii. 1, 81-91.)1253. If there be cords or knives,  
 Poison or fire, or suffocating streams,  
 I'll not endure it. (*Oth.* iii. 3.)

I will no longer endure it, though I know no wise remedy how to  
 avoid it. (*As Y. L.* i. 1.)

(Compare Nos. 379 and 1089.)



1251-1254.

I held it ever

Virtue and cunning were endowments greater  
 Than nobleness and riches: careless heirs  
 May the two latter darken and expend;  
 But immortality attends the former,  
 Making a man a god. 'Tis known, I ever  
 Have studied physic. (*Per.* iii. 2.)

1247. But the pattern of mine own thoughts I cut out  
 The purity of his. (*W. T.* iv. 3.)

I'll be the pattern of all patience. (*Lear*, iii. 2.)

A pattern to all princes living. (*Hen.* VIII. v. 4.)

(Fifteen times.)

1255. Alack! when once our grace we have forgot,  
 Nothing goes right: we would, and we would not. (*M. M.* iv. 4.)

A mindless slave,

Or else a hovering temporiser; that  
 Canst with thine eyes at once see good and evil,  
 Inclining to them both. (*W. T.* i. 2.)

1258. . . . What the repining enemy commends,  
 That breath fame blows; that praise, sole pure, transcends.

(*Tr. Cr.* i. 3.)

1259. *Opinion of men of judgment, &c.* (*Cor.* iii. 1, 140-160.)

(Comp. *Ham.* iv. 3, 4, 5.)

1262. He was a man, take him for all in all,  
 I shall not look upon his like again. (*Ham.* i. 2; *ib.* iii. 4, 61-63.)

Each your doing,

So singular in this particular,  
 Crowns what you are doing in the present deed. (*W. T.* iv. 3.)

1265. *Things best in age, adversity, &c.*

(*Lucrece*, l. 141-147; and comp. No. 1362.)

1268. *Old things new.* (*Sonn.* 108.)

1271. There should be made an inventory of the possessions of man, wherein should be set down and briefly enumerated all the goods and possessions (whether derived from the fruits and proceeds of nature or of art) which men now hold and enjoy; . . . which calendar will be more workmanlike and more serviceable too, if you add to it a list of those things which are in common opinion reputed impossible in every kind. . . . It would greatly tend to abridge the work of invention if Poly-chrests of this kind were set down in a proper catalogue.

(*De Augmentis*, iii. 5.)

(For inventories, see 2 *Hen.* IV. ii. 2, 14-18; *Tw. N.* i. 5, 241-247; *Cymb.* ii. 2, 24-30; *Hen.* VIII. iii. 2, 120-127, 451.)

You are full of heavenly stuff, and bear the inventory  
Of your best graces in your mind.

(*Hen. VIII.* iii. 2, 137, 138.)

The leanness that afflicts us, the object of our misery, is as an  
inventory to particularise their abundance. (*Cor.* i. 1.)

Though, I know, to divide him inventorially would dizzy the  
arithmetic of memory. (*Ham.* v. 2.)

1272.

My soul aches

To know, when two authorities are up,  
Neither supreme, how soon confusion  
May enter 'twixt the gap of both, and take  
The one by the other. (*Cor.* iii. 1.)

*Gon.* In his own grace he doth exalt himself  
More than in your addition.

*Reg.* In my rights  
By me invested he compeers the best.

*Alb.* That were the most if he should husband you.

(*Lear*, v. 3.)

This would have seemed a period  
To such as love not sorrow; but another,  
To amplify too much, would make much more  
And top extremity. (*Ib.*)

1273.

Let your reason serve

To make the truth appear where it seems hid,  
And hide the false seems true. (*M. M.* v. 1.)

(All) give to dust that is a little gilt,  
More land than guilt o'er dusted.

The present eye praises the present object. (*Tr. Cr.* iii. 3.)

1276.

Be thou my witness that against my will,  
As Pompey was, I am compell'd to set  
Upon one battle all our liberties. (*Jul. Cæs.* v. 1.)

Terms of base compulsion. (*Tr. Cr.* ii. 3, 153.)

He'll do as he is made to do. (*Cymb.* v. 1.)

(See 1 *Hen. IV.* ii. 4, 245-250; *Cor.* iii. 1, 121-128; *Ham.*  
i. 2, 123. Comp. No. 740.)

1279a. *Too much, too little is an evil.* (Comp. *Lucrece*, l. 134-140.)

1287. *Disordered imaginations multiplied by fears.* (*Lucrece*, 971-974.)

1288. We must endeavour for defence;  
For courage mounteth with occasion. (*John*, ii. 1.)

I hope no less, yet needful 'tis to fear;  
And to prevent the worst, Sir Michael, speed. (1 *Hen. IV.* iv. 4.)

- 1289-1292. O thoughts of men accurst,  
Past, and to come seems best ; things present, worst.  
(See 2 *Hen. IV.* i. 3, and *Tr. Cr.* iii. 3, 173-180.)  
Here art thou in appointment fresh and fair,  
Anticipating time with starting courage. (*Tr. Cr.* iv. 5.)
1298. *What our enemies wish for us, &c.* (*All's Well*, iv. 3, 62.)
1308. *Excuses make the fault worse.* (*Lucrece*, l. 267, 1613, 1614.)
1309. What needeth then apologies be made  
To set forth that which is so singular. (*Ib.* l. 31, 32.)
1325. *That on account of which labours are incurred, good.*  
(*Ham.* iv. 4, 43-56.)
1333. Were I crowned the most imperial monarch,  
Thereof most worthy, were I the fairest youth  
That ever made eye swerve, had force and knowledge  
More than was ever man's, I would not prize them  
Without her love. (*W. T.* iv. 3.)  
Life, honour, name, and all that made me happy.  
(*Hen. VIII.* ii. 1, 116.)  
Eminence, wealth, sovereignty,  
Which, sooth to say, are blessings. (*Ib.* ii. 3.)
1340. Observe his inclination. (*Ham.* ii. 1, 71.)  
(We) here give up ourselves in the full bent. . . .  
To be commanded. (*Ib.* ii. 2, 30.)  
Is it your own inclining ? (*Ib.* l. 78 ; see *M. Ado.* ii. 3, 225.)
1341. If thou be'st capable of things serious.  
(*Autolycus contemptuously to the shepherd.*—*W. T.* iv. 3.)
1370. *Say that.* (*Edward III.* ii. 1, 217.)
1378. *The rather for* I think I know your business. (*All's W.* iii. 5.)
1382. Come we to full points here, and are etcetera nothing ?  
(2 *Hen. IV.* ii. 4.)  
The magnanimous and most illustrious six or seven times hon-  
oured general of the Grecian army, Agamemnon, etcetera.  
(*Tr. Cr.* iii. 3.)  
With this. (*Ven. Ad.* l. 25, 1121.)
1397. Before I know myself, seek not to know me. (*Ven. Ad.* l. 525.)
1399. Much may be seen in that. (*Oth.* iii. 3, 253.)
1422. *Remuant, removing.*  
This *romage* in the land. (*Ham.* i. 1, 107.)

1423. Therefore be merry, Cassio,  
For thy solicitor will rather die  
Than give thy cause away. (*Oth.* iii. 1.)  
For when the heart's attorney once is mute,  
The client breaks, as desperate in his suit. (*Ven. Ad.* l. 335.)  
I'll undertake to be . . . her advocate to the loudest.  
(*W. T.* ii. 2.)  
Why should calamity be full of words?  
Windy attorneys to their client woes.  
(*R. III.* iv. 4; *Edward III.* ii. 1, 385.)
1425. *A disease that hath certain traces.*  
I do spy some marks of love in her. (*M. Ado.* ii. 3.)  
*Signs of love.* (*L. L. L.* i. 2, 1, 57-64.)
1438. Foul sin gathering head shall break into corruption. (*R. II.* v. 1.)
1441. Every glory that inclines to sin  
The same is treble by the opposite. (*Edward III.* ii. 2.)  
These contraries such unity do hold. (*Lucrece*, l. 1558.)
1443. O hard-believing love! how strange it seems  
Not to believe, and yet too credulous!  
Thy weal and woe are both of them extremes!  
Despair and hope make thee ridiculous. (*Ven. Ad.* 985.)  
A settled valour, not tainted with extremes. (*Tw. N. Kins.* iv. 2.)
1448. For marks descried in man's nativity  
Are nature's faults; not their own infamy. (*Lucrece*.)
1451. *The nature of everything is best considered in the seeds.*  
(Compare *Win. T.* i. 2, 153-160.)
1458. My love is as a fever, longing still  
For that which longer nurseth the disease;  
Feeding on that which doth preserve the ill,  
The uncertain, sickly appetite to please.  
My reason, the physician to my love,  
Angry that his prescriptions are not kept,  
Hath left me. (*Sonn.* cxlvii.; *ib.* cxviii. and cxi. l. 7, 8.)  
I have a woman's longing,  
An appetite that I am sick withal.  
(*Tr. Cr.* iii. 3; *Ham.* iv. 1, 20-23.)  
I must no more believe thee in this point . . .  
Than I will trust a sickly appetite  
That loathes even as it longs. (*Tw. N. K.* i. 3.)
1459. *Good in things evil.* (*Lucrece*, l. 528-532.)
1465. *I, being absent, . . . my general will forget my love.*  
(*Oth.* iii. 1; *M. Ado.* ii. 2, 44, 45.)

1468. Thou usurer, that putt'st forth all to use,  
And sue a friend, came debtor for my sake;  
So him I lose through my unkind abuse. (*Sonn. cxxxiv.*)
1472. *Cam.* They that went on crutches ere he was born desire yet  
their life to see him a man.  
*Arch.* Would they else be content to die?  
*Cam.* Yes, if there were no other excuse why they should  
desire to live.  
(*W. T. i. 1*; *ib. iii. 2*, 90-110; *Per. i. 1*, 48; *Rom. Jul. v. 1*, 68.)
1474. Good Camillo,  
Your chang'd complexions are to me a mirror  
Which shows me mine chang'd to. (*W. T. i. 2.*)
1478. Three kings I had newly feasted, and did want  
Of what I was i' the morning. (*Ant. Cl. ii. 2.*)
1481. *Take people as they are.*  
(*Mer. Ven. iii. 2*, 149-171; *Hen. V. v. 2*, 151-170; *Ham. i. 2*, 87.)
- 1496, 1590. *Red face.* (1 *Hen. IV. ii. 4*, 325-327.)
1497. *The mind losing its balance from joys following too thick upon one  
another.* (*W. T. v. 2*, 43-58.)  
Compare of woes. One woe doth tread upon another's heel.  
(*Ham. iv. 7*; *ib. iv. 5*, 74-95.)  
*Glo.* The king is mad; how stiff is my vile sense,  
That I stand up, and have ingenious feeling  
Of my huge sorrows! Better I were distract;  
So should my thoughts be sever'd from my griefs,  
And woes by strong imaginations lose  
The knowledge of themselves. (*Lear, iv. 6*, and similar passages.)
1504. Youth, the more it is wasted, the faster it wears.  
(1 *Hen. IV. ii. 4.*)
1507. That may be, must be. . . . What must be, shall be.  
(*Rom. Jul. iv. 1.*)
- 1508, 1466. (Love) should not fear where it should most mistrust.  
(*Ven. Adon. l. 1154.*)
1512. (We'll) take upon us the mystery of things  
As if we were God's spies. (*Lear, v. 3.*)  
Cats, that can judge as fitly of his worth,  
As I can of those mysteries which heaven  
Will not have earth to know. (*Cor. iv. 2.*)  
The gods will have perform'd their *secret* purposes. (*W. T. v. 1.*)
1516. *Woman ill or well, as she pleases.* (*Ven. Ad. l. 463-480.*)
1521. (Love) shall be cause of war and dire events,  
And set dissension 'twixt the son and sire;  
Subject and servile to all discontents,  
As dry combustious matter is to fire. (*Ven. Ad. l. 1159.*)

1532. Love is wise in folly, foolish-witty. (*Ven. Ad.* l. 838.)

O hard-believing love . . .

Despair and hope make thee ridiculous.

(*Ib.* l. 988; *M. Ado.* ii. 3, 7-21.)

1538. Whom thou would'st observe, blow off thy cap. (*Tim. Ath.* iv. 3.)

1537. *Have honey in thy mouth.* Thy sugared tongue. (*Lucrece*, l. 893.)

1561. *Love delights in youth.* (2 *Hen. IV.* ii. 4, 272-277.)

1573. *Il n'est pas si fol qu'il en porte l'habit.*

He with the Romans was esteemed so,

As silly-jeering idiots are with kings,

For sportive words, and uttering foolish things;

But now he throws that shallow *habit* by,

Wherein deep policy did him disguise. (*Lucrece*, l. 1807-1820.)

1585. Unsounded. (*Ib.* 1812.)

1607. *Diseases in ique.* (*Ven. Ad.* l. 739-744.)

1679. *Her.* By this we gather

You have tripp'd since.

*Pol.*

O my most sacred lady,

Temptations have since then been born to us. (*W. T.* i. 2.)



## APPENDIX L.

A COMPARATIVE TABLE SHOWING APPROXIMATELY THE NUMBER OF 'PROMUS' ENTRIES ALLUDED TO IN THE PLAYS.<sup>1</sup>

Name of Play	Dates (Dr. Delius)	Dates (Mr. Fleay and Mr. Furnivall)	Turns of Expression	English Similes and Metaphors	English Proverbs, Aphorisms, &c.	French, Italian, and Spanish Proverbs	Latin, Bible Pro- verbs, Quotations	Folios 110 and 111.— Morning and Even- ing Salutations, &c., and 'Play'	Total
Titus Andronicus . . . . .	Before 1591	1588-90	15	6	5	0	30	5	61 <sup>2</sup>
1 Henry VI. . . . .	" 1591	1592-4	20	7	5	0	27	3	62
Comedy of Errors . . . . .	" 1591	1589-91	21	4	4	0	9	0	38 <sup>3</sup>
Two Gentlemen of Verona . . . . .	1591	1590-2	22	5	3	0	8	5	43
2 Henry VI. . . . .	1592	1592-4	26	8	7	0	28	0	69
Love's Labour's Lost . . . . .	1592	1588-9	45	10	9	5	30	4	104
Romeo and Juliet . . . . .	1592	1591-3	36	12	4	4	16	31	103
3 Henry VI. . . . .	1593	1592-4	34	17	14	0	40	5	110
Taming of the Shrew . . . . .	1594	1596-7	38	9	11	2	8	10	78 <sup>4</sup>
Richard III. . . . .	1594	1594	39	13	14	6	49	22	146
Merchant of Venice . . . . .	1595	1596	37	4	8	2	25	5	81
Midsummer Night's Dream . . . . .	1595	1590-1	24	9	2	2	10	7	54
King John . . . . .	1596	1595	31	7	9	5	23	9	84
Richard II. . . . .	1596	1593-4	30	18	4	2	33	5	94
1 Henry IV. . . . .	1597	1596-7	46	17	5	0	28	6	102
All's Well . . . . .	Before 1598	1601	50	10	12	4	27	3	106
2 Henry IV. . . . .	1598	1597-8	45	12	11	4	25	11	108
Much Ado . . . . .	1599	1599-1600	57	12	10	3	26	12	120
Henry V. . . . .	1599	1599	31	16	14	7	42	18	128
Merry Wives . . . . .	1600	1598-9	40	4	4	5	8	7	68
Twelfth Night . . . . .	1601	1601	47	7	4	4	34	8	104
As You Like It . . . . .	1601	1600	58	10	12	6	29	10	125 <sup>5</sup>
Hamlet . . . . .	1602	1602-3	95	32	25	19	104	22	247
Julius Cæsar . . . . .	1603	1603	55	10	14	6	88	21	194
Measure for Measure . . . . .	1603	1603	85	11	15	9	49	18	187
Othello . . . . .	1604	1604	84	19	11	7	52	17	190
Learn . . . . .	1604-5	1605-6	56	18	13	20	86	8	201
Macbeth . . . . .	1606	1605-6	45	15	10	8	82	19	179
Timon of Athens . . . . .	1607	1607-8	42	13	9	14	53	8	139
Antony and Cleopatra . . . . .	1608	1606-7	59	24	14	9	65	20	191
Pericles . . . . .	1608	1608	22	7	5	2	18	6	60
Troilus and Cressida . . . . .	1609	1606-7	56	20	12	6	68	28	190
Coriolanus . . . . .	1609	1607-8	49	22	11	15	56	6	159
The Winter's Tale . . . . .	1610	1610	46	22	16	18	99	3	195
Cymbeline . . . . .	1610-11	1610-12	58	18	6	9	65	24	180
The Tempest . . . . .	1611	1611	28	7	3	0	17	5	60
Henry VIII. . . . .	1613	1613	33	13	8	10	37	14	115
			1605	471	343	191	1375	419	4404
The Two Noble Kinsmen . . . . .			42	19	17	8	44	11	141

<sup>1</sup> These lists do not include the extra quotations in Appendix K, nor repetitions of expressions or ideas when these occur very close together. Much difficulty has been found in classifying the entries, which often seem to have been used in several different ways—similes drawn from proverbs, turns of expression from classical quotations, &c. The second and third columns include only sentences in *English*. A far larger number of similes, &c., will be found amongst the entries from Erasmus, which are reckoned amongst Latin quotations in column 5.

<sup>2</sup> In the early plays, the turns of expression are few, but often repeated.

<sup>3</sup> The Comedy of Errors and 2 Henry VI. have no morning and evening salutations, nor any allusions to entries on folios 110 and 111.

<sup>4</sup> Hereabouts begin the improvements in 'continuances' noticed at No. 1379.

<sup>5</sup> In this and the following plays there is much more variety in the entries alluded to and far less repetition.

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[*N.B.—The figures refer to the numbering under which the various words and phrases occur, and not to the pages of the book.*]

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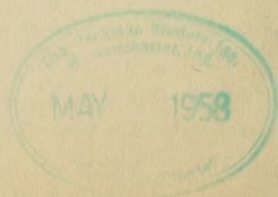
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